

The Goshen College record

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Goshen, Indiana 46526

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WGCS renovates

by Kate Wenger

The studios of the college radio station have a new look this year. During the summer months while WGCS was off the air, vast renovations have taken place. Those already familiar with the station will notice several obvious changes. The programming area has been made larger, the transmitter has been moved, and the teletype machine is now housed in the stairwell to cut down on noise. Studio A has changed places with Studio B, which has been streamlined for more efficient newscasting, and the entire station is undergoing a paint job.

The purpose of this renovation is to make the best possible use of the available space. The acquisition of new equipment also created a need for changes in accommodations. Station manager Dave Groff credits Mose Yoder for his work to make those changes possible. According to Dave, the new facilities have "probably increased soundproofing by 300 percent." Aside from the various technical considerations, Groff hopes that the changes in station decor will add to public appeal and aid staff morale.

Groff adds that the college has been "more than generous" in its financial support. Money has been allocated by the college to the station, to be supplemented by a newly initiated underwriting program.

Music coordinator Brent Weaver has plans for increased variety in programming, such as greater use of special programs and more emphasis on Goshen College musical organizations. As far as Synthesis is concerned, director Claude Diener says succinctly, "Lots of fun music. Rock music. Listen up."

WGCS is staffed entirely by student volunteers, and welcomes the talents of new members in addition to those of its experienced staff. There are many opportunities in the workings of WGCS — besides licensed engineers, there is a need for music programmers, typists, news announcers and creative people of all sorts. Dave Groff says, "The only prerequisite is interest," and encourages anyone interested in becoming involved with WGCS to contact him, Larry Becker or Tim Roberts, either through Campus Mail or in their rooms on Yoder 4th North, "the WGCS executive suite" (although the News Director and Promotional Director might take exception to that).

WGCS will return to the air on Sunday, September 19. The station will be broadcasting 86 hours per week; from 7:00 a.m. to 10:00 a.m. and 3:00 p.m. to midnight, Monday through Friday, 3:00 p.m. to midnight Saturday, and 7:00 a.m. to midnight on Sundays.

Doyle Miller stable, living in Avilla, IN

by Carla Roth

Doyle Miller is alive and well and living in Avilla. Doyle, who fell from a Kulp second balcony last January, was released from a Fort Wayne hospital in May and has since been living with his (male) nurse in Avilla, Indiana, about 30 miles from Goshen.

Although it was feared that Doyle's extremities would be permanently paralyzed by the

accident, he has regained almost all mobility and dexterity on his right side and partial use of his left side. The movements of his right arm are still coarse, but he is able to write. His left arm has no power and its dexterity is not as fine as that of the right. He has still not regained full range of movement in his upper left leg and has no control over his left ankle, which prevents him from walking.

Doyle can walk a little with the help of crutches, but has no endurance on them because of the weakness of his left arm and wrist.

As his progress now is much slower than it had been, he was taken out of therapy in June. Marlin Gregor, GC senior and a good friend of Doyle's, told the Record that he didn't know if this meant that Doyle's condition would be permanent. Says Marlin, "I have hopes that Doyle will walk again, but it won't be in the immediate future."

Doyle is planning to go to I. U. Purdue in Fort Wayne this winter, where there are facilities for students in wheelchairs. In the meantime, Marlin says, "he's watching a lot of TV and doing exercises. I'm sure he'd appreciate visitors from GC."

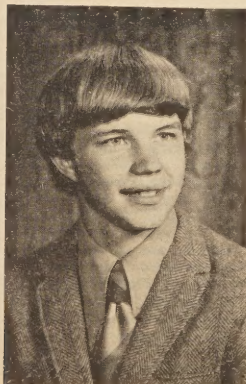


Above: The women of Westlawn second display their talents at Tuesday night's kick-off program.

Photos by Lester Snyder



Left and below: After the program, freshmen take advantage of the chance to become acquainted with their new classmates.



Purpose for Record: Professor Hess hospitalized

Covering the news

In my efforts to compose my editorial debut, amid the wild chaos of a beginning-of-the-year non-staff, etc., I have been giving a good deal of thought to the question of the purpose behind a college newspaper. The reasons behind the *Record's* existence certainly influence the responsibilities of its staff, and we need to come to some definition of purpose and work together to fulfill it.

The *Record's* first obligation, as is the case with most institutions, is to its constituency. In this case I would consider that to be the student body, which creates the need for the newspaper. *Record's* own best interests are served by serving those of the student community.

This is not to say that on-campus student affairs should be the sole concern of this paper. Many levels of influence make up a college, and the student body should be made aware of the factors that are vital forces in his or her own college life. The *Record* is responsible to be a center of information between the students and the various other levels.

Furthermore, the *Record* need not confine itself to campus matters at all, and hopefully it will reach out also into our surrounding community, discouraging the kind of xenophobia that the GC student body has occasionally fallen into.

We will neither search for scandal nor ignore problems that need to be researched. Above all, this trimester's *Record* is meant to be a newspaper in the true sense of the word, covering events of importance on many levels. We want it also to be a paper that will interest you and call forth your response. Let us know how we do.

BJ

25 years ago . . .

CALLING ALL MEN. Sound the call to arms! Something must be done to further the cause!

According to a late dispatch from the Registrar's office, the male population at Goshen College is taking a beating in the latest "population" offensive staged by the feds.

The dispatch goes on to say that the women have thrown 309 persons into the fray while the men have mustered 301 valiant souls . . .

... Ninety-seven girls moved into the new dorm (Westlawn) this fall amid shavings, plaster dust, pounding and machinery . . . contrary to their expectations, the girls found that the rooms had been plastered or painted either yellow, rose or green, and that each room had at least one built-in closet . . . The plumbers have started work on a large gas boiler. This boiler will furnish hot water for both the new dorm and Kulp Hall. They still have considerable plumbing to do in the restrooms. . . .

... Lester Zimmerman has spent the summer in research it seems. While discussing the radius of the earth, he told his physical geography class that "there are a million fat women in round figures in the world today."

The Goshen College record

The Goshen College Record, published weekly during the fall and winter trimester and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The *Record* is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Professor Hess hospitalized

J. Daniel Hess, Goshen professor of communication, was suddenly stricken last weekend by a virus which has caused a severe infection of the trachea, making speech and respiration difficult. He is recuperating in Goshen General Hospital, and expects to return to campus within the next week. Until that time, Stuart Showalter, the new member of the communication faculty, will be serving as counselor to Hess' student counselees.

A & J makes major changes

A & J Restaurant, at the corner of Pike and Third Streets, changed several of its distinguishing characteristics along with its management this summer. The old "11 til 11" hours were expanded to 10:00 p.m. to 1:30 p.m.. The familiar faces of Sandy and Sharon have been replaced by waitresses as yet unknown. "One refill" has been scrawled beneath the "Coffee 20c" notice and a new, boldly lettered sign proclaims "NO LOITERING." Shirt and shoes are, however, still required for service.

Students to register voters

Anyone desiring to vote in Goshen this fall may register to do so in the snackshop this Monday, September 13. Local students and residents will be working at a voter's registration table from 9:00 AM to 4:30 PM.

Indiana law does not require that voters declare party affiliation when registering. Voters in the spring primary election must choose a party ballot, but the voter may change choice of party from one election to the next.

Students receiving aid from any state other than Indiana should check with the financial aid office before registering to vote here. In the past students have lost their state aid by voting in Indiana.

Voters may be registered by deputy registers, (including Randy Clouse and Dave Berkey on campus), until September 18. Registration at the Goshen Courthouse, on the corner of Main and Lincoln, is allowed until October 2.

For our summer

Loneliness

They have gone now.
Here stand their empty teacups
on the table,
And their crushed napkins.
Their talk and laughter
Is but an empty echo,
And I am alone again
With the empty cups,
And the falling petals
Of the bitter-red roses
In the Ivory vase.

Russ Landers, Goshen College
from Hoosier College Verse, 939

In Memoriam



Mrs. Ferne Irene Umble, wife of speech and drama professor Dr. Roy Umble, died on Sunday, August 29, at Goshen General Hospital. A family service and burial at Violet Cemetery took place the following Tuesday, followed by a memorial service at the College Mennonite Church. Mrs. Umble had been ill with cancer for several years, and her suddenly worsened condition had brought the Umbles home from

their summer trip through Europe.

An active member of many church and community activities, Mrs. Umble will long be remembered by Goshen College for her hospitality as she served as hostess to international students and to her husbands' speech and drama students.

Memorials to Mrs. Umble may be contributed to the lighting equipment fund for the college's new drama center.

Budget surplus announced

Goshen College came through in the black again last year, President Burkholder announced in a July 20 letter to the faculty. Reduced fuel costs because of a relatively warm winter, faculty success in holding expenditures within budget, a larger than expected fall enrollment and continually climbing contributions all helped the college close last year's ledgers with a \$13,500 surplus. Burkholder also expressed confidence in the year ahead, explaining that "we feel the general trend of support for the college is one of improvement."

Lucky students avoid dorms

There are still two openings in the Poland SAW unit scheduled to run January 15 to May 31, 1977. During the first part of their stay, GC students will study Polish language, culture and life in Warsaw. Later they will be given work assignments throughout the country, serving as assistants to English language teachers in various Polish universities. The American students will function mainly as resource persons, helping Polish students with their English pronunciation, grammar and sentence structure.

Poland SAW positions open

For the first time in several years, all GC dorms are filled to capacity this fall. Although the number of dormitory students has not increased, the condemnation of Kulp and reopening of Coffman for student use has resulted in a net loss of ten beds. This year there is no overflow space where students can be temporarily housed until rooms open up for them. At press time, five women and eight men were still waiting for permanent placements.

Because of the housing shortage, the Personnel Office has been forced to loosen up its policy on off-campus housing. In what can be seen only as an act of God, some underage students have been allowed to register as living off-campus.

GC junior walks for social justice

by Kumie Koike

While the GCers were packing at home to come back on campus, the participants in the Continental Walk for Disarmament and Social Justice went through downtown Goshen on Saturday, September 4.

One of our junior GCers, Ruth Sutter, joined the Walk in St. Louis, Missouri on August 6. Since then, she has walked about 400 miles through Illinois and Indiana.

The Walk, which began in Ukiah, California on January 21, 1976, is heading toward Washington D. C. and is scheduled to reach there on October 16.

The purpose of the Walk is to call people's attention to the "spiraling arms race and unmet social needs in America."

The Pentagon expense for goods and services has risen from \$54.1 billion in 1966, at the height of the Vietnam War, to \$92.8 billion in the 1977 fiscal budget, at the time of peace. But the Pentagon is still worried that profits of the weapon makers are not high enough and is seeking ways to increase them.

The people in the Walk agree that they can no longer sit back and watch all the money pour into armaments while millions

are unemployed, ill-housed, lack proper medical care, or are undernourished.

"If we don't start addressing the social injustices in the country," Ruth says, "we might have a revolution from those neglected groups. One of the best defenses a country can have is a happy and satisfied populace."

To achieve what they believe right, the walkers want to dismantle all existing nuclear weapons with an immediate end to the testing, manufacture, and stockpiling of nuclear weapons; to discontinue the B-1 bomber, Trident submarine, and cruise missile programs; to withdraw all U. S. troops from foreign military sites; to declare a moratorium on the construction and use of nuclear power plants; to call for a world disarmament conference; to reduce the Department of Defense budget by 25 percent for the next fiscal year, steadily decreasing each year while phasing in nonviolent civilian defense; to shift the money saved to meeting domestic needs and to guarantee job security for all whose jobs depend on the Department of Defense.

"I feel that the issues the Walk deals with are very important for the American public to hear," Ruth said. "Being in the Walk is a good way to meet a cross-section of the American people and talk with them about some of those issues."



Several Buddhist monks have walked the entire distance

Photo by Demelash Dejene

There are about 10 members walking all the way from California. About 10,000 persons have joined at various points along the way for a short distance. The walkers range in age from 18 to 65, and they include four Japanese Buddhist monks, farm workers, teachers, nurses, students and a retired California longshoreman.

The distance walked each day is from 18 to 20 miles and sometimes more. Ruth said that more than 20 miles was quite rough.

The walkers distribute literature outlining their aims, and they present the local coordinators with tiny pins which commemorate various sessions of the Japan council against atomic and hydrogen bombs. They also carry several film strips along their way, including a film on Hiroshima which was shown on campus last year, to show to the people of the communities at the end of the day.

One of the monks picks up cigarette packs along the route and fashions the tin foil into cranes which symbolize peace and long life. So far he has made more than 850, and he hopes to complete 1,000 by the end of the march.

The motivations of the walkers joining the walk are various, but they all have in common their desire for peace.

"For my peace of mind."

"I'd like to participate in trying to accomplish a miracle that might result in the continuation of this delightful experience of human life."

"I am involved in conservation programs and felt the urgency of disarmament and other issues. And also I joined from my romantic vision of walking across the continent."

ominous destruction of all our life from pollution, arms and lack of love... a movement in the non-violent spirit of Martin Luther King and Mahatma Gandhi. Besides, I love the monks. If they believe there is a chance or a hope to save our world in love, then I have to try too."

"You don't wanna see a nuclear war, do you?"

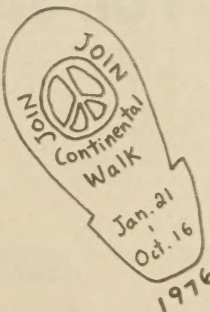
"On the first day in California, I was overwhelmed by the sense of family and unity in working for these issues, and I just knew that I was meant to be part of it."

"I wanted to grow more, individually, as part of a movement that could change society along peaceful and cooperative lines. I want to discover peaceful means to create socialism in America."

"I have been active in peace movement for about 9 years and I felt that it was time to put my whole body where my mind was."

The group which went through Goshen last Saturday is one part of a multi-branched walk. By the time the Walk reaches Washington, D. C., the twenty branches will have traveled 8,000 miles and will have crossed at least 33 states. The Continental Walk was organized first by the War Resisters League and is supported by various other organizations and a few U. S. congresspersons.

Today, the group is somewhere around Napoleon, Ohio, and heading toward Toledo.



"I have been in the peace movement for 40 years and I joined to witness this quite amazing event."

"I am with them to stake my entire being on the reality of peace and justice and to make a statement in the act of walking and the necessity of realization."

"I hope to recreate in this country a unified movement of all people for life in the face of the



Goshen junior, Ruth Sutter

Photo by Goshen News

Film Preview

Goshen graffiti cruises to 'American Graffiti'

by Merrill Krabill

Friday afternoon the cars jam Main Street. Hustling to the drive-in windows of Salem and First National, another pay check and another week finally over. At supper time, the street is almost empty, only a bit of life around Arby's and the Dairy Queen. As the evening draws near a few cars ride the main drag — a Roadrunner, or maybe a GTO. More appear all the time — Novas, Firebirds, vans. Bigger than the cars that shuffled around this afternoon, and louder, too. Running down the road in second gear makes the most of an engine's roar. The uneven spluttering belies the hours spent tearing down and rebuilding each part. Tachometers are installed, filters and heads chromed,

fenders are hammered out and rust spots sanded down. The exteriors are repainted orange or red or green, then waxed and buffed till they glisten. The rear of every car is jacked up high to make room for the oversize tires, the mark of the cruiser.

As the night continues the noise grows. People hang from windows to shout at friends they haven't seen since last weekend. Six people stuffed into a car talk and scream above a tape player blasting close to full volume. Horns blare and people are jamming the street. They cluster around tables at Burger Chef and recognize as many faces as they can. They are all thirsty for some action after a dull week.

Windows roll by all night, some shut, most of them wide open, oblivious to the autumn's chill. Face after face after face rolls by. Four in one car laugh and

shout, another alone searches for a friend to share the evening. Dates sit close to show the bond between them. Each face is

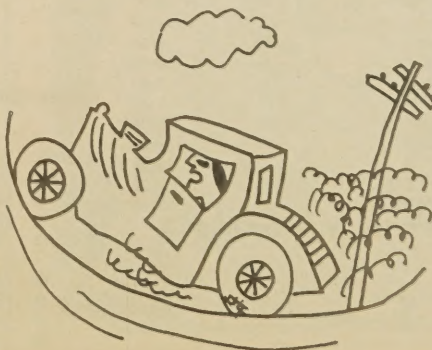
different, but as the night progresses they blend into each other. The eyes sparkle with life, enjoying the abundance of

motion. The eyes turn away, not knowing how to react to such encounters. The eyes watch the night dimly through sunglasses.

Each week the ancient battle with the cop continues. He sits in the alley, watching, waiting. When too many kids gather in the parking lots, he appears to disperse the congregation. He is trapped between the residents and the cruisers of the town. Through the night, conspirators plot revenge for the last time the flashing red lights appeared in their mirror. Each detail is exhaustively discussed, but rarely acted upon.

As midnight arrives the fire starts to die. The flurry of action gets old. The faces become too familiar and it is time to call it a night. Until next week.

Go cruising yourself tonight — see American Graffiti at 8:00 in the Union.



Students reveal off-campus resources

My friend and I were looking over the "Fall Orientation for New Students and Parents" the other day and reminiscing about those long-ago first few weeks of college life, when we (like freshmen everywhere) still took seriously the reams of material that appeared in our mailboxes. We hoped they would help us become successful and well-adjusted college students, instead of the blundering lambs that we felt like.

As we perused the pamphlet, I asked my companion, "Don't you think that this orientation program leaves out some important things?" She said yes indeedly, she did. "I," she went on, "could have gotten oriented a lot faster at GC if someone had provided the really important information. Look here, for instance. Here's a list of 'campus resource centers with which the new student will have frequent contact.' It's all about the professor in the classroom, the professor in the office, the

professor eating lunch, the Dean's office — it doesn't say anything about the dam, or Eyer's, or Baintertown, or the soccer field . . ."

"Well," I said. "Those aren't all really campus centers. They're more like off-campus resource centers."

"True," she mused. "But still, really, someone ought to tell them . . ."

So we sat down right on our front porch and started to write. Now you can each have your own, edited copy of the GC Guide to Off-Campus Resource Centers. You will probably wish to clip it out and insert it into the front of your Orientation Program.

Eyer's... (officially A & J Restaurant). 201 West Pike, Goshen.

Eyer's offers a variety of services to the book-weary GC student. In a congenial, smoke-filled atmosphere, reverberating with the raucous laughter of fellow students, the witty jests of second shift factory employees

and the mellow voice of Jim Reeves, the student can sharpen study-dulled reflexes in a fast game of pinball. Throughout the night, tasty entrees and your favorite snacks will be prepared in Eyer's immaculate kitchen and served by a smiling waitress.

Mr. Donut. .906 West Pike

For those students unwilling to risk their reputations by hanging out at Eyer's, may we recommend Mr. Donut? Its newly enlarged facilities are tastefully decorated in a sort of Pastry Nouveau, with immense cardboard doughnuts suspended from the walls. More than one student, having gluttoned herself late at night with the toothsome treats, has dreamed of being molested by the Pillsbury doughboy.

The Oasis. .702 W. Lincoln Avenue

For those who have attained their majority and wish to spend an evening or two celebrating that fact, the "O" (as it is affectionately known to its

habitués) offers modest but pleasant facilities. Food and drink for all, provided that you and your ID resemble one another to a reasonable degree.

Turning from these sites of epicurean delight, let us suggest a few popular places to hang out, without spending even so much as the price of coffee.

A mere stroll from campus is Parkside Pharmacy. The modern-day drug store is not, perhaps, the most likely candidate for a student gathering place, but Parkside is something of an exception. Not only is it the only shopping place easily attainable on foot from the school, it contains a small coffee bar, where "customers may wait while their prescriptions are being filled." More often, it is filled itself with lounging GC students, discussing world affairs through a blue haze.

The area between High Park and Goshen Hospital is another favorite recreational facility. Small clusters of students may

often be found there, relaxing in approximately the same manner as is done at Parkside, only here sitting on the grass or the one thoughtfully provided bench, the one next to the garbage can. (Editor's note: as we go to press, the aforementioned bench is still mysteriously missing. See Opinion Board for further details).

Visiting nearby Concord Mall is always an enjoyable excursion. Like on the old village green, if one sits at the mall's center fountain for a sufficient length of time, one will eventually see everyone one has ever known in one's life, or anyway people just as good.

This brief attempt at orienting the incoming Goshen College student is certainly incomplete, but we hope that it will provide the new class with a starting place from which to grow and mature into the Successful, Well-Adjusted and Well-Rounded Individuals that we all hope so much to be.

Fall Sports Schedule

Soccer

Coach Dwain Hartzler

Sept. 11	Sat.	Alumni	H	2:00
18	Sat.	Bethel	H	2:00
22	Wed.	Calvin	A	3:30
25	Sat.	Bluffton	H	2:00
28	Tue.	Grace*	A	3:45
Oct. 2	Sat.	Indiana Tech*	H	2:00
5	Tue.	Notre Dame	H	4:00
9	Sat.	St. Francis*	H	2:00
16	Sat.	Manchester	A	10:30
19	Tue.	Huntington*	A	3:00
23	Sat.	Spring Arbor	A	3:00
26	Tue.	Marion*	A	3:00
30	Sat.	Tri-State*	H	2:00

Men's tennis

Coach Harold Yoder

Sept. 9	Thu.	Spring Arbor	H	3:00
11	Sat.	Defiance	A	10:00
14	Tue.	Manchester	H	2:00
18	Sat.	Marion*	A	10:00
21	Tue.	Manchester	A	2:00
28	Tue.	Grace*	H	3:00
Oct. 2	Sat.	St. Francis*	H	10:00
5	Tue.	Huntington*	H	3:00
9	Sat.	Tri-State*	A	10:00
12	Tue.	Bethel	H	3:00
14	Thu.	Indiana Tech*	A	3:00
22-23	Fri.-Sat.	MCC Tournament	Sycamore Racquet CL	

*Conference games
All times are local times.

Women's tennis

Coach Ruth Gunden

Sept. 16	Thu.	Marion	H	4:00
18	Sat.	Taylor	H	11:00
21	Tue.	Anderson	H	4:00
24-25	Fri.-Sat.	State Tournament	Indianapolis	
28	Tue.	Huntington	A	3:30
30	Thu.	PU At Calumet	A	4:00
Oct. 2	Sat.	Manchester	H	1:30
5	Tue.	Valparaiso	A	3:30
9	Sat.	Ball State	A	11:00

Field hockey

Coach Sue Roth

Sept. 18	Sat.	Taylor	H	11:00
23	Thu.	Notre Dame	A	6:30
25	Sat.	Ball State, Dayton	A	11:00
29	Wed.	Western Michigan	A	4:00
Oct. 7	Thu.	Marion	A	4:00
13	Wed.	Calvin	H	4:00

Cross country

Coach John Ingold

Sept. 21	Tue.	Marion	A	4:00
25	Sat.	Defiance, Huntington	Def	11:00
Oct. 1	Fri.	Marion Invitational		
9	Sat.	Grace	A	11:00
12	Tue.	Manchester Invitational		
16	Sat.	IUPUI-Ft. Wayne	H	10:00
23	Sat.	Anderson	A	11:00
25	Mon.	Indiana Tech	H	9:00
30	Sat.	NAIA State Meet	Anderson	2:00



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Things clean at GC?

IRS conducts compliance audit

by Nathan Stoltzfus

Goshen College is undergoing audits by the Internal Revenue Service to determine whether the college is complying with federal requirements which entitle it to its present tax-exempt status. The college came under scrutiny after the IRS began investigating the Mennonite Board of Education, in what Treasurer of the Board John Hosteter calls a "routine compliance audit."

GC is, as are both Hesston College and the Mennonite Biblical Seminary, an operating institution of the MBE, and thus acquires its tax-exempt status under the Board. Hesston and the Seminary are likewise being audited.

An IRS examiner talked on campus August 25 and 27 with Business Manager Robert Krieder, Controller Dana

Sherman, Director of Student Finances Walter Schmucker and Provost Henry Weaver, and then received college financial, employment, admission and student aid records. Since then, John Hosteter has received an oral report from the examiner, and, according to Hosteter, "everything was real clean" at Goshen College. He adds, however, that this report was not final, but preliminary to a final written report expected sometime within the next 60 days.

To determine whether GC is in compliance with all federal regulations, the IRS is checking into four areas: outside political influence, racially discriminatory practices, business profits going to individuals or groups, and business income unrelated to college operation. College Business Manager Krieder says that the school is trying to cooperate fully with the

IRS, and noted that although the audit is an inconvenient part of the burgeoning federal inquiry into college affairs, the overall effect of such audits is good, and may be necessary to insure national college compliance in the areas that the IRS checks.

John Hosteter and Robert Krieder both stress that the audit is a routine examination, to which many colleges and universities are subjected. Both say that they are unaware of any previous IRS check of either the MBE or Goshen College, or any cause for suspicion that GC is not complying with any federal standard. According to IRS Special Report 75-5, the agency is conducting similar audits at other colleges at a dramatically increasing rate, partly because of the recently created Exempt Organizations Division of the IRS, which brings with it regional implementation of its special concern.

This Week on WGCS

Sunday, Sept. 19, 6:30 p.m. — HIGHLIGHTS—selected chapel or convocation of the week.
Monday, Sept. 20, 6:30 p.m. — INDIANA MUSIC FEDERATION
Tuesday, Sept. 21, 6:30 p.m. — SACRED HEART
Wednesday, Sept. 22, 6:30 p.m. — AUDITORIUM ORGAN
Thursday, Sept. 23, 6:30 p.m. — SANE VIEWS THE WORLD
Friday, Sept. 24, 6:30 p.m. — JOYFUL NOISE (produced by Julie King)
Saturday, Sept. 25, 6:30 p.m. — CAMPUS FORUM

Hunsberger announces evaluation of SST

by Dave Graybill

An intensive, "out of house" evaluation of Goshen's SST program is under consideration, according to Arlin Hunsberger, Director of International Education. While emphasizing that plans are still tentative, Hunsberger envisions an in-depth evaluation that will utilize a variety of resources, including follow-up surveys of past SST experiences and on-site observation.

Noting that next fall will mark the tenth year of the SST program, Hunsberger hopes that the study will be of a reflective nature, evaluating SST's long-

term effect on participating students and faculty, and also on the campus as a whole. Such a study would seek to determine how well SST is doing in relation to its stated objectives, how participants feel about their experiences up to ten years after SST, and how instrumental the program is in leading participants to other forms of service.

The study would be conducted by experts not associated with the college.

While the evaluation may be almost two years away, Hunsberger is formulating plans now, in order to obtain funds for the project.

Profs speak

by Randy Clouse

Perspectives Weeks continue in convocation next week, with programs led by four Goshen professors.

On Monday, September 20, campus minister Art Smoker will speak in convocation. The title of his speech is "What Does Your Sign Tell You Today?", a look at the popular movements of astrology and mysticism.

"A Culture Critique" will be given by June A. Yoder, member of the Campus Ministries team, as the Wednesday morning lecture. Mary Oyer will lead a hymn on Thursday, and the week's activities will conclude with C. Norman Krause's "The Market Report" on Friday.

The theme of this year's Perspectives Weeks is, "Reading the Times: the Bible (Book of James), the Newspaper, and the Campus."

Numerous members of faculty to engage in sabbatical research, travel and service

by Beth Johnson

A number of the GC faculty will be on sabbatical leave for part or all of the 1976-77 school year. Those departing for work or study elsewhere include President J. Lawrence Burkholder, who will be doing research and writing on a historical and analytic study of developments in theology since World War II and their significance for the Mennonites, and theological reflections on China.

Abner and Anne Hershberger will be on leave for a year, working in printmaking and painting techniques in Monte Aauto, Italy. Abner is GC professor of art, and Anne is assistant professor of nursing.

Kenneth King, the director of the college Physical Plant, will be working for one year as the custodian of the London Mennonite Center.

Bookstore manager Don McCammon will be returning in the spring to Mississippi, where he worked last summer to rebuild and rehabilitate disaster areas in that state.

Registrar John Nyce and his wife Dorothy, instructor in religion, will be studying this year in the Boston area universities.

Associate Professor of German Gerhard Reimer will spend this winter and spring in Germany, studying contemporary German drama and theater. For the last six weeks of his leave, he will engage in a reading and research program.

Theron Schlabach, associate professor of history, is currently on a one-year leave. He traveled in Europe through last summer and taught GC's Good Society class in Scandinavia. This fall, he

is working with MCC, doing research in North American Mennonite Social History.

Director of staff personnel Loren Stauffer is leaving this December for six months in Mobile, Alabama, where he will be working in the personnel department of Providence Hospital.

Dwight Weldy will spend this year in his capacity as professor of music at Silliman University in the Philippines.

Mathematics professor Lester Zimmerman is joining the staff at the University of Zambia for one year.

1976-77 Artist Series

Four programs will be included in the 1976-77 Goshen College Artists Series, formerly called the Lecture-Music Series.

The dynamic Count Basie Orchestra will open the season on October 15. Basie and his band have performed with many of the greatest American artists, playing their unmistakable brand of jazz. They were also recently featured in Mel Brook's film, "Blazing Saddles."

The second event of the season will feature Metropolitan Opera baritone Robert Merrill. The world-famous singer has performed with every major orchestra in the United States. Merrill will come to GC on November 11.

On January 29, Sophie Wibaux and Bert Houle will bring an evening of mime to GC. Expressive action without dialogue creates unique and fascinating effects. Serious and satirical pieces will be performed.

The final event of the Artist's Series will take place March 5, when Karl Munchinger will direct the Stuttgart Chamber Orchestra. The orchestra has been widely acclaimed in its tours throughout Europe, North and South America, the Soviet Union, the Orient and South Africa.

All programs will start at 8:00 p.m. in the GC Union.



Photo by Galen Kauffman

Junior Roger Ruth (Carter grin) and senior Paul Keim (King Kong legs) "move in" after the Kellers' truck arrived from Pennsylvania on Monday. Both are members of the small group housing unit on Yoder first and were the founding members of the "Soulshine" quartet that will perform in the snack shop Sunday evening.

A political challenge

Senator Walter Mondale came to Notre Dame last weekend for a few days of campaigning. Friday afternoon, he spoke in the university's Steppen Center, accompanied on the platform by ND president Father Theodore Hesburgh, the university provost and Indiana Democratic congressman, John Brademas.

The speech was an interesting one, by an attractive candidate who obviously made a favorable impression on his largely student audience. Repeated attempts at "inside" Catholic humor by a Norwegian-American Protestant struck me as being mildly fatuous, but well-meant, and after all, as I reminded myself, the man was campaigning.

As Hesburgh and then Mondale himself spoke, I thought that I was listening. I was taking careful notes and by all appearances was paying attention to the speeches. It was only after the maddening crowd of press had surged out the door with the candidate and the hall was quiet again that I began to realize what had happened. I had heard the speeches, momentarily approved of the sentiments expressed, but even as I walked to my car my mind was on a dozen things other than what had just been said by the man that I may well vote for as the vice-president of my country.

"Why?" I asked myself. "It was a good speech, an important speech. It was about topics that I say concern me. Why do I take it so lightly already?" And I knew that it was because I did not really believe what I had just heard, or at least not taken it at all seriously. I had approved of the skill with which Mondale had played his role. After all, I was saying to myself throughout, the man is campaigning.

When I was at home, I looked back over the notes I had taken. They were all about humane and principled policy, both at home and abroad, unemployment, refusal to become the "arsenal of the world." But then my notes went into something that Mondale had said about me, about all of us. "The public is disillusioned, it is cynical. It can see and hear what its government is doing, but it doubts that the government can hear it. As a result, it has turned its back on the national election, its greatest tool to make changes. Half of the country's eligible voters do not vote . . ."

I still don't know who I will vote for this autumn. But it seems to me now that if I am honestly concerned about having a government that represents me, then the responsibility between me and it is a reciprocal one. When I hear a campaign speech with the presupposition that what is said is purely placebo to lull the audience into a stupor of satisfaction, then I am responsible for just a little more of that cynicism and disillusionment that nibbles away at the heart of this country. Father Hesburgh had said, in his introduction of Mondale, "If I could advise you (students) of one thing, it would be to get more involved in politics. If you do not take the trouble to vote, then do you have any reason to gripe at the outcome?"

Maybe we should all take a little more trouble — not only to vote, but to vote intelligently and with good reason. The upcoming television debates between the major presidential and vice-presidential candidates will be an excellent opportunity to understand the alternatives and hear the candidates speak for themselves under heavy pressure, not in prepared campaign speeches. Listen to them. Give them the chance to prove, just maybe, that the outcome of this election could make some difference. Review their records. If you choose not to vote, have a reason you can honestly call your own. Let's make use of the tools at hand — our votes, our intelligence, and our sense of responsibility to effect change.

BJ

Critique: A Dream for America

by Bob Beeson

(Editor's note: This is the first in a series of reviews, intended to familiarize Goshen College students with a few of the works published by members of the GC faculty.)

The teaching faculty at GC contributes in numerous ways to the campus community. Teaching classes, counseling students, participating in chapel-convo programs and working in church-related functions are all examples of such activity. Another vital aspect of their job, and one that often reaches far beyond the campus community itself, is virtually unnoticed by many students. This aspect is scholarship: specifically the publication of books, essays and magazine articles related to their field of expertise.

The subject of this review is a book written by Dr. John A. Lapp, entitled *A Dream for America* (Herald Press, 1976). Dr. Lapp is currently serving as GC dean and professor of history. The book, a collection of ten essays on American society, represents the fourteen years during which Dr. Lapp wrote a monthly column on current affairs for *Christian Living* magazine.

The book centers on the challenge facing the individual in America today to realize and "understand the times." Senator Mark O. Hatfield (R-Ore.) states in the introduction, "In the midst of the Bicentennial, John Lapp provides us, in this book, with another reminder that our celebration is to be one of responsible action, not merely frivolous jubilation."



Photo by John D. Yoder

By use of statistics, interesting quotations and his own interpretation, Dr. Lapp guides the reader through areas of concern that confront our nation. Racism, inept government, and the effects of Viet Nam are discussed. However, a constant theme of Christian commitment and hope transform the separate essays into a handbook that elicits personal response.

Before this response can occur, an enlightened understanding of current and past events is necessary. *A Dream for America* offers observations that aid the reader in gaining such an outlook.

Three specific insights contained in the book give a glimpse of its scope.

Historical perspective is immediately suggested as a means to awareness. A historian by profession, Dr. Lapp views history as "the story of the human family individually and collectively making choices."

Perspective

SST: shelved for later

by Jo Bontrager

This summer I completed my international education requirements by joining sixteen other students, along with unit leaders Bob, Dorothy, and Ted Yoder, in Honduras. SST is not a new program — it has been part of the GC curriculum since 1967; however, it is constantly acquiring fresh definitions. There are special qualities about SST that make it a uniquely individual, educational experience. That trimester often becomes a highlight of one's years at GC and lends itself as an excellent topic of conversation with friends or strangers.

The study-service trimester is one of those rare ventures in learning that reaches out to absorb the total person. And, while its invitation can be declined, it is in the vulnerability of plunging into a completely unfamiliar environment that one begins to realize the joy and frustration of having old props stripped away as a new sense of personhood emerges.

Although no two experiences are the same, there are some generalizations that would probably ring true to almost any SSTer. For example, those persons who opt for learning how to communicate through a second or third language undoubtedly encounter a degree of frustration; departing for Miami via bus produces eager anticipation tinged with apprehension; the return trip to Goshen also arouses mixed emotions — sadness, relief, expectancy, hesitation.

What happens after three months of exposure to ways of living and thinking that are so distinct from our middle-class, American patterns? To what extent will we continue to employ our re-formed ideas about ourselves, our culture, the host culture and the third-world countries?

The tendency that I've already felt and that I've seen many other students drawn toward is to neatly package the total SST experience, shelving it for later reference. It will have served its purpose if it can be dusted off periodically, for use as a "conversation piece."

Fond memories and eulogies are valid parts of SST; but, what about the harder issues — do we continue to think of them after we return to home and college communities? There is a danger of becoming re-assimilated so rapidly that we lose our ability to critique the discrepancies between our consumer economy and the third-world's struggle for survival. More humanistic, people-centered values are drowned in the scrapping to meet deadlines and get good grades.

There is no follow-through program to assist in the processing of post-SST questions and awarenesses. Nevertheless, perhaps those of us who would like our SST experiences to be enduring, concrete realities can help each other move beyond remembrance, applying our impressions to who and where we are today — as individuals, as a college, and as a country.

The fading of ideals since the American Revolution is noted as a factor in current problems. The Constitution, according to Dr. Lapp, has come to be an aid to the powerful, not a help to those in need. The presentation of this type of historical viewpoint adds new dimensions to today's choice and response.

Secondly, Dr. Lapp is concerned about the growth of civil religion in America. He believes that it has falsely appealed to many Americans who desire faithful Christianity, and he advocates the separation of "Americanism" and Christianity. The Biblical passages throughout the book stress national repentance. Dr. Lapp presents Christianity as the definitive key to eliminate social distress.

Finally, the concept of a new creation through Christian love is discussed. Nonresistance, sharing, and freedom for the oppressed are characteristics of this vision. These elements are essential ingredients that should, in Dr. Lapp's view, influence individual choice and action.

Though not a lengthy book, *A Dream for America* offers the reader a concise statement on a Mennonite social philosophy that is hinged upon Christian faith. The ideas presented are excellent tools for any student who wishes to "understand the times" from a Christian perspective.

Pilgrim visits GC in walk for peace

by Greg Leichty

Her name is Peace Pilgrim. She is a white-haired woman who owns only the blue slacks, shirt and jacket that she wears. In 1956 she stopped at Goshen College for the first time, and last week she was back, talking about the quest for peace which has kept her walking for 23 years.

In two hours she described the sources of personal and world conflict, gave the formula for their resolution, an account of a brush with death, answered questions, and gave a demonstration of an "energizing exercise," accompanied by song.

She says that she walks as a prayer, and as a chance to inspire others to pray and work for peace. Unable to recall her age, she does tell that she sold her home and possessions 38 years ago, and then passed through fifteen years of growth and preparation for her walk. She is not affiliated with any organization, she speaks to anyone who is curious to hear her, she accepts food and lodging from those who offer it, but she carries no money and accepts none. If shelter is not available, she sleeps outside and fasts, "but people are very good."

She denies that she suffers doubts or regrets about her quest, because her self-centered nature has slowly given way to a God-centered one. When the conflict between the self- and God-centered natures was resolved, she was ready to begin her walk for peace with no anxiety or fear. "I continue to live and learn. People can always learn, but now I learn peacefully and without inner conflict."

Peace Pilgrim vows to walk until mankind learns the way of peace or until she dies. She left for Fort Wayne after visiting Goshen, to proclaim her motto that the way to peace is "to overcome evil with good, falsehood with truth, and hatred with love." She continues alone on her trek, which might bring her to Goshen again in 1996.

The Goshen College

record

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Visiting professor leaves with love for Indian lit

by Susan Fisher

A year of study and observation completed, Elzbieta Pawelkiewicz left Goshen last Wednesday to return to her native Poland. She will resume her professorship at the Agricultural University of Warsaw, where she teaches the English language. She returns having sampled the Goshen brand of U. S. culture, and also having a taste of the Indian subculture unique to this country.

In 1974, Elzbieta served as interpreter and liaison for Goshen College's first SST unit in Poland. Her friendship with unit leaders Atlee and Winifred Beechy and the development of additional Poland-Goshen contacts resulted in her year at GC. Twenty hours of each week found Elzbieta working in the Good Library, and the rest of her time was divided between assisting in the GC English department, pursuing professional interests, and traveling.

Elzbieta's experience at GC has helped to open doors that will facilitate future exchanges between her country and the U. S. Ewa Jarzebska, a colleague of Elzbieta's, arrived in Goshen, September 9. She plans to remain

in the country for six months, engaging in a program similar to that of her predecessor.

Before coming to the States, Elzbieta had received courses in traditional American literature, but it was an Indian art exhibition in this country that made her aware of minority American arts and literature. She was prompted to secure a bibliography of works by American Indian authors, and her growing interest led her to browse while traveling in university bookstores in search of further material on Indian literature. Elzbieta also attended readings of original Indian works, as well as contacting the directors of various American Indian studies.

Elzbieta learned through experience about contemporary American life, and, through literary research, something about the first American natives too. "I had a stereotype of an Indian in mind," she said before leaving. "I found that my stereotype, and that of others, needed to be changed."

Work with her findings will continue at home. Elzbieta wants to share her discoveries — in a Polish translation of her collection of Indian literature.



Photo by College News Service



Above: Lynn Hostetler dribbles carefully as Hugh Sommer attacks from behind. Alumni beat the Varsity, 3-1, in their annual hard-fought contest last Saturday.

Below: Mike Wenger steps over a fallen Rick Yoder, as he and Steve Sawatsky descend on a flying soccer ball.

Photos by Kimmie Kolko



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Newssshorts

ND prof exhibits in gallery



Photo by John D. Yoder

William Kremer, who teaches ceramics and sculpture at University of Notre Dame, has some of his work on exhibit in the art gallery located in the basement of the Good Library. Kremer has received recognition for his work in numerous regional and national exhibits in recent years. In 1975 he received awards for pieces exhibited at the South Bend Art Center and the Fort Wayne Museum of Art. In addition to his teaching, Kremer also conducts instructional workshops at colleges and universities and operates the Open Gate Pottery in Cassopolis, Michigan.

Plans debated in ed. dept.

Changes are coming in the department of education. There are tentative plans being considered to institute new majors, minors, and a reduction in the number of hours required for a major in education. New majors may include the introduction of Early Childhood Education, and the division of the Elementary Education program into kindergarten through third grade, and grades one to six.

Also in the planning stages are teaching minors in Family Life Education and Health. The number of required hours for an education major may be reduced from forty to thirty-six hours. This reduction would be an encouragement to students to pick up minors and to complete more than one field of study.

Students to visit drama fest

This trimester's Shakespeare class, as well as other interested students, will be traveling by college van to Stratford, Ontario for the annual Stratford Drama Festival. The Festival will be held October 1-3, but a non-returnable deposit of \$10.00 is required by September 17, with payment in full expected by September 30. Cost of the weekend trip ranges from \$26.85 to \$30.85, depending on the accommodations chosen by the individual.

The three Shakespearean plays to be seen are *The Tempest*, *The Merchant of Venice*, and *A Midsummer Night's Dream*. Students interested in attending the Festival should contact Prof. Ervin Beck in Sem. 7, ext. 315.

SST's reach destinations

The SST office has received word from all three SST locations (Costa Rica, Belize and Haiti) that this trimester's SST-ers arrived safely on Saturday, September 11.

Bugs highlights weekend fun

Tonight will be an evening of cartoon flicks and free refreshments in the Union. Beginning at 8:00 p.m., you can thrill once again to the adventures of the Pink Panther, Speedy Gonzales, Porky Pig, Tweety, Sylvester and of course Bugs himself. The cartoons replace the "puppet theatre" originally scheduled for this evening, which has been postponed until October 30.

The weekend activity continues on Sunday night, when "Soulshine" performs in the snack shop. This GC musical group has been playing together locally in years past, under the names of Roger Ruth, Paul and Mark Keim and John Swartzendruber. The Sunday night program also starts at 8:00.

GC classified ad

REVIVE your old racket with new strings or your game with a new racket.
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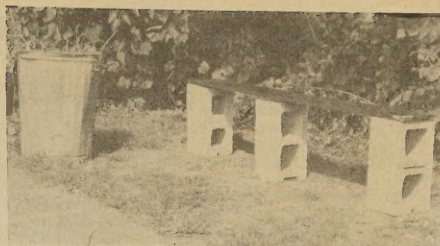


Photo by John D. Yoder

Restoration of this recently vandalized off-campus site is now complete. The Goshen College Hippy Death Cult would like to thank the anonymous donor of 97 cents who made the reconstruction possible.

Students invited to serve

by Deb Hostetler



Photo by John D. Yoder

John Perkins, columnist for the radical Christian newspaper, *Sojourners*, and president of the Voice of Cavalry, a spiritual community development organization centered in Jackson, Mississippi, spoke in College Church last Sunday and in classes through last Wednesday.

Voice of Cavalry is involved in a tutoring program in Mendenhall, Mississippi, as well as a co-op health clinic, a thrift store, a farm co-op, a recreational program for youth and a radio ministry. Students are invited to work with Voice of Cavalry, perhaps in the form of a summer voluntary term, by writing John Perkins, Voice of Cavalry, 1655 St. Charles Street, Jackson, MS. 39202.

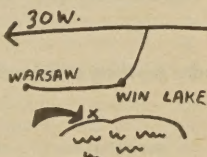
If a total stranger approaches you on campus soon with a smile on his/her face and a gleam in his/her eye, do not be too alarmed. If the stranger then launches into a stream of conversation that implies that he/she is an intimate acquaintance of yours, you can relax. Don't strain to recall that face, you probably don't know it. Al Albrecht's speech class is conducting an experiment to determine people's reactions in the face of startling friendliness.

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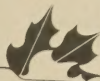
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Enrollment totals show decline of 54

by Bob Beeson

Tentative enrollment figures released last Thursday by the Registrar show a decline in student enrollment. Although these are not final tabulations, they are not expected to change considerably. The number of students attending GC this fall is 54 fewer than a year ago.

There are 39 fewer full-time and 15 fewer part-time students included in the total decline of 54. This situation will have an effect

on budgetary and academic programs.

As the statistics indicate, the largest drop occurred in last year's juniors, who are now seniors. 34 students elected not to return this fall for their senior year. The overall retention rate for the sophomore, junior and senior classes combined is 93.4%. The number of students in each class fell, except for the junior class which showed a gain of 11 students.

The enrollment decline is not a unique problem to Goshen. Throughout the U.S., small,

private colleges are all faced with the loss of students because state universities have lower tuition rates. While inflation causes tuition hikes, some students are forced to attend financially cheaper institutions. GC will have to cope with this dilemma.

J. Robert Kreider, business manager, discussed the implications of the projected enrollment decline with *Record*. Although Kreider said, "We will not know exactly where we stand until final enrollment figures are complete," it is evident the administration is proceeding on the assumption of a decline.

The budget-planning process at GC is based on three primary components. These are the student-faculty ratio, inflation rate, and sources of income. Since student tuition is the major source of GC revenue, the decline in students means simply a loss of income.

Kreider cited the figure of \$87,000.00 as the projected income loss, assuming the decline in students remains at the tentative number of 54. The budget for Fall, 1976-77 was based on 1,107 full-timers. Presently, 1,074 full-timers are registered. The

difference of 33 represents the bulk of the \$87,000.00 total. This was calculated by multiplying 33 by the annual student tuition of \$2,335.00. This is roughly \$77,000.00. An estimated \$10,000.00, representing the income loss from part-time students was added to the \$77,000.00 figure to give the total income loss.

Kreider added that the difference between the assumed enrollment (1,107) and the present (1,074) is only 33. He also said "1975-76 was an above average enrollment year and this year it's down a bit, however, long-term predictions are still on target."

The estimated income loss of \$87,000.00 has caused some minor budget allotment changes already. However, Kreider said confidently that the situation "is nothing that will break the institution."

The major implication of the income loss is that some classes will have fewer students than normal. The student-faculty ratio is actually smaller than desired by the administration. Although no statistics are available yet on individual class size, many students have remarked about how pleasant it is to be in small classes. While the short-range

situation is fine for current students, it may mean faculty reductions in the years ahead if this trend continues.

Two specific areas where expenditures will be reduced are cutbacks in special certificate programs and in equipment purchases. The faculty has already been instructed to exercise restraint when ordering materials and equipment.

Dean John A. Lapp was asked by *Record* what effect the projected income loss will have on academic programs. Lapp mentioned that "money needed to finance promotion and development of special programs will not be available." He added, "The situation is one of normal ups and downs one should expect."

The administration appears to be taking the income loss calmly. But when one realizes GC was in the black in 1975-76 by only around \$13,000.00, the prospects for being in the black this year are not promising. Goshen is going to have to make its existing programs and activities more appealing to a wide base of students in order to maintain its present position. Economics and ideology may be headed for a showdown.

	FINAL FALL, 1975-76				TENTATIVE FALL, 1976-77		
	Men	Women	Total		Men	Women	Total
Fr.	113	176	289	Fr.	110	170	280
Soph.	102	165	267	Soph.	99	167	266
Jr.	122	167	289	Jr.	115	185	300
Sr.	102	155	257	Sr.	83	140	223
Post-grad.	6	5	11	Post-grad.	3	2	5
TOTAL	445	668	1,113	TOTAL	410	664	1,074
Part-time	64	88	152	Part-time	58	79	137
FT+PT	509	756	1,265	FT+PT	468	743	1,211

Boycott only tip of the iceberg

by Cindy Habegger

Earl Grey, director of College Food Services, and the members of the Goshen College Peace Society are urging that the GC student body vote on the continuance of the present college boycott of non-United Farm Workers Organization lettuce.

The boycott was begun in 1973 when students and faculty voted to support the U.F.W. by purchasing only lettuce picked by members of that organization, the total quantity of which was probably less than one percent of all lettuce commercially grown. The rest was harvested by non-union laborers who generally suffered poor working conditions and received inadequate wages.

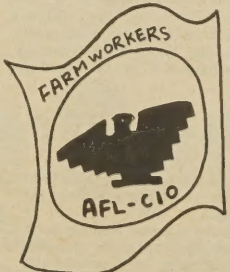
Instigators of the GC boycott hoped to help bolster the efforts of the UFW to bring satisfactory labor conditions and pay rates to the increasing number of field workers.

Presently, the UFW, after seeing some of their primary goals realized, is continuing to harvest approximately the same percentage of the total lettuce crop that it did three years ago. Most of the rest, however, is now brought in by members of the Teamsters' Union. The new TU employees presumably receive greater benefits than they did prior to joining the union, although those benefits do not yet equal those provided to members of the UFW.

UFW lettuce is slightly more expensive than other lettuce, but the real problem for GC lies in its limited availability. The College Food Service is currently buying lettuce from a Michigan company that obtains its produce directly from a grower. This

company, although it can provide fresh and inexpensive lettuce, often does not have any that has been harvested by the UFW workers.

When the college order for lettuce cannot be filled, Earl attempts to offer another type of roughage to cafeteria and snack shop diners. Since only Iceberg-type lettuce is covered by the boycott, Romaine lettuce or endive can be used as substitutes. These alternatives are considerably more expensive than Iceberg and have not proven to be popular with the GC students.



Earl and other concerned individuals, especially Peace Society members, are recommending that the student body, specifically boarding students, resolve the uncertainty of their support of the current policy by clarifying their opinion with a vote. The vote would be taken after thorough presentation of all sides of the issue.

"If the boycott is lifted," stresses Earl, "special attempts could still be made to obtain UFW lettuce . . . then if it is not available, non-UFW lettuce could be purchased and labeled in the dining hall as being such. Students could decide then for themselves whether or not to eat it."

Laotian Workers to relate concerns

by Greg Leichty

Murray and Linda Hiebert, MCC workers stationed in Laos, will visit the GC campus next week to describe their work for peace and reconciliation in Southeast Asia.

The couple will speak in chapel Monday morning, followed by an informal discussion in the Snack Shop. The next day they will address LeRoy Berry's American Foreign Policy class at 9:40 a.m., and later the Peace Society supper meeting. Their final appearance on the GC

campus will be in J. H. Kauffman's class in Rural Development, 10:40 a.m. Wednesday.

Both Linda and Murray are graduates of Goshen College, where Linda received a B.S. in nursing and Murray a B.A. in history. They worked as volunteers with the Asian program of MCC from 1973-76. Between '73 and the spring of '75 they were assigned to the Vietnam Evangelical Hospital in Nha Trang.

After the fall of the South Vietnamese regime in 1975, the Hieberts were transferred to Vietieng Laos where they have

since acted as liaisons, working between the Laotian government and MCC. They have also worked as coordinators for the MCC program to Vietnam, since most foreign traffic to that country is sent through Laos.

Linda served on the MCC delegation to Hanoi last December; both she and Murray were part of the last MCC delegation to Vietnam in June of this year. They are presently on furlough in the States since the end of their terms of service last August, but they will be returning to Laos when their furlough is over.

Tomorrow the ninth annual Michiana Mennonite Relief Sale will open at the Elkhart County Fairgrounds. The day's activities will begin at 6 a.m., and continue until 5:00 that evening.

Persons from 160 area Mennonite and Amish congregations bring together their time and talent in order to make the sale possible. Quilts, homemade baked goods, plants, crafts, apple butter, meats and cheese are among the donated items that will be sold tomorrow. Crafts from the Mennonite Central Committee's Self Help program can also be purchased. Proceeds from the sale will go to MCC.

Don't stay away from the sale just because money is tight. You can still enjoy demonstrations of glass blowing, pottery making, and cake decorating. One of three films on the work of MCC around the world and the issue of world hunger will be shown each half hour. The films include MCC In a World of Need, It's a Small World, and Give Us Daily Bread.

The sale will be preceded by an open house this evening from 5-9. The MCC films will be shown and

selected items will be available for purchase. The Gospel Messengers Quartet from Centerville, Michigan; a children's group; and the Journeymen, a quartet from

Berlin, Ohio, will present an informal service tonight in the quilt tent.

Elkhart County Fairgrounds are located one mile east of Goshen High School, off Route 33.



Photo by Mennonite Board of Missions

Tossed-salad blues

I don't think that editorializing is really a natural talent of mine. This past summer, as I spent my days itching in a fiberglass factory in Middlebury and my nights worrying about my then-unassumed duties as an editor, the thought that really made me break out in cold sweat was that I was going to have to turn out one responsible, weighty piece of writing every Wednesday of this trimester.

I do write terrific letters. Maybe I could be sneaky and cute and write this column as one of those "Dear Fred" affairs that one so often sees, ("Dear Fred, here we are in the third week at GC. Let me fill you in on what's been going on . . ."), but I don't think that it would make too big a hit in the Friday afternoon critique.

Even that introduction may damage the pleasant tone of our little weekly chats. Sorry, tossed salads and lack of sleep always leave me feeling flippant. And I am rapidly learning that even a temporary job as editor is something to lose sleep over.

By no means does this editor do all of the work involved in getting the Record out. I am lucky enough to have a creative and hard-working staff that does more than its share. Still, I realize and I welcome the fact that I am ultimately responsible for what appears in this publication each Friday. That's the way it should be, and I am not disturbed by the prospect of being held accountable.

What does disturb me is the form which I perceive campus reaction to take. Specifically, an article appeared on page 4 of our first Record which, I have come to understand, disturbed and even angered various individuals at GC. This understanding has only come to me after a long and mightily circuitous route.

Second and third-hand stories have been repeated to me concerning the responses of people on this campus whose opinions I respect. Or, at least, would tend to respect were they addressed with the intention of promoting discussion of the issue.

Last Friday, I did finally have a talk with Russ Liechty on how I saw my role as editor, specifically in reference to the article in question. Our discussion was frank and pleasant, and I left with a real appreciation of the dean's honesty and courtesy in coming to me with his concern.

Our first letters to the editor appear in this week's issue. It disturbs me that, especially when it is evident that at least one article printed in Record has aroused controversy, we have not received a single printed word intended for the "Letters" column that deals with the paper's content.

It is not my aim, nor will it ever be, to deliberately stir up negative response from any faction in order to test "how far we can go." But we should all be aware that the silence of disapproval can very easily be confused with that of apathy.

BJ



The Goshen College

record

The Goshen College Record, published weekly during the fall and winter trimesters and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The Record is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Perspective

Decision-making at GC: where is the student?

by Carla Roth

In a recent letter to a friend, I wrote, "Living off-campus seems to have calmed down my restless spirit — maybe because I feel I've finally been conceded responsibility for my own life." Being able to make even small decisions; what brand of detergent to buy, (do I want to see myself in my dishes or soften my hands while I do them?), what time to lock my door, when men friends can come into my living room — and knowing that there are vital functions of life that I now have to take care of myself — setting the garbage out on Tuesday night, scrubbing the bathtub, paying the phone bill — has brought a growing sense of independence and self-worth. I can do it.

Yes, in my little haven on South Ninth I am an adult human being, granted by parents and housemates my measure of intelligence, sensibility and common sense — enough of each to help govern my own life.

Venturing into campus, the feeling of responsibility fades. Researching an article on the drama building, I find that questions of "who made that decision?" almost invariably receive the reply, "Well, of course, ultimately President Burkholder made it."

My sources usually hasten to add that the president always takes counsel on important questions — from the faculty, the board of overseers, or the Administrative Council. No one makes much mention of the student in the decision-making process. I've noticed that before. Maybe it's because the student isn't there.

I was planning to march right out and crusade for government of the students, by the students, etc., but remembering that it took Thomas Jefferson several years and a revolutionary war to achieve similar ends, I decided to settle for making a few observations on the present system.

I notice two major gaps in the system of decision-making at GC. One, there is a lack of structured avenues for student participation in the process. Second, there are no channels for communicating back to the student what decisions are being considered, and by what means they are being made.

Student apathy is often cited as a major reason for the absence of any form of student government. "Look what happened to GCGC — students just weren't interested." I don't find their apathy surprising. It's hard to be involved in something you are not informed about. And at GC, getting information isn't easy.

Little news reaches the student body of issues under discussion until the matter has been decided and "it's too late to do anything." Most administrative decisions reach the student as fait accompli: "President Burkholder announces . . .", "The faculty has decided . . ."

A few changes in policy could go a long way toward opening up communication between students and administration. For starters, students on faculty committees, the most direct link the student body now has to the decision-making process, could take more responsibility in soliciting the views of the students they represent and conveying the discussions and actions of the various committees back to the students.

The meetings at which decisions are made, the meetings of faculty, the Administrative Council, the Board of Overseers, these could all be opened to student representatives and minutes of these meetings sent to Record and to WGCS, the campus news agencies. A copy of the school budget could be sent to every mailbox.

Once informed as to what decisions were being made and who is responsible for them, the student would have a better idea where to take her suggestions, questions, and opinions. And, hopefully, this could begin an awakening of student interest in helping to make the decisions we now leave to the powers that be.

Satiric ballet troupe opens festival

Michiana Festival '77 will open its third season of music, drama and other forms of entertainment on Saturday evening, October 9, at 7:30 p.m. Appearing that night at the Morris Civic Auditorium in South Bend will be "Les Ballets Trockadero de Monte Carlo", a nationally famous troupe of satiric male dancers.

Vogue, New York and Time magazines have been among the many to praise the Trockadero troupe for both their dancing skills and their humor. The dancers are all classically trained men, dressed in women's wigs and frilly tutus, and their caricature of formal ballet benefits from their knowledge of the medium.

The Festival, formerly known as the Holiday Festival, has been

a part of the Michiana cultural scene since 1974. It was organized in response to the criticism that there was a lack of quality entertainment in the area, and especially that there were few events that were suitable for both adults and young children to attend. The Trockadero troupe is especially recommended for children, both for its pure entertainment value and also as a painless introduction to classical ballet.

Coming attractions in the Michiana Festival calendar include a production of Naughty Marietta with Cyril Richard, (the original Captain Hook from Peter Pan) on October 14, a performance by the Chinese Acrobats of Taiwan on November 1; the "Young Vic's" company enactment of The Taming of the

Shrew on November 17; and the Pittsburgh Ballet Company production of The Nutcracker on December 3 and 4.

Tickets for any Festival event may be purchased at Robertson's Department Store in downtown South Bend, St. Mary's College or at the Century Center, 306 S. Notre Dame Ave., South Bend. There are also series season tickets and group discount rates available.

Ushers are still needed for the Trockadero performance as well as for future events. Those who usher will be able to see the production free of charge and will also be entitled to one additional ticket at 50 per cent the usual cost. To volunteer to usher or for further information on the Michiana Festival, call the Century Center office at 284-9711.

LETTERS

Dear Editor,

The loa must be fed. I barely escaped that-your geopolitical area before becoming a dope fiend, Jesus freak, Anabaptist vulture or committing suicide. Thanx, who-whatever you are, for Grace, (Grace, greater than all our Sin.)

Then again, I may have just moved into another and possibly more dangerous vortex. I now live in Naptown, the capital of Indiana. Birthplace of Kurt Vonnegut. To top it all I am employed by the Indiana University Medical Factory. And here I thought that becoming a professional nurse (as opposed to a nurse) would help me escape factory work. Illusions, illusions. Buddha, where are you when I need you.

By the by; a suggestion for your Alumni Day. Why not commemorate the burgeoning fashion consciousness of the GC faculty-administration men with a Fall Fashion show, focusing on

hats and leisure suits? Your local expert on jumpsuits might be the judge.

And a question; was the Reith Riley donation to the Business Department only peripherally linked to their acquisition of the contract to rebuild the tennis courts?

Anyway, it is 1976 and Hunter Thompson did see some strange things in Miami. We might just attribute it to Cosmic Amerikan Vibes.

Sincerely,
James Rempel
Class of '69-'76

P.S. I think the "powers that be" (a J. H. Yoder discovery) started the Legionnaires Disease — as an experiment in biological warfare and a necessary push to get the swine flu business off the ground. If that sounds paranoid, take a Seminar in the last 15 years of Amerikan life. Fascism. Fear and that menopause word all begin with "F". Arrange in whatever order suits you!

Editor, the Record,

If Ruth Sutter can do it, why can't the rest of us? By taking part in the march for disarmament and social justice, she dramatizes the demands that we, the conscientious, have been shooting off our tongues over ever since the rise of Martin Luther King, Jr.

What the student body of Goshen College should do is stage their own march for disarmament and social justice. Thereby we can, on a local scale, dramatize and inform the people of Elkhart County of our motives and objectives for the march. If the Peace Society has the guts, they can tell it like it is in this way.

John Lowe

Letters to the editor should be submitted by Tuesday noon. Limit: 300 words. Signatures required but may be withheld by request.

Profs remember 1960 debate

by Randy Clouse

Among the politically minded, one word is on the tip of everyone's tongue: debate. Sixteen years ago the same word dominated discussion. 1960 was the year of the first televised Presidential candidate debates as John Kennedy and Richard Nixon squared off before the nation.

Several professors on campus still carry their impressions and memories of the event. Their reminiscences provide an intriguing look at that significant episode in our political history.

There is general agreement that Kennedy "won" the debates, at least to the extent that he made a better impression on the audience. "Kennedy seemed to be enjoying himself," says Al Albrecht, "Nixon looked so tense, so uptight. In fact sometimes he looked downright worried."

Sam Yoder agrees with Albrecht. "Nixon was stiff and tense; Kennedy much more relaxed."

John Oyer saw appearances as being important also. "Even though his (Nixon's) arguments may have been as good as, or even better than Kennedy's, nevertheless, Kennedy came across as a strong personality who would make a good leader."

John Fisher still chuckles when he thinks of the poor make-up job done on Nixon before the first debate. (Nixon had learned that Kennedy did not intend to wear make-up and so decided to wear none himself, except for light pancake make-up to cover his famous beard. What he did not realize was that Kennedy, who was darkly suntanned, required no make-up. Nixon therefore looked pale and sickly in comparison.)

Most of the professors agreed that Nixon made a mistake by agreeing to participate in the debates.

"It was a mistake on the part of Nixon," says Bill Miller, "giving Kennedy exposure that he (Nixon) already had." (Nixon was vice-president at the time, Kennedy a senator and less well-known.)

Several of the profs draw parallels between the 1960 and the 1976 debates.

"Carter reminds me of Kennedy," says Albrecht. "He can

laugh, he can joke, he seems to be more relaxed than Ford."

Yoder agrees. "I see much the same kind of match-up as 1960: Ford tense like Nixon and Carter much more relaxed."

"My reaction was that Ford was making the same mistake that Nixon made," is Miller's analysis. "A guy like Carter tends to come off better on television than Ford does."



Is there any value to political debates? Reactions of profs vary.

Miller thinks they are a "useful kind of thing," preferring that method of campaigning to "running around the country shaking hands."

Yoder agrees that debates are good and sees the most value in knowing how the candidates respond to issues without a prepared text. He adds, however, that "many of the voters will view the debate as a popularity contest rather than a test of the issues."

"The level of discussion in the campaign so far is rather dismaying to me," says Fisher. "I think it's a very limp campaign. The debates will be theater; I don't expect any substantial discussion of the issues."

In contrast, Oyer remembers how his opinion of Kennedy changed from campaign to office. "I was surprised in my own mind how well Kennedy turned out, in view of the fact that I thought he did rather badly in the campaign itself. I decided that I had to judge a candidate by his potential. I'm not as bothered as some people are by the absence of a careful delineation of policy in the campaign."

Center plans discussed

by Carla Roth

Ground-breaking for the new drama center, originally scheduled to take place this past summer, has been postponed indefinitely due to insufficient funds. When the bids solicited from seven area contractors came in last July, the lowest — \$1,350,000 from Brown and Brown of Wakarusa — was 30 per cent above the estimated cost of constructing the two-story, 17,600 sq. ft. building that will house an auditorium seating from 375 to 400 people.

When planning for the new building began back in the fall of 1972, it was envisioned as being a drama "barn", a small, rustic theater that would seat about 500. According to the Record of October 6, 1972, "Overall costs will be held down; the construction job will not be massive. . . . We would like to obtain an equal amount of money to set aside for programs to the amount we obtain for total construction costs"

Instead of having money to set aside for the drama program, the \$1.52 million already raised for the project falls almost \$300,000 short of the lowest construction bid. Robert Kreider, college business manager, estimates that the additional amount needed may run close to \$350,000 when the building is finally completed.

There will not be any general fund-raising drive for the extra money, says Dan Kauffman, director of college relations. It will be solicited from "special individuals, men and women of

some wealth" within the next year.

President Burkholder is urging that construction begin as soon as possible. In a presentation to the faculty last Thursday, Burkholder outlined four reasons for going ahead without waiting for the deficit funds to be made up.

Reason number one, continuing inflation could raise construction costs by as much as \$150,000 within the next year. Two, the need to keep faith with the original donors, Lyle and Erma Yost, who contributed a half-million dollars toward the building four years ago. Three, the psychological factor — faculty, students and community are anticipating the beginning of construction any day. And four, the Kresge foundation, which has been carrying its pledge of \$100,000 for three years, is anxious for the project to get underway.

Although not all the faculty present at the Thursday meeting voted on the issue, all those that did supported the motion to begin construction at once. Final approval is still needed from the Board of Overseers before a contract can be signed.

Editor's update: As we go to press, tentative plans (pending final clearance) are to sign the construction contract with Brown and Brown at 8:00 a.m., Friday, September 24. The ground-breaking ceremony is being planned for the following Thursday, September 30. Hopefully, construction will be underway by the first of October, with a projected completion date on November, 1977.

Film Preview

Redford and Streisand brighten film

by Ryan Ahlgren

Tonight, at 8:00 in the Union, the highly acclaimed-highly criticized film *The Way We Were* will light up the screen. Sidney Pollack does a poor job of directing this movie, but this is offset somewhat by the fine performances of Robert Redford and Barbara Streisand.

The movie takes place in the Hollywood of the 1940s. Redford

plays a college jock with a talent for writing, and Streisand is a radical Jewish communist. It isn't long before these two opposites are attracted to each other and they eventually get married. They argue, the marriage goes downhill, we watch.

Though the plot may sound corny — it is — the movie is still enjoyable and entertaining. Many scenes seem quite unnecessary, but others are full of sensitivity and class.

Nostalgia does not help the film along much, especially since many of the viewers are college students who weren't born until the '50s. But those who are familiar with the '40s will see that *The Way We Were* is not the way it was.

So, from a cinematic point of view, *The Way We Were* should stay in the past tense and quietly fade away. But the film's ability to entertain even the critics has kept it always popular, even in the present tense.

Republicans hold rally in Goshen

by Bob Beeson

Last Sunday afternoon, the Elkhart County Republican Central Committee sponsored a political rally at the Elkhart County Fairgrounds. Appearances by Gov. Otis Bowen and U. S. Senate candidate Dick Lugar highlighted the event.

With a brass band playing "Back Home Again in Indiana" and other songs, over 1,200 persons gathered to eat fried chicken and meet state and local Republican candidates. Balloons, buttons and bumper stickers

added to the election year atmosphere.

After the colors were posted and the national anthem sung, Gov. Bowen spoke for five minutes. Bowen, a physician from nearby Bremen, Indiana, stressed the need for "every Republican to get down to the bedrock level of campaigning in order to get out the vote." He also listed the strengths of his administration, specifically, its success in the area of property tax relief.

Bowen praised President Ford by describing him as "experienced, knowledgeable, and every bit as Christian as his opponent, without advertising it."

Lugar, who was mayor of Indianapolis from 1968-1975 and a former Rhodes scholar, spoke immediately after Bowen. Lugar outlined a strong defense posture and free enterprise economics as two of his political views. He also said "deficit spending must be curtailed at the national level."

Standing ovations by the crowd greeted both candidates when their speeches were over.

After the speeches and the introduction of local candidates by Roy Rogers, Jr., Elkhart County Republican Chairman, the candidates mingled with the crowd.

This reporter asked both Bowen and Lugar the following question, "If elected, what would you do to promote the financial well-being of private colleges in Indiana?"

Senatorial candidate Lugar, who opposes incumbent Vance Hartke this fall, said, "I am very enthusiastic about private college education of which I benefited myself." If elected, he said, "I plan to work with federal, state and local authorities to assist financially troubled, private colleges." Lugar is currently on the Board of Directors at both Indiana Central and Denison University where he assists in fund-raising activities.

Governor Bowen responded to the question in two specific ways. First, he said, "Grants-in-aid to students attending private colleges should be expanded." Secondly, he wants the program that allows tax credits for contributors to private colleges to be continued. He added, "I am currently national chairman of a committee that is studying the roles and relationship between public and private colleges and universities in America."

By late afternoon the crowd began to leave, and the candidates boarded a helicopter for more campaigning

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Newsshorts

GC receives gift from IBM

Behind the Lines, a series of thirteen videocassettes focusing on contemporary issues and questions in journalism, has been presented as a gift to the Goshen College communication department by IBM company.

The programs are hosted by Harrison Salisbury, and feature interviews with journalists Daniel Schorr, William Safire and the Washington Post's Woodward and Bernstein.

The cassettes will be used as classroom aids in the communication department, but may also be utilized at times by the political science, art, English or history departments.

Professionals needed in VS

Local VS director, Loren Horst, reports that the Voluntary Service Unit in Harlan, Kentucky, has been unable to open as previously scheduled because of the lack of volunteer workers.

The Appalachian community center has need of several RNs, a physician, a dietician, an X-ray technician and a medical technologist. The group in Harlan is now hoping to secure qualified personnel from 1977 graduating classes.

Other openings within the framework of Voluntary Service include: an RN for Phoenix, AZ., by October; a secretary for Champaign-Urbana, IL., by October; a community service worker for Walsenburg, CO., by January; and a careworker couple for La Junta, CO., by October.

The Mennonite Board of Missions in Elkhart will supply information to anyone interested in volunteer work in Harlan or other VS locations.

Clemmer paces 9-1 victory

Goshen's field hockey team clacked to a 9-1 victory over Taylor. Jan Clemmer scored four goals, while Barb Derstine and Deb Kreider each had two.

Marion frustrates harriers

Marion narrowly defeated GC's harriers 27-28, in Goshen's first match of the season. Jim Hinstead ran the five miles in 29:36 (vs. a winning 29:13), placing second. A clean sweep was made of fifth through seventh places, Kirby Stahly, Jay Hochstetler, Dan Coyne, and Mike Weldy arriving in that order.

Goshen joins Defiance and Huntington on Saturday at Defiance for a three-way meet.

Tennis teams meet challenges

The men's tennis team has a 2-2 record and the women have two losses in the season to date.

The men won their first match 7-2 against Defiance and dropped the next two to Manchester and Marion by scores of 5-4 and 6-3 respectively.

Facing Manchester again on the 21st, Goshen turned the tables to win by a score of 6-3. Singles winners were Rechad Cassim, John S. Miller, Ron Hooley and Dave Strycker. Doubles winners were Hooley-Randy Metzler and Strycker-Doug Smucker.

The women lost to Taylor 9-0 and Anderson 8-1. Liz Bachman was the lone winner in the Anderson loss.

The women will be in Indianapolis today and tomorrow for the state tournament.

This Week on WGCS

Saturday, Sept. 25, 4:30 p.m. — **CAMPUS FORUM** - with hosts Roy Umbie, Jo Bontrager. Guest speaker: Arlin Hunsberger on "SST: Past, Present, Future."
Sunday, Sept. 26, 6:30 p.m. — **HIGHLIGHTS** - selected chapel or convocation of the week. 7:15 p.m. — **Special Lutheran Organ Mass** by J. S. Bach.
Monday, Sept. 27, 6:30 p.m. — **INDIANA MUSIC FEDERATION** - Concert Series.
Tuesday, Sept. 28, 6:30 p.m. — **SACRED HEART** - "A Myth About Old Age"
Rev. Lucius F. Cervantes, speaker.
Wednesday, Sept. 29, 6:30 p.m. — **AUDITORIUM ORGAN** - Bach, Mendelssohn, and Gullmanti.
Thursday, Sept. 30, 6:30 p.m. — **SANE VIEWS THE WORLD**
Friday, Oct. 1, 6:30 p.m. — **JOYFUL NOISE** - Julie King, host.

Soccer team takes two

by Randy Miller

After an initial loss to a strong alumni team, the Maple Leaf soccer team has overcome its first two regular season opponents, Bethel and Calvin, 8-1 and 2-1 respectively.

Saturday's home game against Bethel was a decided rout as Goshen outshot the visitors 46-12. Bob Gingrich opened the scoring after one minute of play with an assist from John Sawatsky. The next two goals were the work of Todd Woodworth with assists by Paul Sawatsky and Gingrich. Next came an unassisted goal by Paul Sawatsky, another Gingrich



goal with an assist from John Sawatsky, a goal by John assisted by Mike Wenger, Gingrich's third goal with an assist by Steve Sawatsky, and a final unassisted goal by Paul Sawatsky. The final four goals were scored in the last twenty minutes, and the last two in the final five minutes, as Bethel visibly tired and the ball seldom left the Bethel end of the field.

Wednesday's game at Calvin came a little harder. Calvin scored first on a penalty shot in the second half. The Maple Leafs passed well at mid-field but poorly in the more congested penalty area, and Steve and Paul Sawatsky's goals were both knocked in as they bounced around loose in front of the goal.



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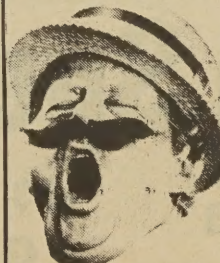
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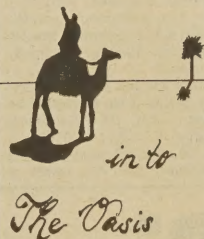
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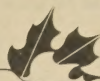
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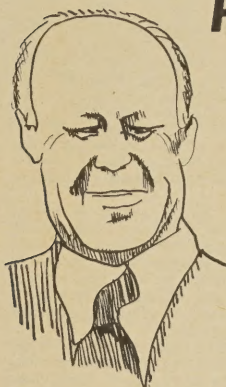
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by Greg Leichy

As soon as the first presidential campaign debate was over, the debates about the debate began. *Record* spoke with several professors who had commented on the 1960 debate in last week's issue, to inquire whether their views had been confirmed or changed.

Al Albrecht pointed out that it wasn't really a two-man debate, but a two-man press conference, with reporters asking the questions. For that reason he said that it could not be fairly judged by debate standards.

Sam Yoder concurred with Albrecht, saying, "We should move away from the idea of winning or losing such an event because the format was overly stiff and formal for such conclusions. The candidates needed more of a chance to respond to each other and really clarify the issues." Bill Miller agreed that the format was too rigid for issues to be thrashed out. "But both candidates rather wanted it that way," he added, smiling.

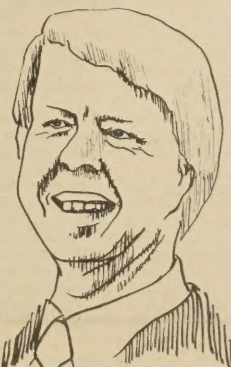
John Fisher felt that "the debate was different than the thin veneer of the campaign up to this point, but it was overrun with too broad a range of data which muddled rather than clarified the issues. Without adequate exchange, the questions were left hanging in the air."

Compared with the 1960 debate, general consensus had it that the 1976 debate was more wooden and brittle. The respondents to *Record* agreed that Ford did about as expected, while Carter was cited for holding himself in reserve. Though Albrecht thinks that Carter has some of the "Kennedy style," he did not feel that the candidate displayed it. There were few smiles, and no attempts at humor or metaphor from either candidate.

The general opinion of the professors as a group seemed to

be that, though the format limited meaningful comparisons of the candidates, it was important enough to see the two men side by side to justify the debate's existence. Al Albrecht said that he was looking forward to seeing Dole and Mondale, the vice-presidential candidates, in debate. "They both have strong personalities. They'll generate some excitement."

A different perspective on the debate and American politics



Sharon Peachey

came from Dave Ortis, a student from Canada. He saw only part of the 28-minute audio failure and the candidates' final statements, but he commented, "I came out of class that night and noticed only one person on the tennis courts. Everything was deserted. But the Yoder lounge was

crowded with people watching the debate. The presidential campaign in the US has an almost religious pitch and fervor. It's a kind of psychic release which people look forward to and like to speculate about. It's rather amusing, and fun to watch."

Four year wait over; Umble Center started

The results of four years of planning were realized on Thursday, September 23, when President J. Lawrence Burkholder signed a \$1.1 million contract with Brown and Brown General Contractors, Inc.

Groundbreaking for the John S. Umble Center took place the following Thursday, September 30, with construction of the building beginning immediately afterward.

Weldon Pries, formerly a student at Goshen and now of Cambridge, Massachusetts, is the architect for the center,

assisted by Leroy Troyer and Associates of Mishawaka. Brown and Brown, of Wakarusa, are supplying concrete and other materials.

The new center, which is to be used for dramatic presentations, is named in memory of John Sylvanus Umble, professor of speech and English at Goshen College from 1925-51, and the father of Dr. Roy Umble, currently GC professor of communications and director of dramatics.

The scheduled completion date for the Umble Center is November 1, 1977.

CORRECTION

It was erroneously reported in the *Record* last week that the Brown and Brown bid for construction of the new drama center was \$1,350,000. The bid itself was actually \$1,090,000; total costs of construction — including architects fees, seats, dimmer boards and such in-

cidental — are expected to run between \$1,355,000 and \$1,400,000.

Also, contrary to the figure in last week's article, current gifts and pledges toward construction costs total only \$1,072,000. In addition, there is \$400,000 in endowments, the income from which is to be used for the upkeep of the center.

International students meet at Amigo

by Kumie Koike

As part of the annual orientation program, the international students of Goshen College enjoyed a retreat to Camp Amigo last weekend.

The retreat, which is usually held in the early part of each academic year, offers new and continuing students the first informal opportunity to get acquainted and to share with each other.

This year, in addition to GC's twenty-one continuing international students, twelve new students have come to the campus from all over the world. Ethiopia, Germany, Haiti, Costa Rica, Peru, Taiwan, Rhodesia, Belgium and Puerto Rico are all represented by the new students. (In addition to these, the college has about twenty-eight Canadians who are also technically in the international category.)

Twenty-one students participated in the retreat this year. They had the chance to invite their roommates along, as well as American students and professors who have lived abroad.

The weekend began with an exciting volleyball game on Saturday afternoon, followed by some rounds of "hat debate," where debate topics are drawn from a hat, and a slide show was presented in the evening as the students relaxed before a fireplace.

The hat debate, led by Winfield Wright of Jamaica, was centered

on various issues that ranged from poverty, to racial issues and marriage concepts around the world.

The slide show entertained the students with pictures of the students' home countries.

On Sunday morning, the worship service was led by Eber Smucker, the head resident of Yoder Hall, with Berhanu Dersese of Ethiopia giving the sermon.

After the service, the group discussed the possibility of establishing an international students' club on campus, so that the students can arrange ac-

tivities by which to integrate more fully with American students. The club is now in the planning stage, under the direction of Ahmed Haile, Leslie Shaw and Winfield Wright.

The International Student Program has brought approximately 365 students from 60 different countries to Goshen College since its inception in 1946.

Miss Viola Good, the college advisor to the international students, tells both these and the American students at Goshen, "The presence of these students on campus has contributed appreciably to the development of an international atmosphere."



This Week on WGCS

Friday, Oct. 1, 6:30 p.m. — **JOYFUL NOISE** — Focuses on the second member of the Trinity Jesus Christ through scripture and music.
Saturday, Oct. 2, 6:30 p.m. — **CAMPUS FORUM** — Guests, Murray and Linda Hebert, speaking on "Southeast Asia"
Sunday, Oct. 3, 6:30 p.m. — **HIGHLIGHTS** — a selected chapel or convocation from the past week.
Monday, Oct. 4, 6:30 p.m. — **FOLK MEDLEY** — Belize Choral Society, Part II.
Tuesday, Oct. 5, 6:30 p.m. — **SACRED HEART** — Rev. Edward J. O'Donnell, "The Devil, You Say!"
Wednesday, Oct. 6, 6:30 p.m. — **AUDITORIUM ORGAN** — music by Handel, Mozart and Pinkham.
Thursday, Oct. 7, 6:30 p.m. — **SANE VIEWS THE WORLD**



Seeking Self-Reliance

My friend and colleague Carla Roth wrote an interesting column last week. Its gist, for those of you that don't save past *Records* as scrupulously as you should, was in the contrast between the responsibilities faced by a student off-campus and on.

The article touched off a responsive chord in me. I, too, have felt something slip in me as I settle each year into my warm academic cocoon. Early in my college career, I was content with that situation. The first year of college, at least for me, was so full of novelties and adjustments to make that I realistically was better off not having to think about controlling the mundane factors in my own existence.

But eventually, a kind of suffocation set in that culminated in my move out of the dormitory and into my own household. Many aspects of dorm life are enjoyable, and I'm sincerely glad that it was available when I started school. The friendships that began there are enduring, and the experience of large-group living is unique.

The suffocation I spoke of came with the creeping feeling that I was losing ground in my own growing process. In leaving home and entering the world of higher education, I had hoped to be taking a large step in the process of becoming an adult.

And of course, so I was. The directing of my schoolwork towards a future career was a major advance, as was simply leaving the parental home. But after a year or so of college, I began to feel that I had simply exchanged one "home" for another, and I had been satisfied with only one.

The prospect of four years in the dorm, with its weekly sheet-washings, cafeteria hours and motherly cleaning woman, just when I was itching to declare a little independence — it wasn't right for me. The move off-campus, with all its added worries (and there are plenty) was something that I owed to myself and my future.

Still, this is not a paean to off-campus living. I advocate no mass exodus from the dorms — they are satisfying and fine for many people who, perhaps, have achieved an inner sense of adulthood in ways that I had not found.

What I am trying to say is this, getting back to Ms. Roth's article (remember?) and the need for policy changes, avenues of communication, etc., in order to give the student a sense of responsibility-fine, those things could all be very helpful. But the initial efforts at responsibility, maturity, participation in decisions must come from the student.

The "powers that be" mentioned in Carla's article do seem to decide just about everything, but I do not believe through any sort of maleficent intention. Instead, we have all established the status quo because it is admittedly the easiest and most comfortable way of doing business on the GC campus. Those powers do, undoubtedly, know more about running a college than any of its students.

Still, ease and comfort can cost more than they are worth. The assumption of one's proper share of responsibility can be a painful affair. No policy change or committee meeting is going to affect any student one whit, has she not made a personal decision to do something, independently, which will have an effect on her own life. The realization that one will not always be a college student should provide some incentive in the seeking of self-reliance. Maybe the future is strewn with future "homes" to burrow into, but I know that I want to be able to establish one of my own.

BJ

Perspective

Reflections on sparing and sharing

by Jo Bontrager

Last Saturday area Mennonites once again set up shop at the county fairgrounds, marking the end of a year of planning and the beginning of the ninth annual Michiana Mennonite Relief Sale.

After spending about six hours at the sale, I made my single purchase — Swiss cheese — and headed back to the college, trying to sort through the questions that had come to me during the day. On one hand I had seen many ironies in the ways we choose to help people; but, I also sensed an atmosphere of sincerity and goodwill.

Perhaps these two incidents can illustrate my ambivalence: somewhere between the cookies and the quilts there was a small tent. A sign announced that "Mennonites — Who and Why" was the topic being considered under the flaps. This tent offered a bit of relief to persons who had been rushing from bread to pies to sweet rolls, and to the more patient people who had been standing in endless pancake and sausage lines.

I happened by the Mennonite information tent when I was still licking maple syrup from my lips — I was just in time to hear statistics about worldwide malnutrition, starvation, and famine. It is very difficult — perhaps impossible, to be compassionate toward "those" people when my own wants are so often expressed as needs.

Yet, there was an honest desire to respond to Third World needs through Mennonite Central Committee. At least one of the quilts had been submitted to a bidding process before the Relief Sale. It was donated to the auction after having been purchased at another benefit sale. Saturday it sold for over \$700.

If the success of the Relief Sale is determined by the amount of dollars taken in, then this year's sale is an indisputable winner. Proceeds approximated \$214,000. When that dollar sign is translated into "dollars at work through MCC" we find that it could be used to send \$3,210,000 worth of medicines to MCC projects; or to pay one month of school expenses for 42,800 children in Haiti, Bangladesh, or Paraguay; or to help 2,515 Jordanian families to become self-supporting.

The Relief Sale — or Mennonite Fair, as one friend referred to the event — is really an example of many people coming together to work toward a

common goal. Not only is there a working together between churches and religious groups, there is also cooperation within congregations, as members consolidate energy and talents in reviving classic Mennonite arts. It is refreshing to see this degree of cooperation in our society where competition has become an unattested norm.

A day at the Relief Sale does bear resemblance to one at a fair. I've found it an excellent place to renew acquaintances. Every year there are more activities to enjoy, more booths to visit, more varieties to choose from. The atmosphere is festive — almost hectic.

"What has this Sale come to mean?" I asked myself as I wandered past the vendors of chili soup, ice cream, doughnuts, bologna, barbecued chicken, strawberry shortcake, apple fritters, apple dumplings, and apple butter.

"Life Is More Than Food" is a heading on a paper entitled "Spare and Share." I was handed the paper when I left the fairgrounds. Walking among the Oldsmobiles and LTDs I read that we could cut back on our waste of energy by using small cars or carpools.

Somehow the ideas of sparing, of curbing consumption of food and energy resources, of learning to live with less seemed out of place at the Relief Sale. True, participation in the sale is helping MCC to pursue its relief and self-help projects. But, does this end justify the means — is having dollars for relief more important than how we go about getting them?

Relief sales have been supported with the argument that persons are giving so much more to MCC than they had before. Are we giving more because we can get something in return? "It's for a good cause. I'll have some ice cream with the pie." We have plenty of blankets, but "lets buy a quilt. It's beautiful and it's for a good cause."

I am not proposing that we eliminate relief sales. It does give the opportunity for persons to contribute more than money toward relieving injustice and pain — time and energy are also invested.

I am suggesting that we need to look again at the facts of world hunger and limited resources of energy. We need to take seriously an attitude of sharing and sparing. We need to be aware of the temptation to save our consciences. We need to better educate ourselves and the public as to the whys and wherefores of the Relief Sale.

LETTERS

Editor,

As a "member" of Peace Society, I've taken one cheap shot too many. I refer to the second letter to the editor in last week's *Record*. "If Peace Society has the guts, they can tell it like it is in this way (a march for disarmament)."

My point is this: Peace Society has often been abused by many sectors of this campus for not doing what it was never intended to do, and also for doing things that it does not do. The letter mentioned is a case of the former — not doing what it was never intended to do.

Peace Society is a forum, a sounding board for ideas concerning peace and social justice. It is not designed to be an activist group, though we have occasionally sponsored such innocuous projects as recycling or gleaming. Marches, however, are not sponsored by Peace Society, because the Society never acts unless there is agreement among all the members. The group's diversity does not allow such a consensus on marches.

Peace Society members have, of course, taken part in marches or similar "radical" (sorry to use that dirty word) actions. Their involvement doesn't make it a Peace Society action, however. A current example of this attitude — of accusing Peace Society of doing things it doesn't do — is the lettuce boycott. Though several people that attend Peace Society meetings (that doesn't make you a member) work to make the boycott effective, Peace Society does not sponsor the boycott.

So if we're going to knock P.S., let's knock it for what it is, OK? Jim Sweigard

Dear Editor,

The issue raised last week by Bob Beeson — "Economics and ideology may be headed for a showdown" — is a live one. It raises a question that is not only one for the future but a present one: What is the priority concern of Goshen College? Is it to preserve and build the institution of Goshen College? Or is it to do the work of Christ in the world?

If Goshen College were not Christian, then clearly the first choice would make sense, because of all that is at stake. But if it is Christian, then taking signals in any way from the first choice is idolatry pure and simple. At each new juncture the college needs to again consider which way to go.

Is Jesus Christ in reality master over Goshen College? Even right now have we become so tied to the vision of Goshen College that we no longer take signals from Christ? If God's purposes for Goshen College ended, and He were ready to do something new, would anyone here know it?

Philip Shenk

Dear Editor,

I am disturbed by the question raised by James Rempel in the September 24 issue of the *Record* regarding a possible connection between the Rieth-Riley donation to the Business Department and the contract to rebuild the tennis courts. I am not sure whose integrity is being questioned. Were I sure that the integrity of the college only is in question, I would not bother to reply but since the integrity of the Rieth-Riley may be in question, I must reply.

The Rieth-Riley Company has contributed to Goshen College for many years — long before the renovation of the tennis courts. In recent years, their generous gifts have been a major factor in balancing operating budgets. I can assure you that any correlation between the generosity of the Rieth-Riley Company and a contract for a few tennis courts is ridiculous.

The reference to Rieth-Riley is not only ridiculous but embarrassing. To Rempel and the *Record* staff the Rieth-Riley Company is probably conceived in impersonal terms, as a large, well-known construction firm. To some of us, however, Rieth-Riley is conceived in personal terms of friendship and neighborliness. Two of the owners of the company live just a few blocks from the college. Blair Rieth has been connected with the college as a member of the President's Advisory Board since 1960. Blair and Martha have been wonderful friends of the college for years. Their son attended the Goshen College Music Week. I see no reason for their support other than the goodness of their hearts. Hence, I am embarrassed by the reference to the Rieth-Riley Company and I have made personal apologies.

Sincerely,
J. Lawrence Burkholder

Letters to the editor should be submitted by Tuesday noon. Limit: 300 words. Signatures required but may be withheld by request.

The Goshen College record

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Zimbabwe faces uncertain future



Eben Nkwiwira

by Nathan Stoltzfus

Rhodesian Prime Minister Ian Smith bowed to US-led diplomatic pressures last Friday in his acceptance of a proposal for black majority rule in Rhodesia within two years. The proposal is but the barest outline at this stage, still lacking crucial details and underlaid with delicately balanced support.

Outlining the high points of the six-step proposal, Smith said that predicated upon the lifting of international economic sanctions and cessation of the black guerrilla warfare, an interim inter-racial government will be established.

Plans for the interim government are already snagged; as the presidents of the five "front-line" countries bordering Zimbabwe (Black nationalist name for Rhodesia) disagree with Smith and steps three and four of the proposal as to the structure and racial composition of the interim government.

Furthermore, Black African leaders are not supporting the lifting of international economic

sanctions or an end to the nationalist guerrilla struggle as Smith stipulates. Economic sanctions and guerrilla warfare have been major factors in bringing Smith to yield on any points. So it is the leaders' fear there will be little incentive for Smith to bargain further if the stipulations he demands are met.

Nevertheless, the recent proposal engenders hope. Black African leaders and the white minority Smith regime agree to two broad but fundamental principles: that government should be in the hands of the black majority within two years, and that a constitutional congress should presently convene to form an interim government and subsequently write a new constitution.

Eben Nkwiwira, a native Zimbabwean and Goshen College student, says the question of whether present basic agreements can be converted into a transition of government to the majority is one largely dependent upon the sincerity of Ian Smith. As to whether Smith is a man of good faith, Nkwiwira said "we are dealing with a cheat... we must be very careful when dealing with such a slippery man."

Nkwiwira questions the integrity of Smith for three reasons. One, Smith has said that three key posts of the interim government—defense, law and order, and council of state—are to be controlled by whites. Two, Smith has asked white businessmen not to divulge economic trade secrets. Three, Smith's past statements and negotiating records clearly show he does not want majority rule.

According to Nkwiwira, the next step in constructing majority rule is to decide the composition of the interim government. He claims this choice must be made by a conference fairly representing black

Africans as well as the present regime. The composition of the interim government is strategic since that government will have a controlling hand in shaping the future majority government.

Although Nkwiwira is "not optimistic so far," he believes an interim government which adequately represents black Zimbabweans might be formed. If so, who will they choose to lead the eventual majority government? The New York Times called Joshua Nkama, moderate leader of one of the three guerrilla factions, "most likely" to lead. Nkwiwira disagrees: "Unless they can force him down the throats of the Zimbabweans, he will not be leader... he is the choice of the present regime, not

of the Zimbabweans."

Even if the Smith regime capitulates totally within two years, the question of post-Smith leadership presents possible problems. That there are three guerrilla factions of varying political caliber is evidence of dispute and political ambition within the Zimbabwean nationalist movement. Nkwiwira acknowledges "there will be substantial problems" in uniting the three dissenting factions behind one leader. He believes the solution lies in forming an interim government which fairly represents all three factions.

If the Smith regime is not operating in good faith, as Nkwiwira suggests, it faces

discouraging odds. Zimbabwean blacks outnumber whites 24 to 1, 6 million to 275,000. Guerrillas have been expanding and escalating their warfare; outside African countries imbued with the mission of extinguishing all minority rule in Africa readily lend support. On the other hand, support for the Smith regime appears abysmal. Even South Africa, in an attempt to avert racial war there, urges the demise of the Smith government.

A measured judgment of the recent proposal for Zimbabwean majority rule cannot be given for some time. But there can be no question that the past in which the minority ruled and the majority served will by some method soon be buried.

Foraker

Land of 100 souls and a smithy

by Joe Springer

What does Goshen have in common with Mt. McKinley? Both are located several miles northeast of spots named in honor of Joseph Benson Foraker. (For persons not familiar with this illustrious figure, the Good Library has his two-volume autobiography, *Notes on a Busy Life*). In this article we shall concentrate on the Indiana village of Foraker, rather than on the towering Mt. Foraker in Alaska.

To reach Foraker, one heads south on Indiana 15 until just past the curve north of New Paris. Turning right on C.R. 142, the route continues for five miles until, at the intersection of C.R. 13, the Foraker General Store appears.

Although the town still consists of thirty-five households and about one hundred souls, it has lost some of the glamour that it possessed in its heyday of the

1890s, when the B & O Railroad came through town. By 1925, when the first issue of *The Foraker Truth* appeared, its editor boasted that one could buy "anything from a needle up to a modern house."

Although Foraker is a "nice, quiet place to live" and everybody does indeed know everybody else, admirers of small town America will have to go elsewhere to find happiness. The farmers of the community will not sell any more land, and building is out of the question. In the past eight years only three pieces of property have changed hands, one of those being the house of the late GC night watchman, Armand Rhodes.

The main activity for the local men is the volunteer fire department (apparently also the "de facto" government of the town) which gathers money annually on New Year's Day to finance the town street lights. Foraker was the first community in the state to create its own fire-fighting cooperative. Since only about \$3,000 for fire-fighting is provided by the township annually, about enough to cover the electric bills for the stations, the Ladies Club helps to raise money for its upkeep. Unfortunately, this year's fund-raising chili supper had to be called off because it conflicted with an ice-cream social.

The general store and post office is located at the corner of Foraker's two streets and is the hub of town activity. The store's special attraction on Fridays is fresh homemade doughnuts which sell for \$1.40 a dozen. In the

nearby implement store, CB fans may purchase top quality equipment or even have a hippie van decorated. Although a chestnut tree is near his shop, the village smithy no longer shoes horses, but rather sticks to welding and general repair.

Looking back into Foraker's history, one sees some scars of time. The United Missionary Church, formerly a dance hall, has been converted once again and now houses a manufacturer of golf carts. The local bank, "as good a bank as is in the county", had to close during the depressions and is now a warehouse. Such things as Libby's Pickle Salting Station and the Foraker Cider Mill met their demises more recently.

Surely one has to mourn the fact that the Paradise Barber Shop no longer exists. For only thirty-five cents, the ads promised, "Floyd will doll you up", and he was prepared to give you "anything you want." Ladies massaging was a specialty, something that was surely worth forty cents even back in 1925. Floyd even offered a singe cut, something which is again popular among West Coast beauticians today.

Foraker has so far weathered the storm of progress, without exactly seeming to get caught up in the maelstrom. It may not appear to have much in common with its name-twin in Alaska, but both stand firm. As the first issue of *The Foraker Truth* advised, "So as time advances, let our town advance for the good of all — for united we stand and divided we fall."

Newssshorts

Non-residents eligible to vote

The residency requirement to vote in Indiana has been abolished. Therefore, any eligible Goshen student is now able to vote in the upcoming election, provided that she is registered to do so.

The deadline for registration in the state is Monday, October 4, at 8:00 p.m. Prospective voters may register up to that time in the Goshen Courthouse, which will be open this Saturday for that purpose until 12:00 noon.

Students receiving financial aid from states other than Indiana should still check with the college financial aid office to make sure they do not forfeit their aid by casting a vote in Indiana.

Coffman issues invitation

The women of Coffman third, after two weeks of artistic struggle, have completed the painting of their domicile.

They issue a cordial invitation for all to attend their "hall-warming" open house this Sunday, October 3, from 7-11:00 p.m.

Foundation offers scholarships

The Schowalter Foundation is funding graduate scholarships in the fields of agriculture and nutrition at Oklahoma A & M University and at Kansas State University.

The \$1,000 scholarships will be awarded to persons interested in serving after graduation in a third world country. For further details, write to the Schowalter Foundation, 726 Main Street, Newton, Kansas 67114.

Film Preview

Cosby heads all black comedy cast

by Ryan Ahlgrim

Last week *The Way We Were* flashed across the silver screen, bringing us two hours of song and struggle. Well, if you're looking forward to seeing another fine, serious movie tonight, don't come to *Uptown Saturday Night*, 8:00 P.M. in the Union. This film is strictly comedy (and not in bad taste) with all black cast. Sidney Poitier, Bill Cosby, Harry Belafonte and Flip Wilson are among the actors who pull off this gangster-comedy.

Poitier and Cosby are underpaid blue-collar workers who go to a top-notch whorehouse-casino for a night of gambling and fun. While they are piling up money at the tables, the place is

held up. Not only do they lose all their hard-earned money, but the robbers take Poitier's wallet. The next day Poitier finds out that in his wallet was a lottery ticket worth \$50,000.

From here on the audience can just sit back and enjoy the movie as Poitier and Cosby go through absurd and hilarious situations trying to recover the innocent-looking wallet. First, they try to hire an inept private-eye to track down the robbers. This fails, so they turn to their congressman for help, with equally futile results. So Poitier and Cosby are on their own, and they run into more crooks and trouble than they really bargained for.

Bill Cosby carries the film. His experience in comedy is visible in

almost every scene. Even his appearance produces a chuckle. (He has a beard big enough to fit Karl Marx.) Sidney Poitier, who also directs the film, isn't quite as talented as a comedian, but his mere presence lends the film some much needed class. Harry Belafonte, who plays a cotton-in-the-cheeks, "Godfather" gangster, is also a good addition to the cast. And the icing on the cake is Flip Wilson as a revival minister.

Because the film is entirely produced by blacks, white Mennonites and the like may not fully appreciate the humor of the film. But there is no twist, no disappointment, just entertainment. It has enough fun to satisfy just about any fun-lover.

The field hockey team raised their record to 3-0-1 this week with two victories and a tie against big school competition.

Doreen Bieber and Deb Kreider scored the goals as the Leafs defeated Notre Dame on the hush artificial turf. Sue

Becher picked up an assist in the game last Thursday. GC played two games at Ball State last Saturday, defeating the hosts 2-1 and tying Dayton 1-1. Bieber scored against BSU and Kreider scored in both games.

Goshen will be at Marion Thursday.

the

SCOREBOARD

SPORTING GOODS STORE

Presents

Kyle Rote Jr.

plays professional soccer
for the Dallas Tornados

In person on the Goshen College varsity
soccer field, Tuesday, October 12, 4:00 to 5:30 p.m.

Peasant, poet: the enigma of Mao

by Dave Graybill

He was born in 1893 in rural Hunan Province in southern China. He wore plain clothing. His headquarters was once a cave. He died September 10, a world-renowned figure, leader of the most populous nation on earth.

Who was Mao Tse-tung? What does his death mean for China and for the world? The debate among China-watchers everywhere has just begun.

Don McCammon, Goshen College bookstore manager, has a special interest in such questions. He was a mission worker in China from 1947-1951. After the Communist takeover, McCammon was imprisoned, sentenced to death, and finally expelled from the country.

"Mao Tse-tung was a man who inspired his people," says Don McCammon, "and was able to, by this inspiration and by their desires to be lifted up, lead them to a far richer life than they had before."

"He was a simple, but evidently an intelligent and capable man. He was just a peasant . . . just a poor man. And sometimes you can't explain why somebody like that rises, but that just happens in history on occasion . . . It's like football, I guess. If the hole's there and you step through it, you're a hero."

GC President J. Lawrence Burkholder also has a special interest in the meaning of Mao. Sent to China by MCC and the Mennonite Board of Missions, he flew "over the hump" into China to work first in Honan Province in the east-central part of the country, and later in Shanghai, "on loan" to Church World Service. Burkholder spent nearly four years in China, eventually becoming director of Church World Service in China. He left Shanghai in 1948, "when it was being taken by the liberation forces. We called them 'Communists' then. Now they're called 'liberation forces.'"

Both McCammon and Burkholder are impressed with the changes Mao brought to China. When he was there under the Elkhart Mission Board, McCammon recalls, very few children were in school, and beggars were "all over the place. (The people) were poor, most of them were ragged and in the wintertime they didn't have

enough clothing, and the bulk of the people never knew from one meal to the next what they were going to have, if anything. I was there long enough (after the Communists took over) to see a lot of changes in that."

"(Today) everyone is working — there's no unemployment," says Burkholder, who returned to China last summer for a three week tour. "Everyone is eating, everyone is dressed simply but well . . ."

"It's a closed society, a highly regimented society," continues Burkholder, "but it's a decent life by Oriental standards, in fact it's a very good life by Oriental standards. There are no longer any beggars, virtually no prostitutes. VD has been done away with. And there's very little if any . . . illicit use of drugs."

Says Don McCammon, "In the last 25 years, the lot of the people has improved tremendously."

The revolution has not always been peaceful. Mao, says Burkholder, "was a soldier. He was not a pacifist, there's no question about that. He had a ruthless side to him . . . He once said that a revolution is not a dinner party, and it certainly was not."

Estimates vary on how many people were executed during the early days of Mao's regime, some exceeding one million. Don McCammon, who was nearly a victim himself, simply describes the takeover as "very violent."

"A lot of people considered (Mao) a bloody tyrant," comments Political Science Professor Lee Roy Berry. But, "I don't know that he was any more bloody than Chiang Kai-shek (the Nationalist Chinese leader who received U. S. support)."

Burkholder, Berry, and McCammon all expressed ambivalence about the current lack of personal freedoms in China. Still, while the people "have lost more freedom than they had," notes Don McCammon, "actually they never had that much freedom."

And, says J. Lawrence Burkholder, "one could hardly suggest our form of government for the Chinese even if they were disposed toward it, because there are so many people . . . With that many people whose lives have to be co-ordinated, it almost takes an authoritarian approach in order to make (government) work."

What direction will China take,

故
毛
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now that Mao is gone? Carl Kreider, professor of economics, believes a historical parallel can give us some insight. He sees a relationship between Russia after Lenin died, and China after Mao.

"Lenin, like Mao, was a great theoretician." According to Kreider, Marx wrote with western Europe in mind. Lenin's "great contribution," then, was to adapt Marxist thought to the agricultural society of Russia. Mao adopted Marxism to China, an even poorer, still more agricultural nation.

"In both cases," Kreider says, "you had a person who was very

important in the development of a revolutionary spirit . . . leading to the successful inauguration of a new regime, and who had been there long enough to make some very significant impact . . ."

"If there is some similarity between Russia and China, what conclusions can you draw? Well, I would say that initially I really don't expect to see a whole lot of change in China . . . Whoever emerges as the leader . . . (will probably) pay great respect to Mao, and will attempt to defend his policies, whatever they are, as being a continuation of Maoist policy."

None of those interviewed was willing to guess who would

succeed Mao, but all agreed he or she was unlikely to significantly alter existing policy — including improved U.S.-Chinese relations.

As for a successor, says J. Lawrence Burkholder, "nobody will ever take his place, nobody can take his place. My guess is that China will be governed by committees for a while."

Burkholder observes that China may face a crisis in leadership, as "almost all of the former (leaders) are now very old, or have died. (Former Defense Minister) Lin Piao is gone, (People's Congress Chairman) Chou Teh, (Premier) Chou En-lai, and now Mao Tse-tung." There is now also a division of sorts between Chinese "moderates" and "radicals." While the final outcome of their skirmishing is still uncertain, Burkholder believes "the moderates will win," largely because the radicals "just do not make a place for the foibles of human nature."

Who was Mao Tse-tung? He was, says Burkholder, a man of contradictions. "Ruthless as well as kind," an activist, a poet, a writer, suspicious of intellectuals yet "something of an intellectual" himself, "he championed the common people, but he had very few connections with them." And "first and foremost," he was a revolutionary.

"The passing of Mao," says Lee Roy Berry, "is the passing of an era . . . What do you say about a man who leads 800 million people, and who heads a movement from the time that he's 30 years old till he's 82, fifty-some years, and never loses control of the revolution? Extraordinary. That's all I can think of."

Men's teams suffer thru poor week

by Randy Miller

Goshen's soccer team won their third game of the season last Saturday, defeating Bluffton 8-0, then suffered their first loss Tuesday to Grace 5-0.

Paul Sawatsky led the team with three goals in Saturday's rout, aided by two assists from Cal Esh, and one from Todd Woodworth. Other goals were scored by Esh, Mike Wenger, Dave Bauman, Cliff Zehr, and Joe Leichty. Woodworth picked up another assist, Leichty and Jeff Skyrn were each credited with two. The Maple Leafs scored three goals in the first half and five in the second, and outshot Bluffton 42-8.

In Tuesday's game at Grace, Goshen came up against a slightly stronger foe. The first half was played about even, with the two teams passing well and taking turns retaining possession of the ball for long periods of time.

Although both teams threatened with the usual spirit intrinsic in a Goshen-Grace contest, the first half ended 0-0. During the second half the combination of Grace's sharp passing, especially in the penalty area, and inaccurate passing by Goshen wore the Maple Leafs down and resulted in a more individualistic style of play.

Other men's sports fared less well this week. The men's tennis

team lost twice, to Spring Arbor, 8-1, at home last Thursday, and to Grace, 9-0, last Tuesday. Rachad Cassim was the lone winner for the Leafs. The freshman won the number one singles 6-2, 6-3.

The cross-country team finished third in a four team meet at Defiance last Saturday. Huntington finished with 23 points, Anderson 49, Goshen 77 and Defiance 87. GC's Jim Histan was the individual winner with a time of 29:39.

Next action for the soccer team is tomorrow when Indiana Tech visits. St. Francis will be here for a tennis match tomorrow the cross country team will participate in the Marion Invitational next Friday.

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Reunions, banquet top Alumni Weekend

by Dave Graybill

Class reunions, a banquet, and an open-to-all classical music program highlight the 74th annual Alumni Weekend here today and tomorrow.

Traditionally held in June, this year's event has been deliberately scheduled to coincide with the 1976 Maple Leaf Festival, says Alice Roth, director of alumni relations. The change was made, she told *Record*, because alumni in past years expressed disappointment that most students were gone during the weekend, due to its summer date.

Class reunions tomorrow will be a highlight for many alumni, with the classes of '31, '36, '41, '46, '51, '56, '61, '66, and '71 meeting at various locations in Goshen.

Members of the Class of '26 will be honored at a noon reception hosted by President and Mrs. Burkholder. Retired faculty members Olive Wyse and Irvin E. Burkhardt, both of Goshen, and Albert Hershberger of Kenmore, N.Y. will receive plaques handcrafted by Ray Miller of Napanee.

The annual Alumni Banquet will be held at 6:45 p.m. tomorrow in the Alumni Memorial Dining Hall. Following the dinner, Burkholder will

present an address, "Where Do We Go From Here?" The Banquet will be chaired by Alumni Executive Board President Leanne Frick Schertz, from Peoria, Illinois.

A 9:15 p.m. musical program will climax the weekend's events on Saturday. The program, which is open to all, will be held in the College Church-Chapel and will feature organ recitals by professor Philip Clemens and 1972 GC alumnus Max Stuckey, a voice performance by professor Marles Preheim, accompanied by his wife, Norma, and a performance by the Goshen College Orchestra, directed by professor Lon Sherer.

Though Alumni Weekend officially begins at noon today, scheduled events do not begin until Saturday, Alumni Day. The Alumni Executive Board meets at 8:30 a.m., with alumni clinics, billed as "forty-minute, mini-seminars" led by faculty and alumni in various fields, meeting at 9:00 and 10:30 a.m.

According to Roth, it is very difficult to predict how many alumni will participate in the weekend, as the 260 reservations for the banquet are the only available indicator. Nevertheless, she says, "I think there will definitely be several hundred visitors on campus."

Maple Leaf Festival promises fun

by Jo Bontrager

Come out of the library, squint your eyes in the sun, and enjoy the leaves with fellow bookworms. Tonight marks the beginning of what has become an annual event here at GC — the Maple Leaf Festival. His is everyone's opportunity to celebrate being a carefree student in a changing environment.

The Festival, now in its third year, opens this evening at 6:00 p.m. with a volleyball tourney. Saturday morning at 9:00 a.m. there will be a touch football tourney.

The traditional peddle cart races will be held Saturday after lunch, followed by tug of war (across Schrock Plaza?).

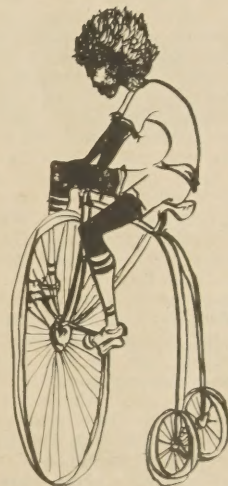
Card fans should congregate in the Snack Shop at 7:00 p.m., Saturday. Euchre and Rook tournaments are on the agenda.

The weekend activities will culminate Saturday evening. "Cheap Thrills" — a talent show for both the amateur and the professional — will begin at 10:00 p.m.

All events will be co-ed. Women and men's floors have been paired and teams will be formed from these pairings.

To spur you on, points will be awarded through eighth place in each of the areas of competition. The team earning the most points will receive its reward at Pizza Inn.

Your representatives to WHGA and Men's Council can give you further information about the Maple Leaf Festival. Dwain Hartzler is coordinating the weekend activities.



Graphic by Sharon Peachey

Newssshorts

Area Demos await Carter

Tomorrow will be a big day for local Democrats, as the election campaign approaches its final days.

Presidential candidate Jimmy Carter will arrive in South Bend tomorrow at 8:00 p.m. A rally will be held at the Michiana Regional Airport upon his arrival, and Carter will address the crowd.

A free Harvestfest will be held at Eby's Pines Campgrounds Saturday from 3:00-5:00 p.m. Local candidates will sponsor games, auctions and hayrides. Food, music and voting instructions will be supplied.

College students attending the Harvestfest may notice many similarities to Goshen College's own annual carnival. Verlin Nofziger, former *Record* editor and organizer of the 1974 college carnival, is in charge of the Democratic gathering.

Michiana Regional Airport is located on Highway 20, west of South Bend. Eby's Pines is 2 miles east of Bristol on State Road 120.

Int'l Club elects executives

The International Students' Club was newly reorganized on Monday, October 4, when it met at the College Cabin.

One American student, Jane Jacobs, and one Canadian, Brian Roth, were added to the original executive committee, composed of Lesley Shaw, Ahmed Haile and Winfield Wright. Lesley Shaw was also elected as the club's new president.

Musical program in Chapel

Don't forget the Saturday evening mini-concert in the Church-Chapel. The program will begin at 9:15 p.m. and will include organ recitals, vocal performances and the music of the Goshen College Orchestra.

Although the musicale is intended as part of the Alumni Weekend activities, all students are welcome to attend.

Club to fill cake requests

No one should be without a cake on their birthday. That's why the Home Ec. Club is offering to make birthday cakes upon request. They'll bake and decorate any flavor of cake that you desire.

Prices for the cakes begin at \$3.00 and are rated according to the ingredients, skill and time required.

You can take the cake just by contacting any member of the club. Watch the Campus Communicator for the "names and phone numbers of the month." Those will be the club members in charge of orders at that time. Get together with your friends and chip in to buy your pal a cake. You deliver the order, and the club will deliver the cake.

Unto them a son is given . . .

A son, Stuart Anthony (Tony) Showalter, was born to GC faculty members Shirley and Stuart Showalter on October 4. Tony, who weighs 8 lbs. 13 oz., and his mother are expected to come home from Goshen General Hospital sometime on Friday.

The Showalters will be team-teaching The Good Society this winter. Stuart is an associate professor of communication and advisor to the *Record*, and Shirley is an assistant professor of English and history.

Erb released by authorities

Patricia Erb, daughter of Mennonite missionaries J. Delbert and Ruth Erb, has been released by Argentine authorities and arrived in Elkhart on Wednesday, October 6.

This morning at 8:30, a press conference with Ms. Erb is scheduled to take place at the Mennonite Board of Missions in Elkhart.

The nineteen-year old woman was abducted from her home in Buenos Aires on September 19 and taken to a jail in that city. It is thought that the abduction resulted from suspicion that she was involved with anti-governmental forces at the University of Buenos Aires, where she was a student.

Request-a-thon planned by WGCS

by Kate Wenger

On Reading Day, October 13, the college radio station will present a special programming event: the "WGCS Request-A-Thon." On that day, listeners are invited to call the station (533-3161, extension 259) anytime from 10:00 a.m.-12:00 midnight with their pledges, and in return WGCS will broadcast any musical request available in the station's extensive library.

In the past, WGCS has sponsored several phone-a-thon campaigns, but this is the first time that the money raised will be used by the station itself. The fund amassed will be used to defray the costs of the new equipment purchased during the station's renovation program this past summer.

The coordinators of the Request-A-Thon ask that the minimum pledge be 25 cents. Engineers will do their best within programming limitations to air requests at the times desired by the donors. Listeners will notice that the broadcast day has been extended by five hours in order to give maximum air time to the requests. WGCS will be playing rock requests from 10:00 a.m.-3:00 p.m., and again from 10:45 p.m.-midnight, and classical requests from 3:15 p.m.-10:30 p.m.

In accordance with the college switchboard schedule, no off-campus calls can be accepted after 11:00 p.m. However, on-campus residents can call extension 259 until 11:45 p.m. with their pledges and requests.

Welcome, alumni!



College,panic and you

Maple Leaf Festival and the Alumni Weekend. Banquets, talent show, cart-races, games, music, jollity and fun.

Weekends like this remind us of the lighter side of college life. Or at least, they should. College is (for most of us) such a serious business, and rightly so, to an extent. Most of us people of less than super-human abilities find it advisable, if not downright mandatory, to work pretty darn hard here in order to stay on top of things. That's reasonable, studies that are worthwhile require work, and studying is above all our reason for being here.

Unfortunately, I find that the college situation of being surrounded constantly by fellow-students (who all seem to be working much harder than myself and accomplishing more) and professors (who expect me, understandably enough, to do my very best in their particular areas) tends to create an atmosphere of mounting pressure and deadlines, immediately replaced when accomplished by bigger and worse deadlines, more pressure, and so it goes.

Before long, every year, I find myself feeling immensely hurried and harried, hopeless and occasionally hysterical.

Better and wiser people than myself (and almost always, for some reason, with their years of formal schooling safely behind them) have said to me, "Look, you're fairly intelligent, you always do somehow manage to get all of those horrendous tasks done," (well, almost always) "you've been in and out of school now for sixteen years and survived, so why let yourself get so worried? You should know yourself and your abilities better by now."

I usually go into a self-righteous tirade at about this point, declaring that my advisor has no idea of the pressures a college student lives under today.

However, they are right. I worry uselessly, immoderately and unproductively. My worrying has been on the same theme, with only minor variations, for years and years. Many students do the same. The concentration of students and studies, book-lists and papers, convos, constituents and the occasional hyperachiever with whose acquaintance we are all burdened — these all work together to make far too many of us constantly tense, humorless and ruthlessly competitive.

The best way that I have found to stay on relatively even keel is to force myself to drop it all occasionally. I find myself often refusing invitations to get away for a day, even on a weekend, insisting as though it were a point of honor that if I don't spend the day immersed in academic pursuits I will fail all of my courses, completely lose the respect of my profs and peers, and very likely be refused my diploma in April.

Baloney. The best thing in the world to do at a time like that is, yes, yield to temptation. Spend the day with my nephew, watch deliciously junky television all evening, read a book with absolutely no redeeming social value, take off for a surprise weekend visit. Relax and think about other people and other things, and look back, calmly, at the gargantuan tasks awaiting you at school. They have a way of shrinking back into their proper perspective, once you show them who's in charge. (Of course, on the chance that you then discover that they really were gargantuan and that it was absolutely inexcusable to have left them undone, panic immediately and return to your work with all possible speed. But that will not often be the case.)

Enjoy this weekend — or at least promise yourself a good one soon. College is a grind, and it's worth the grinding, but don't forget in the process that there are two parts to the phrase "college life."

BJ

And now for something completely different

Mary Bender: A positive word

by Carla Roth

In a recent discussion of the Record my friend and colleague Beth Johnson had with her mother, one of the paper's most avid readers and ablest critics, Mrs. Johnson urged her to print something positive for a change. "Think of something you really love about Goshen College." So we thought and we thought and we came up with two things we both agreed were highlights of the school: the bagels in the snackshop and Mary Bender.

Those of you who have ever tried to write 500 words on the virtues of a bagel will realize why this column is a tribute to Mary Bender. I suppose it's the sort of thing one is supposed to write about a prof in retrospect, preferably after the subject is deceased, and not while one still has to face her at 8:00 a.m. four days a week. But I need a column for today, so I've chosen to write it now. (After all, truth is timeless.)

Mary Bender hasn't made me like eight o'clock classes any better, but she has convinced me that they may be worth getting up for, that it is possible to learn something at that undignified hour. A great achievement in itself, considering that before this trimester my brain never functioned before 9:30, and then only foggy until around 11:00.

Come to think of it, Miss Bender and her classes always seem to catch me at a bad time. It started back in September of last year, when I had Beginning French right after lunch. I walked into Ad 26 on the first day of classes, tongue-tied and knees trembling as they always do when I'm expected to speak a language not my own — heck, I even trip over my English pronunciation. The first thing the gracious lady in charge of the class said was, "You're probably

all terrified." I loved her from that moment forth — here was a woman who understood.

She kept on understanding through two entire trimesters of basic French. She understood that what would seem to most French grammarians to be grave errors were in fact just temporary absent-mindedness. She understood that there were extenuating circumstances that occasionally kept one from preparing a dialogue. Themes could be handed in tomorrow. Flunked tests got second chances.



As Beginning French developed an affection in me for Mary Bender, the foreign language professor, so Literature and Twentieth Century Thought inspired a respect for Mary Bender the thinker, the literary critic, the philosopher, the woman who knows something about everything.

The course ought to be required for everyone (perhaps Humane Studies 391, "The Path to Nausea" or "Swimming in the Stream of Consciousness"). Never have I read so much,

thought so much, absorbed so much in three weeks. After the introductory lecture I scribbled "I think I'm too young for this!" in my notes, under a doodle captioned "a gorilla with banana in mouth."

I came out of that course a little older. I had increased my repertoire of "Classics I Have Read" a good 500 per cent. I could casually drop the names Camus, Nietzsche, Joyce and Woolf into an intellectual conversation and have some notion of what I was talking about. I'd been exposed to the major literary, philosophical and artistic movements of modern times and their implications. I understood what people meant when they called me an "existentialist" and had to determine if it was true, and if it was, where it would take me. I was forced to face the confusion of the twentieth century and my own confusion within it.

I've concluded that if I can emerge from college able to read classics in two languages and write a decent piece of journalistic prose, it will be four years well spent. And in later times it will no doubt be Mary Bender more than any other prof that I'll credit with enabling, enticing and encouraging me toward that goal.

She'll probably cringe upon reading this — I've never met a humbler woman. She once showed us a picture by Matisse and accredited it to Braque. Realizing her mistake a few minutes later, she gasped and explained, "I could say this just shows how close they are in style, but it really just shows how dumb I am."

If Mary Bender is "dumb", then I gladly resign myself to being an idiot. For as one of my fellow French students once observed, "Beneath that misleadingly meek exterior lurks a formidable mind."

MCC to open volunteer drive

by LuAnn Wyse

Representatives from all MCC (Mennonite Central Committee) volunteer programs will be on campus the first week of November in an effort to interest students in volunteer positions overseas. In response to the recent decline in the number of such volunteers, MCC is taking to the campuses of various colleges in hopes of filling the job vacancies.

MCC was founded in 1920 to supply aid to famine victims of southern Russia, but since that time it has branched out until it now operates on a world-wide scale. Many denominations other than Mennonite are involved in the service.

The present need for volunteers, according to J. B. Shenk, director of career services for the college, is primarily on the professional level. People with special skills and at least two years of college are especially sought after by MCC, but the representatives are also willing to talk with any interested person, regardless of college status. General areas of services for volunteers include teaching, medical personnel, agricultural and community development and areas of social work. There are also places for business majors, accountants, communication majors and people from many other areas of study.

Why has volunteerism in MCC dropped? Possibly, the economic situation in this country has discouraged students from taking overseas jobs, which hold no guarantee of a job upon their return to the U. S. Ron Milne, a math teacher new to Goshen College this fall, has just returned from an MCC teaching position in Africa. He feels that the decline has come about because the U. S. is looking "more inward than outward" due to the domestic difficulties of the last few years.

Financial reasons for not joining the MCC programs are often unwarranted. In the past, individual cases of students' debts have been dealt with, with the student often being paid

more than usual so that the interest on an education loan, and perhaps even some of the principal, can be repaid.

Atlee Beechy, who offers counseling services on campus, also serves on the executive committee of MCC. He feels that the SST program gives Goshen students important insights into world need, and should open possibilities in the students' minds to some sort of overseas service. He does not think that the decline shows a disinclination to serve, but rather that people are uninformed about the opportunities available. He believes that volunteerism in MCC is one way to "work for human betterment and social justice in our hurting world."

HA HA HA HA HA HA HA HA

An English pilot flying over the Australian desert developed engine trouble — he lost altitude, engines sputtering — he crashed. Shaken, but not seriously injured, he began walking across the burning sands in search of aid. The hours stretched into days, no help came and he despaired of finding another living soul.

After three days in the desert, the pilot lost hope. Finally he collapsed on the sand, parched with thirst and fatigue, and then he spotted a building on the horizon. It was Mercy Hospital, and with renewed strength he made it to its doors.

The good sisters of the hospital took tender care of the pilot for several days, quickly nursing him back to health. On the fourth day, one of the nurses asked him if she could bring him anything special to make him more comfortable.

"Yes," answered the pilot. "I must admit that I'm dying for a cup of tea."

"Oh, of course," said the nun. "But I should warn you that we're not able to get English tea here. Actually, we're forced to brew bits of koala hide in water for our tea."

continued on p. 4

The Goshen College

record

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Darkroom technician
Faculty advisor

Tempest highlights weekend festival

by Nate Stoltzfus

Twenty-four Goshen College students and faculty persons traveled to the Shakespeare Festival at Stratford, Ontario for the student week-end productions, October 1 and 2. The Stratford Festival Company presented three Shakespearean plays: a pure and ethical version of *The Tempest*, an entertaining *Merchant of Venice*, and a heady but sophisticated *Midsummer Night's Dream*.

The Tempest, because of heavy reliance on diverse elements, such as romance, comedy, magic, masque, politics and so forth, seems not to be theatrical, but it was probably the most successful production of the three. William Hutt played a superb Prospero, wrestling with his own faults while seeking to redeem the world around him.

Wilbur Birky, associate professor of English, considered the final act of *The Tempest*, where "everything really came together to show human love and forgiveness and the bringing about of a beautiful harmony and redemption," to be the high point of the weekend's program.

Bill Glassco directed *The Merchant of Venice*, modifying Shakespeare slightly to accommodate the Victorian fashions and furnishings of 19th century England. "The Victorian setting lost some of the passion and the color that the original renaissance setting embodied," said fourth-year Goshen student Susan Ebersole. "The acting was too restrained."

Shylock, played by Hume Cronyn, was a character of paradox and improbabilities. He was old and pathetic, evoking sympathy, yet miserly and even bloodthirsty, altogether an unsavory wretch. Ervin Beck, associate professor of English,

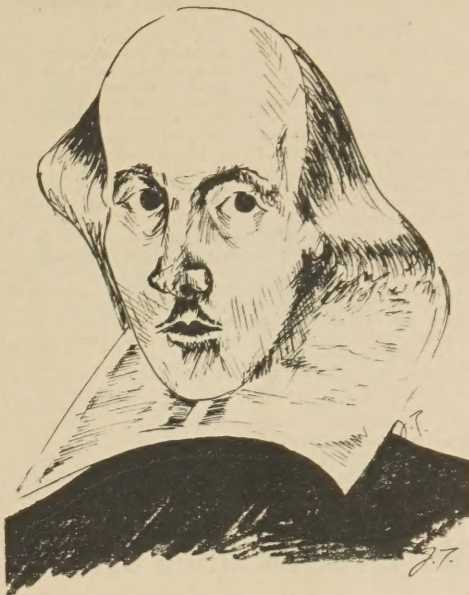
was of the opinion that Jackie Burroughs was a less than satisfactory Portia, except during the trial scene where she performed well and "there was shown a serious and respected threat (to Antonio's life) which worked well to show the real debate between justice and mercy."

By and large, the Stratford Festival Company played Shakespeare for the integrity of his drama, not necessarily for the entertainment of tourists come for a festival in Canada's quaint namesake of the English playwright's birthplace. *Midsummer Night's Dream* mixed that strict integrity with entertainment, and with some success. Robin Phillips directed a dream of wrangling kids lost in a forest, a theatrical circus of fairies, and a cast of rustics so full of spoof and slapstick that they seemed akin to Monty Python.

The most distracting element in the play was the casting of the same actor as both Theseus and Oberon. Theseus is a lord of men, cut of a very different piece than Oberon, lord of fairies. Although actor Jeremy Brett was a powerful artist, he appeared confusingly the same actor both in Theseus' robes and in Oberon's billowing smock.

The Goshen College group made the seven-hour trip to Stratford by van and station wagon. There the group was accommodated comfortably, if modestly, at the Stratford Youth Hotel. Cathy Knopp, a 1974 graduate of GC, has been living in Stratford for eleven months, working as the administrator of the hotel. Cathy says that she is unaware of resentment on the part of the town's people toward the yearly influx of tourists, but she adds that "a lot of people are oblivious to the festival. This is also an industrial city, so economically we don't depend entirely on theater... I've talked to some people here within a 30 mile radius who've never been to the festival."

Ron Pearson, a Stratford resident who sells used books, notes that the emergence of



Graphic by Jimmy Talim

theater has had an impressive economic impact on the city. The Stratford Festival Story reports that more than eight million dollars is spent in the city by tourists each summer, and that the theater has grossed over three million dollars in the last 20 years. Mr. Pearson states that "in the early years there was quite a lot of opposition to the festival, but now the majority favor it, while watching to prevent spreading commercialism from destroying Stratford's scenic quality."

In 1976, commercial success has not yet spoiled the charm that makes Stratford a nice festival town. The Avon River, which runs through arboreal parks, provides easy canoeing and is home to a variety of waterfowl. A walker through town discovers handsome old houses surrounded by pleasant gardens and lawns. And there's also a modest choice of restaurants as well as several art galleries.

But the popularity of Shakespeare is not simply a matter of picnics by the Avon or a motor-trip to some provincial town. What is the massive audience really seeking, in its pursuit of Shakespeare? It can hardly be Shakespearean plots. Shakespeare borrows his plots,

mixes his plots, and reuses his plots until everyone knows his plots before the performance.

Neither, one decides after straining to hear several inaudible actors and despairing of understanding others that are hurried and garbled, does Shakespeare's language draw the crowds. His words are better enjoyed and reveled in at home with a book.

To the question of Shakespeare's constant popularity, Professor Birky replies: "It's the texture and the dramatic rendering of great recurring human themes... it's also the constant interplay of humor with the serious." Professor Beck adds that he enjoys Shakespeare many times over because "it's very rich... there's all kinds of possibilities for staging."

For students in the Shakespeare class, as many in the group were, the Shakespeare of theater was an effective method of comprehending and integrating the Shakespeare of the classroom. Kate Wenger, a GC senior, says that there was "some kind of feeling among the group that engendered open discussion," unlike "an uptight classroom situation. Everyone was involved and everyone wanted to be there."



Photo by Nate Stoltzfus

Goshen students take in the sights of Stratford between plays. Standing from left to right are Janice Martin, Kate Wenger, Kumie Koike, Merlin Hoover, Donna Detweiler and Jay Ruth.

Prof's wives and faculty women meet for get acquainted coffee

by Jo Bontrager

What does the faculty lounge in the basement of the Good Library have in common with the home of Harriet and J. Lawrence Burkholder? On most days the relationship is a bit obscure, but on September 27, the resemblance was quite noticeable.

Every morning at 9:30, the lounge is a popular locus of activity as faculty members stop by for coffee, a donut, and a few minutes of conversation. On the twenty-seventh, the food, atmosphere and names — last names, that is — were much the same in the Burkholder house. The occasion was the first meeting of the school year for the Goshen College Women's Association (GCWA).

The GCWA is a loosely organized social activity for the faculty women and the wives of faculty. An invitation is extended to all, resulting in a genial mixture of Mrs., Miss and Ms. In addition to these prefixes, many of the women have several letters following their names.

The atmosphere of the first meeting was warm and relaxed. It was a "get acquainted coffee,"

scheduled for two hours, but the agenda was limited. Informal conversation characterized the evening, with brief interruptions to introduce new members. A "welcome back" was issued to members returning from SST locations or sabbatical travels.

The additions to the group bring a background of extensive travel, both within and beyond this continent. Judy Wenig, from the art department, has recently visited Mexico. Sally Milne has been serving with MCC in Africa, and Ewa Jarzebska from Poland is now in Goshen for a six-month stay.

Special interests in the group range from gardening to tennis to explorations into the "self". Sarah Harley is interested in the last. As part of her searching and discovery, she has accepted the Quaker faith. Persons interested in silent worship are invited to meet with Sarah and David Harley on Sunday mornings in Kulp Lounge.

Although the women have a wide variety of personal interests, some would enjoy greater participation in their husbands' work. "I wish there were more jobs where men and

women would work together," commented Sharon Kauffman. Shirley Showalter will have that kind of a job this winter, when she and husband Stuart will team-teach The Good Society.

The GCWA was organized in 1960 through the efforts of Harriet Burkholder and Mary Mininger — Paul Mininger was serving as president of GC at that time. Harriet recalls that they were not interested in simply planning more meetings, but in having several social gatherings in which the women could "share with each other." They also wished to offer some informative programs.

This year's schedule of activities reflect the original concept of the organization. In October, Miriam Lind will present a program concerning "Ecumenical Jerusalem." There will be a holiday tea in December, a trip to Chicago in February, and a program entitled "The Kentucky Woman" in March.

Activities are planned by a three-woman executive committee. Fanny Birky, Joy Hess and Jean Hartzler make up the committee for this year.



Photo by Zoe Dominic

Jessica Tandy as Titania embraces Hume Cronyn, as Bottom, after he is transformed into a cute furry ass, amidst a burst of laughter from the audience.

Dean's council to discuss issues

by Beth Gerig

"Goshen College doesn't care about me!"

If you have ever thought that silently, or even said it out loud, it is time to find out if it's true. One place to start is at the Dean's Council.

The first meeting of the fall council was held Wednesday, September 29, at 4:30 p.m. All students were welcome to attend, but to insure minimum attendance, one person selected at random from each academic department got an invitation.

Dean John Lapp opened the meeting by explaining that "The Dean's Council is what we make it. We are not an action committee, but will bring up issues, discuss them and feed them into the existing slots of campus committees."

He was speaking to two of his colleagues, Orville Yoder and

Russel Liechty, as well as to the ten students attending the meeting.

The dean stated that the council will deal primarily with academic concerns, but will be open to "expressed opinions or campus concerns" of any nature.

The students presented a barrage of concerns. One of the major issues centered around the communication between the college administrators and students. There was a feeling expressed that the administrators were not doing all they could to keep students informed of their decisions and activities. The dean responded to this problem by saying, "We don't have secrets, and we want students to know what is going on."

Tight housing hours was another of the problems reviewed. It was suggested that it might be time to reconsider the open-house policy.

Other questions presented were: Is there a possibility for more interplay between GC and the other Mennonite colleges,

such as the exchange of professors? Are there any plans for the "anemic" Humane Studies programs? And, since the GC social work program was not accredited, does that put into question other college programs?

The decision was made that these concerns will be announced as topics for upcoming council meetings. Each topic will then be thoroughly discussed, with representatives present who are responsible for that particular "slot" on campus.

A senior reflecting on the council meeting had this to say. "I haven't heard too much about the Dean's Council before, but I could get excited about the possibilities it offers. I have to say, too, that I fear it could be just another place to air your concerns, while in reality nothing will change."

Council meetings will be held every other Wednesday at 4:30. The dean made it clear that all meetings are open to interested students and will always be announced in the "Campus Communicator."

HA HA HA

continued from page 2

The pilot was a bit repulsed, but he agreed to try the brew. When the nurse brought him the steaming cup, he was horrified to see floating in it quite a quantity of what could only be koala bear hair.

"Nurse," he gasped. "I can't drink this! It's full of hair!" "Oh, sir," she answered him, "don't you know that the koala tea of Mercy is not strained?"

Black fellowships offered

by Beth Johnson

Graduate fellowships for black Americans are being offered by the National Fellowship Fund, with the support of the Ford Foundation.

The awards are part of a larger Ford program, intended to assist in the higher education of historically disadvantaged minorities, whose opportunities to participate in educational programs have been limited.

Applicants must have completed the equivalent of one year of graduate study. Therefore, college seniors are not eligible for the awards, but must first enter into graduate study for one academic year.

The fellowships are for the period of one year only, but may be renewed annually if the student's progress is satisfactory.

Full tuition and fees required by the graduate school are supplied by the fellowships, plus

monthly allowances for books and living expenses.

Applicants for the awards must submit their scores from the Graduate Record Examination Aptitude Test, and the scores from one Advanced Test.

The deadline for submitting a complete application and supporting documents (for the 1977-78 awards) is January 5, 1977.

For application forms and additional information, write to: Graduate Fellowships for Black Americans, National Fellowship Fund, Suite 484, 795 Peachtree Street, N.E., Atlanta, Georgia 30308.

Soccer team routs two foes

by Randy Miller

The Maple Leafs captured their fourth and fifth soccer victories on the home field last week, defeating Indiana Tech 11-1 and Notre Dame 5-1.

Saturday's game with Tech was, as indicated by the score, a definite mismatch. Goshen's

scoring was as follows: Joe Leichty scored 4 goals, Paul Sawatsky 2 goals and 1 assist, John Sawatsky 1 goal and 1 assist, Bob Gingrich, Mike Wenger, Todd Woodworth and John Zehr each 1 goal, and Cal Esh an assist.

Tuesday's game with Notre Dame proved more challenging. Though Notre Dame was in control much of the first part of the game, Goshen opened the scoring early when Cal Esh scored on the Leaf's first shot of the game. The hard rain seemed to dim the Irish' fires, though not their tempers. Bob Gingrich's goal, assisted by Paul Sawatsky, and John Sawatsky's solo score put the Maple Leafs ahead at the half, 3-1. In the second half, Todd Woodworth added 2 goals, both assisted by Paul Sawatsky.

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Film series at IUSB

Do you neglect one "place-to-go" possibility that is worth being aware of? The Indiana University at South Bend offers a variety of events throughout the year that students (and non-students) from outside IUSB are welcome to attend.

Opening the October film series was *First Circle*; followed by *From Here to Eternity*; *Harold and Maude*; *On the Waterfront*; *Hustle*; *Young Frankenstein*; *Walk About*; *Bus Stop*; *Play It Again Sam*; *To Be or Not to Be*; *The Wind and the Lion*; and *The Mouse that Roared*.

Several dramatic productions and lectures are also featured in this month's activities at IUSB. The school's calendar of events is posted on the Union bulletin board, listing times and locations of all events.

For an informal evening out and some good entertainment, don't forget the series at IUSB and at other nearby colleges.

Sidewalks grip attention

by Nancy Potteiger

A conversation at Goshen College about its sidewalks is not often heard. The subject provokes little discussion. Still, the conclusion must be drawn that the Goshen pavements are quite entertaining. Several times a day, behavior supportive to such a conclusion may be observed.

Visualize two people walking across campus. One is leaving the union. The other is ap-

proaching the union. They spot each other. Evidently, this reminds them of the gripping nature of the sidewalks of which they are traveling. At least one of them proceeds to examine the pavement while he walks. Somehow, after the two pass each other, the sidewalk becomes less engaging.

It is truly a strange phenomenon. Someone should investigate these spellbinding walkways. Perhaps they do deserve discussion after all.

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This Week on WGCS

Friday, Oct. 8, 6:30 p.m. — JOYFUL NOISE — Julie King, host. Music and scripture about home.
Saturday, Oct. 9, 6:30 p.m. — CAMPUS FORUM — Roy Umbel & Beth Johnson, hosts. Guest speaker: C. Norman Kraus. "Asia and Africa — Teaching Missions."
Sunday, Oct. 10, 6:30 p.m. — HIGHLIGHTS — selected chapel or convocation from the past week.
Monday, Oct. 11, 6:30 p.m. — Special: THE HISTORY OF WGCS
Tuesday, Oct. 12, 6:30 p.m. — SACRED HEART — Speakers: Dr. Michael V. Gannon, William Faherty, & Bert Akers. "American Hero Anonymous."
Wednesday, Oct. 13, 6:30 p.m. — AUDITORIUM ORGAN — Works by Couperin, Franck, and Messiaen.
WGCS will be taking your requests during the following hours: Rock requests 10:00 a.m.-3:00 p.m. & 10:45 p.m. - midnight, Classical requests 3:15 p.m.-4:30 p.m., 5:00 p.m.-6:30 p.m., & 7:15 p.m.-10:30 p.m.
Thursday, Oct. 14, 6:30 p.m. — SANE VIEWS THE WORLD



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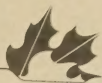
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Campus routine upset by second bomb threat

by Beth Johnson

The second bomb threat in a ten-day period caused the evacuation of campus buildings at shortly past 12:45 p.m., Tuesday, October 12.

A telephone call placed to the Westlawn switchboard by a young man alerted the operator that there was a bomb somewhere on campus, which would explode in 15 minutes. The operator tried to get additional information from the man, but he hung up immediately after stating his message.

Police were summoned to the college, where they interviewed the switchboard operator, but they expressed doubt of being able to apprehend the man responsible. They could not say whether this and the other recent campus bomb threat had come from the same source.

Students were allowed to re-enter the buildings after a wait of approximately one-half hour.

A special concern was voiced by Russ Liechty, dean of

students, who stressed the fact that, although these two threats have apparently been hoaxes, any such threat must be treated as the real thing and maximum precautions must be taken.

Liechty says, "Students have cooperated well in evacuating the buildings, but I am concerned that we may all get careless if there are more calls. About the time we disregard an evacuation notice, we could have a tragedy on our hands. We simply cannot take the risk of assuming that anything is merely a hoax."



Photo by Korie Koike

Viet Nguyen and Phil Beachy, eager physics students, take advantage of the pleasant weather to conduct an outdoor experiment.

Five GC students join walkers in capital

by Greg Leichty

Five Goshen students, Sean Simpkins, Julie Wagner, Karen Kreider, Sandra Mangus and Becky Ebersole, will travel to Washington, D.C. this weekend to join in the final stage of the Continental Peace Walk. The walk, organized to focus attention on the issues of disar-

mament and social justice, started on the west coast and has moved eastward throughout the past year.

The core group consists of thirty to forty walkers, who have been joined along the route by local people who have walked with the group for two or three days. Ruth Sutter, a Goshen

student, has been a member of the core since joining it in St. Louis.

The students will leave by car today after classes and try to reach D.C. by early tomorrow morning, in order to join in the final leg of the walk. Estimates of the total number of people joining in the last phase of the Peace

Walk range around five or six thousand, somewhat less than earlier predictions by the walk's coordinators. Sean Simpkins notes that the cost and distance to the capital is a burden for those not living in the East, and that this will be a factor in cutting down attendance.

On Monday morning, after a weekend of planning and fellowship the group will stage a "death march" on the Pentagon, carrying coffins to leave there as a symbolic protest. From the Pentagon they intend to head for the White House in a "life march," where they will wait until the President comes out to talk with them.

While such activities have sometimes resulted in arrests in the past, Simpkins says that there are no plans for civil disobedience among the walkers. He also believes that, although the walkers represent people of varying backgrounds and persuasions, the shared commitments to world peace and social justice effectively bind the group in pursuit of common goals.

A similar walk is being planned in the Soviet Union, to take place next year. The obstacles to such a movement there appear to be formidable.

"Journey of a man's soul" to be staged

by Beth Johnson

Henry David Thoreau has been described as "one of the world's most successful failures." He lived only 45 years (1817-62) and spent much of his life drifting from one unsuitable occupation to another, and yet he has come to be remembered as one of the great figures of the 19th century.

The *Night Thoreau Spent in Jail* will be presented by a Goshen College cast October 22, 23 and 24. The play, in two acts, is based on an 1845 incident when Thoreau refused to pay his taxes, in protest against the practice of

slavery and the Mexican War. The jailer in Concord, Massachusetts was provoked to lock the author-poet up. The incident later led to the writing of Thoreau's *On Duty of Civil Disobedience*.

According to Roy Umble, professor of communication and the director of Thoreau, the play is more than the passage of a jail sentence. "It is the journey of a man's soul in one night — a documentary, perhaps a nightmare. Is it reality, or a dream? Now, today, or in 1846?"

Umble also describes the play as episodic, making use of flashbacks, rather than a traditional

plot line of beginning, middle and end. There are several scenes constantly on stage, and the spotlights pick out characters as each one speaks. Umble depicts those characters as "contributing to each other, speaking on the same subjects but not to one another. The audience has to listen to hear what they mean."

"Thoreau seems to me like the hub of a wheel," continues Umble in reference to the play. "Spokes radiate out and connect him with those people that are picking at him, and yet at the same time supportive of him." These people include Thoreau's mother and brother, the deacon of the school where Thoreau taught, and Ralph Waldo Emerson, Thoreau's friend and the mentor for his transcendental and naturalistic philosophy. Thoreau's struggles to live by the tenets of Emerson's idealism brought him into constant conflict with the outside world.

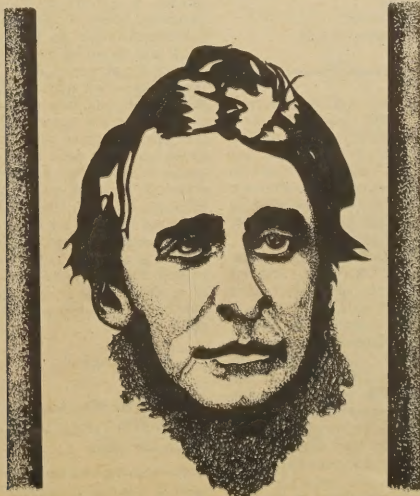
Jerome Lawrence and Robert E. Lee collaborated in the writing of *Thoreau*, completing it in the late 1960's and first presenting it at Ohio State University. "Jerome and Lawrence present the spiritual, if not the literal Thoreau," claims Umble.

According to the authors, "the man imprisoned in our play belongs more to the 1970's than to the age in which he lived." Umble has come to agree. Asked why this was the time to stage *Thoreau*, he answers that although the play has "skirted the edges of my interest" for several years, it was not until re-reading it in Greece recently that he decided it should be staged. "If it is only an 1846 museum piece," says Umble, "that is

alright. And if it is a leftover from the protest years of the 1960's, that is okay, too. But after hearing of the agony of Cyprus, of South Africa, of Lebanon and of Ireland; of all these searches going on today for self-identity — well, art is best served without preachment. If the play has integrity, that will serve."

Leading roles in the Goshen production will be taken by Don Martin, as Thoreau; Brent Sprunger as Emerson; Beth Gerig and Marlin Dick as Thoreau's mother and brother; and Tim Roberts as Deacon Ball.

The play will be staged in the Union, starting at 8:00 p.m. each of the three nights. All tickets are \$1.00.



Proceeds fall short

The results of the WGCS Request-a-thon, held on Reading Day (Wednesday, October 13) did not fully satisfy the hopes of the radio staff.

Approximately \$60.00 was brought in between 10:00 a.m. and midnight through the donations of listeners who called in with pledges, requesting that their favorite songs be played.

The response to the Request-a-thon might be explained by the fact that it was broadcast over a number of hours that WGCS is not usually on the air. According to Kate Wenger, coordinator of the affair, the incoming calls did pick up greatly in number late in the day, especially between the hours of 10:30 p.m. and midnight.

Money from the day's activities will be put towards paying for last summer's station renovation. The Request-a-thon also was held in celebration of the third anniversary of "Synthesis", WGCS' late-night rock music program.

Editorial

Communication loss leads to friction

Reading through the annual report to the Board of Overseers inspires in me a basic sympathy for the administrators of any school, but especially for those of a church school. The tensions between academic and ecclesiastical integrity are constantly being dealt with.

Strength and unity within the school itself would seem to be the most valuable barricade possible against the buffets of these tensions and questions. A school whose various factions worked together with a common regard for each other's duties would build up within it, I think, a sufficient stock of good-will so as to face nearly any difficulty imposed from without.

Without that mutual respect for the responsibilities of others, the basic structure of any institution lacks an essential strength. Each element in the institution, no matter how small or diverse it might be, either supports or degrades the others by its courses of action. Constant friction between any elements surely result in the weakening of the entire institution.

My major concern over the report to the overseers centers on the contrast between two remarks, one made by President Burkholder and the other by Provost Weaver. First, the president refers to the "struggle for survival" that has drained the energies of the campus away from intellectual pursuit. In a paragraph which I feel is a true one and valuable, he encourages us to take "special measures to make sure that minds of students and faculty are stimulated and utterances are uninhibited and adventurous . . . the emphasis . . . on church relations, community relations, experimental religion, fellowship, K-groups and good feelings may not be permitted to replace hard-headed thinking and exciting ideas."

This is a laudable sentiment, and one which will not likely meet with immediate disagreement from anyone. And yet, there is a passage in Mr. Weaver's report which indicates to me less than a total commitment to the ideal expressed by the president. Weaver claims that "there is without question too much 'noise' in our communication. There is an excess in the number of messages vying for attention to the point that important messages are not received. There is a particular problem in our communication off-campus as well. The particularly poor performance of the Record during the past year underscored its functions as a representative of the college, even though it is not expected to perform that function."

It is not only by the reference to the Record that this passage irritates me. Rather, it is the unconstructive censure which is dropped without explanation on a large, unspecified segment of this immediate society. I considered going to the report's source for discussion before I commented on it, but then decided against it. It seems fair to print it here as it was presented to the board, with the same lack of elucidation.

As far as the function of the newspaper goes, no, it is not a public-relations bureau. And yes, it will inevitably be taken as such by some of the off-campus readers. How is that to be dealt with? Is the Record to give absolute assurance that it will never offend any part of society? And what are the "important messages" that are drowned out by the excessive "noise" of communication here? The proposal of some clearly defined problems and possible solutions seem to be called for, if there exist such strong feelings of discontent.

Furthermore, if the antagonism felt within campus communications has existed, almost as a tradition, for what seems to have been a considerable length of time, another question is raised. As newspaper editors and staffs have come and gone, representing a wide variation in student "type," and focus of the paper, perhaps the fault is not entirely one-sided.

The barriers in communication could be diminished, but only by the sincere efforts of all involved parties. And that category includes every person and department capable of communicating here at the college and also in our off-campus community.

"Uninhibited and adventurous utterances" can be handled only in an atmosphere of trust, openness and genuine consideration. The stability of this institution could benefit more from working on those qualities within our own campus than by seeking to project an image of them to the outside world.

BJ



The Goshen College record

The Goshen College Record, published weekly during the fall and winter trimester and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The Record is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Perspective

Narrowing syndrome: is it growth?

by Bob Beeson

Someone once made the statement that "college sharpens the mind by narrowing it." As a student, I would like to dismiss that broad claim as rubbish. However, it does contain some elements of reality.

Attempting to focus upon the narrowing process at GC is a difficult task. Since my heritage (and numerous behavioral patterns) are non-Mennonite, when I first enrolled here, I encountered problems. I knew none of the rudimentary aspects of Mennonite culture. When I finally knew where Lancaster was, that Canadians could be Mennonite, and that Koinonia wasn't a rare disease, I realized that I, too, could begin to communicate.

The incident that caused me to realize my position here occurred last winter. I was sitting in the snackshop when Cal Redekop approached me for a talk. During our conversation, he called me a gadfly. I was quite upset until I found a dictionary. A gadfly is defined as "one that acts as a constructive stimulus." From that definition, this article seeks its purpose.

Returning to the opening paragraph, there are four specific ways that I see in which GC narrows the student's views and behavior. Bear in mind that narrowing, in itself, is not necessarily a negative process.

The extended family atmosphere caused by ethnic and religious commonality encourages students to know only a few people very well. Cliques and other groups develop which give most students a basis for their friendships. This process takes place not only in educational institutions, but in churches, businesses, and social organizations.

By relating to a small group of people, the student is forced to look inside him-herself and examine relationships with others. The narrowing of social interaction provides a basis for growth.

Secondly, the courses offered at GC lend themselves to the narrowing process. Professors, selected texts, and discussions cause the student to edit information. Valuable information is used to further study, and what are seen as useless concepts are discarded. This procedure aids the student in developing a philosophy towards life.

The Humane Studies courses, specifically, cause a "tunnel vision" effect. This happens because the student is taught the area in which the professor has the most expertise. This is fine for courses such as Believers' Church and Aesthetic Experience. However, courses that deal with ideas, such as Good Society or Great Ideas, present the student with too narrow a viewpoint. These courses were intended to broaden horizons, but the numerous negative comments by students towards these courses seem to indicate the need for revision.

Third, face-to-face criticism, in both social and academic areas, is virtually nonexistent here. (Of course, the Opinion Board is an easy way to take cheap shots at people.) Many students enjoy the friendliness that exists, but the world beyond south Goshen requires the ability to roll with the critical punches of others. The shield of "concern and caring" at GC appears to me to be a duty to some, not a true desire to help others. Criticism does not mean making malicious comments with the intent to hurt, but rather being big enough to speak openly with a desire for positive results.

Finally, I believe that the narrowing process at GC helps students in learning to sort out available options in the decision-making process.

LETTERS

import more minerals because there are no sanctions!

Still, one important factor may comfort the masses who fear for the certainty of Zimbabwe. Black Zimbabwe leaders have clearly indicated that they will build a multi-racial society. This has been a crucial factor which the Smith regime has failed to accomplish—and appropriately it can be said to have caused the uncertainty of the country since 1965. Examples of the multi-racial society are numerous in the continent of Africa. This is whether you are talking of the so-called radical countries like Tanzania or capitalist Kenya. All of them have shown that this form of society can be a reality.

Even South Africa has seen the reality of Zimbabwe. Its action of pulling away troops is an indication—and I might add also its participation in recent negotiations to pressure Smith.

May I say that there is a future for Zimbabwe. No one is trying to put majority rule at the expense of the minority. Zimbabwe is trying to achieve racial harmony. Rhodesia may be facing an uncertain future, but not Zimbabwe.

Sincerely,
Mohabe Nyirabu

To members of the Record staff:

This letter is not meant as a purely negative critique of your endeavors on the Record, but with full tribute paid to the ignominious (sic) tasks of being a staff person on the paper, I do have a fight to pick with last week's editorial.

What is the appropriate escapism? A whole editorial dedicated to spending a good weekend (when I seriously doubt that the majority of Goshen College students do anything other than) does not begin to probe the underpinnings of the student's life. Yes, the pressures of the American college student are great—greater than those of a senior in high school—but when these are compared to the problems of survival and spiritual subsistence in the 20th

century which most of us do not have to confront on a daily basis, we find we are already once removed from the pressures of mainstream society. While our lives must maintain a balance between studies and recreation—personal interaction, we should also realize that the life of a student is a privileged life.

What I'm getting at is the duality you imply. When we find ourselves going to school to fulfill a certain obligation to society, taking "anemic" (Record quote) courses with the illusion that the "anemia" makes it easier to get a degree and then doing the real living on the weekend, we are falling in line with what Ivan Illich calls "school, the sacred cow."

The "sacred cow" is a view of society which believes a degree makes us whole persons, gets us good jobs and as a result totally debases pure intentions of learning. In his book Celebration of Awareness Illich says, "The basic purpose of public education should be to create a situation in which society obliges each individual to take stock of himself and his poverty. Education implies a growth of an independent sense of life and a relatedness which go hand in hand with increased access to, and use of, memories stored in the human community. The educational institution provides the focus for this process. This presupposes a place within the society in which each of us is awakened by surprise; a place of encounter in which others surprise me with their liberty and make me aware of my own."

In conclusion, college need not be a "grind" or a two-part process, but should be looked at as a whole. If it is not, then something in our whole process is going wrong.

Sincerely
Susan Ebersole

Letters to the editor should be submitted by Tuesday noon. Limit: 300 words.

Signatures required but may be withheld by request.

This Week on WGCS

WGCS Tape Schedule for the Week of October 15
 Friday, 6:30 p.m., Joyful Noise with host Julie King "Second Coming of Christ"
 Saturday, 6:30 p.m., Campus Forum, Host: Jo Bontrager, Guests: Members of
 the cast "A Preview of The Night Thoreau Spent in Jail"
 Sunday, 6:30 p.m., Highlights: a selected chapel or convocation from the past
 week
 Monday, 6:30 p.m., "The Prodigal Daughter"
 Tuesday, 6:30 p.m., Sacred Heart: Speaker: Bishop Edward T. O'Meara, "World
 Mission of the Church"
 Wednesday, 6:30 p.m., The Auditorium Organ — works by Sweelinck,
 Frescobaldi, Pachelbel, and Walther
 Thursday, 6:30 p.m., "Sing to the Mountains"

One night on the bandwagon: Carter campaigns in Michiana

by Dennis Huffman

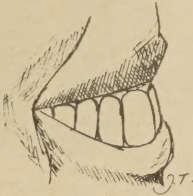
A group of students from Al Albrecht's colloquium were among the nearly 2000 people who braved the 8:00 p.m. chill to see those famous Carter teeth and listen to some old-fashioned campaigning.

Governor Carter's jet landed to the music of a four piece "blue grass" band, as the crowd chanted "We want Jimmy," and the anti-abortion lobby blocked the view with their signs.

The October 8 rally was quite impressive to the G.C. students, many of whom had never seen a real live secret service agent before.

Although Carter had saved no new revelations for the Michiana Airport arrival, his eleven-minute speech was eagerly received by the crowd. His remarks comparing the openness of the present administration with the openness of eastern

Europe were especially appreciated by the listeners, as well as his promises to shift the tax burden.



Afterwards there was the usual mad scramble to shake the candidate's hand, and one couldn't help thinking of certain Hebrew crowds of long ago reaching for "the hem of his garment." The analogy could be carried much further, but probably shouldn't be.

Old Timers reminisce at dinner

by Jo Bontrager

"We don't have a program planned for you," President Burkholder announced, "because you always do such a good job of providing your own entertainment." He was speaking to a group of alumni, welcoming them back to their alma mater. The group was gathered for an "Old Timers' Luncheon" and included college graduates through the class of 1926.

Impromptu sharing filled the afternoon as the mike was passed from the spy to the more hesitant. Jokes, memories, and sketchy accounts of the past 50 years wove the stories together. "I have a joke for you," Mary Hooley said to her former classmates. "A man once asked a young boy if he knew the difference between ignorance and apathy. 'I don't know and I don't care,' replied the boy."

Time has a way of minimizing differences and bringing people together. Guy Smoker, a graduate of the Academy class of 1921, was sitting beside his former algebra teacher. Guy could still remember the Pythagorean Theorem: "the square of the hypotenuse is equal to the sum of the squares of the other two sides."

"I like to show people a good time when they want it," Samuel Burkholder reported, "so I make grandfather clocks." At the age of 93 he has completed 164 clocks and currently has six on the assembly line. One of his creations is in President



photo by Nate Stoltzfus

Jo Bontrager speaks with "old timers" Mr. and Mrs. S. Jay Hostetler at an Alumni Day luncheon.

Burkholder's office.

Mr. Burkholder came to Goshen College in 1904 because he "thought some folks knew things I didn't know and I wanted to find out what they were." He has now retired as Dean of the College of Education at Arizona State University.

Most of the graduates recalled the school year 1923-24 when Goshen College closed its doors and they attended Hesston and Bluffton Colleges. S. Jay Hostetler was the president of a student group that wrote a paper to the administration in 1923 "suggesting what the college could do to right its situation." The paper did not stir much response. Mr. Hostetler has been

trying unsuccessfully to recover the document.

Goshen College continued to be an important part in the lives of many of the graduates. Irvin Burkhardt was a former fund raiser; Dale Bixler solicited money for the school and said that of all his jobs that was his "most enjoyable experience."

Mrs. Ernest Miller, the wife of a former college president, is keeping in touch with the college by taking a course in economics this trimester.

The majority of these former classmates are now enjoying retirement. They are getting older, but not all of them are feeling like "old timers." Festa Johns Kauffman pointed out that the alumni luncheon was her "first time at a dinner specified for oldsters."

Retirement does not imply a lack of things to do. A 1921 graduate said, "I can do anything I want to do when I want to do it." An 82 year old woman from the class of 1916 is currently on a tour of the Scandinavian countries. She was not at the luncheon, but she still keeps in contact with her five classmates through a circle letter.

College days fifty and sixty years ago were times for dreaming and planning. Many people have seen their paths cross in the years since 1916, 1921, and 1926. It is a special thing to be reunited with those people who have shared in dreaming and in the making of memories, because, as Verna Gingerich said, "It's lonely to share them alone."

Concert preview

Jazz "greats" performing here tonight

by H. Brent Weaver

For the past few weeks, amid worries of classes, papers, rehearsals, and exams, one word has loomed large in this jazz fan's mind: BASIE. The Count, a living legend in jazz, coming to Goshen College, of all places? But it's true, despite the fact that the Count recently suffered a heart attack and cannot be here in person.

The Count Basie Orchestra will be here tonight, with five saxes, eight brass and the legendary Basie rhythm section (unfortunately minus its Count) playing blues, jazz, and swing that is both classic and timeless. In Count Basie's absence, the band is being fronted by blues and jazz singer Joe Williams, who sang with the band from 1954 to 1961.

The Basie Orchestra grew out of a core of musicians from the Bennie Moten Orchestra in Kansas City. These players — Basie; tenor saxophonist Lester Young; bassist Walter Page; singer Jimmy Rushing; trumpeter Lips Page; and alto saxophonist Buster Smith — had all been playing together as Walter Page's Blue Devils before joining the Moten orchestra. Within six months after Moten's death in 1935, they were back together under the co-leadership of Count Basie and Buster Smith.

Kansas City in these early years of the twentieth century was a fast-growing city, and a mecca for jazz musicians. There was music everywhere in the Southwest's commercial capital; musicians came in from all over, and jam sessions would sometimes last for hours on end with players improvising on a single blues theme. The Count Basie Band was then one of the outstanding bands in "Kaycee," but few outside the city had ever heard them.

But one day, a jazz critic named John Hammond was traveling through Kansas City to hear the new style, and happened to pick up on his car radio one of the Count Basie-Buster Smith Band's broadcasts over W9XBY, a small experimental radio station. Hammond was impressed, contacted the band, and signed them up for a recording contract. Buster Smith left the group at this point, leaving it as the Count Basie Band. Hammond took the band to New York, where it was enlarged to four saxes, five brass, and four rhythm (piano, bass, guitar, and drums). Its first attempt at storming New York's cafe society was unsuccessful, but in a few years, through critical acclaim and some successful recordings, the Count Basie Orchestra achieved nationwide fame.

There have been changes in

personnel and instrumentation over the years, and many great jazz musicians came through or had their start in the Basie orchestra: Lester Young, Herschel Evans, Paul Gonsalves, Jack Washington, Marshall Royal, Harry "Sweets" Edison, Clark Terry, Thad Jones, Dick Wells, J. J. Johnson, and Benny Powell. Arranger-composers like Neal Hefti, Quincy Jones, and Johnny Mandel also worked with Basie, as well as singers Jimmy Rushing, Billie Holiday, and Joe Williams.

The Basie style is simple: a perfectly steady rhythm section, outstanding soloists, a strong ensemble, and the blues. The "riff," or repeated melodic figure, and Basie's occasional space but perfect comments on the piano are also integral to the band's style. This style has won the Count Basie Orchestra an impressive list of awards: the

Downbeat Reader's Poll, Critic's Poll, Hall of Fame, the Metronome Poll, and Esquire's Silver Award, not to mention being rated as Playboy's All-Stars' All-Stars.

If I were to offer one word of advice to someone going to a Count Basie concert (or any jazz concert), it would be this: listen. Listen and relax, shout and enjoy. For in this music is the joy of creating, the pain of the blues, human experience summed up in 12-bar phrases. The Count Basie Orchestra plies its art (yes, art) beautifully. You're hearing greatness. Listen.

New policies for series: few performers, high fees

by Kumie Koike

Tonight will open the 1976-77 season of the Goshen College Artist Series.

New policies will be in evidence this year, according to Phil Clemens, chairperson of the Artist Series Committee. One of the most notable ones is that the number of performances has been sharply reduced. "This way, we can put out a lot more money for well-known performers," explains Clemens. "We have been in the red for several previous years, because attendance has fallen off. So we had to either make some changes or just forget about the series altogether."

The approximate budget for the 1976-77 series is \$20,000 for four performances, of which about \$17,000 will be used for performers' fees and the remaining \$3,000 for publicity. The average budget of years past has been between \$16,000 and

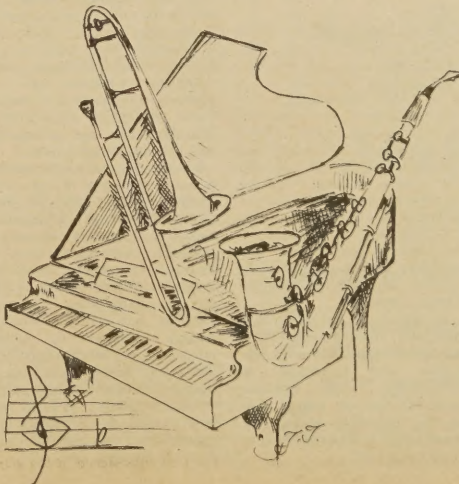
\$20,000 for seven to nine performances.

The National Endowments for the Arts and the Indiana Arts Committee are contributing \$1,327 in support of the January 29 evening of mime.

Another policy new this year is the free ticket for Section B admission that is available to each full-time student. The committee stresses that no extra fee is included in the students' tuition to cover this cost.

"We felt that this is an important part of having the Artist Series here on the GC campus. It is much a part of Goshen College. When students can enjoy the Record, the Maple Leaf, soccer games, WGCS, the tennis courts and the art gallery all without charge, why do they have to pay only for the Artist Series?" says Clemens.

The lectures to be included in the series are still in the planning stages, under the consideration of John Fisher, Marlin Jeschke, Frank Bishop and Stuart Showalter.



Empirical reality offers challenge to GC student

by Dennis Huffman

As I sit here, studying madly for my mid term exams, six books to read, two journals to catch up in, one paper to write, and two papers to rewrite, my thoughts wander back to the beginning of this mess. As I recall it, the person who started me tumbling towards here, although I didn't know it at the time, was my grandmother. She, on the occasion of my sixth birthday, inquired as to what I wanted to be when I grew up. I promptly said, "Grow up?" End of discussion.

Her remark had, however, started the ball rolling. Only twelve years later, on the occasion of my high school graduation, my high school counselor came up to me and said, "What do you want to be when you grow up?" "Grow up?" I said. Not end of discussion. He proceeded to show me the results of years and years of highly sophisticated testing which showed beyond the shadow of a doubt that I had interests and abilities and, he informed me, I would eventually have to use them. It is still my opinion that there is considerable room for argument on that point, but somehow I lost the debate before it began.

As I see the situation, everyone is given three basic choices as relates to becoming something. The first is don't grow up. This is not nearly as good as it may appear at first glance, because the only way to avoid growing up is to die in adolescence, the disadvantages of which would be obvious. Lest ye become confused, I'm not talking about maturity, but the much overrated eighteenth birthday. Everyone knows mere immaturity never kept anyone from succeeding.

The second choice is to get a job, and the reasons for rejecting that option should be self-explanatory as well. Anyway, this brought me to the third choice, that of delaying labor for profit by means of college. I realize that the logic in that last statement is rather questionable, but that sounded like the best choice to me, since my previous educational experiences haven't affected my mind too severely.

Now that I have removed the "become" issue four years into the future, and have paid my debt to the local society until next tri I still can't help feeling somewhat dubious about the whole setup. Here I am, in the fullness of my youth, with no set goals, only the desire to take in the world and have a little fun, and that wasn't among my options. At the risk of sounding terribly lazy, wouldn't it be great to buy a bike and ride off into the wild blue elsewhere? Or go camping with your true love for a couple of years? Move into a nudist colony or a commune? Sail around the world? If you answered yes to any or all of the above questions, too bad! That just ain't the way it is, baby. You thought I was going to solve all your problems for you, didn't you? Oh well, que sera, sera. Take your white collar and go.



Dwain's boys win

Goshen defeated St. Francis 4-0 last Saturday in a Mid-Central Conference match.

After a scoreless first half, the Sawatsky brothers cut loose to score all the Leafs' goals. Todd Woodworth assisted on Paul's first goal and Joe Liechty on Steve's. John and Paul also scored on penalty kicks.

Next week's *Record* will include a mid-season analysis of the team's strengths and weaknesses, as well as conference and playoff possibilities.

The 6-1 Maple Leafs will be at Manchester tomorrow and at Huntington on Tuesday.

Fun, games climax weekend

The third annual Maple Leaf Festival was held last weekend with the team of Yoder Fourth North and Westlawn Second walking off with top honors. The winners finished first in volleyball and the tug of war to defeat the lads and lasses of East Hall/Miller first by eight points. First prize includes dinner at Pizza Inn and the admiration of their peers.

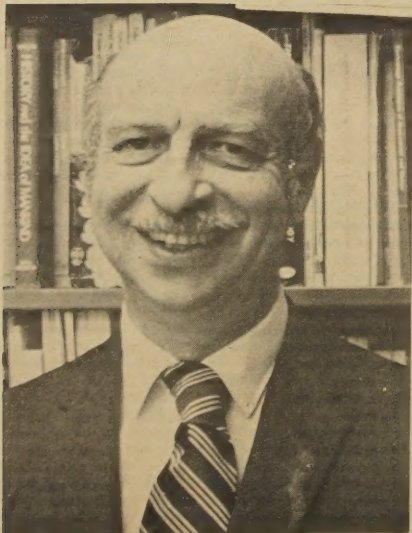
The accompanying photos were taken during the bicycle race which was declared no contest due to the obvious inferiority of one of the bicycles making the contest unfair.



Photos by Cindy Habegger



Dr. Kranzberg to lecture about history of technology



by Dave Graybill

Are we running out of time? A leading authority in a new, interdisciplinary field will ask that question here Thursday.

Dr. Melvin Kranzberg, one of the founders of the history of technology field, will speak at 8 p.m. October 21 in Assembly Hall (Ad Building). He will meet with the science faculty Thursday afternoon, and will address convocation October 22 on the "Social Ecology of Technology." His visit is sponsored by the scientific society of Sigma Xi and the Goshen College Lecture-Forum committee.

According to Lecture-Forum chairman John Fisher, Thursday's address will assess the assets and liabilities of technology, and critique prospects for its future. Admission is free to students by presentation of ID card, \$3.00 to faculty and staff.

Dr. Kranzberg, a historian by training, founded the Society for the History of Technology, and is editor of its quarterly journal. He co-edited the two-volume *Technology in Western Civilization* (1967), and is the author of several books and numerous articles. He is currently a professor at Georgia Tech. According to Fisher, Kranzberg has "an extremely high reputation in his field."

Kranzberg's visit is the result of an application of the GC chemistry department to the society of Sigma Xi, a national society to promote scientific research. According to Art Smucker, the society is sponsoring a series of lectures at no cost to participating colleges. This, he said, enables small, private colleges to hear nationally and internationally famous speakers whom they could not otherwise afford. "We are very fortunate," he said, "to have a man of (Kranzberg's) stature" here to speak on this "very timely topic."

The Lecture-Forum, sponsor for the event, is the lecture half of the old Lecture-Music series. When the series divided last year, Lecture-Forum was created.

Members of the Lecture-Forum committee in addition to Fisher are faculty members Frank Bishop, Marlin Jeschke, and Stuart Showalter, and students Jo Bontrager, Julie Wagner, and Judy Drudge. The committee will also include community representatives, who are yet to be chosen.

"We want a maximum of stimulation about new and significant issues and their implications for the future," Fisher said. "And we want a maximum exchange of point of view and discussion."

"We feel that our first lecturer will be excellent for this purpose," he added. He speaks on a topic of continuing, urgent interest. We expect (to gain) both excitement and perspective on the future of technology and culture."

JLB issues annual college report

Each year, the president of Goshen College presents his annual report to the college's Board of Overseers and to the Mennonite Board of Education.

The provost of the college in turn submits his annual report to the president.

Following are excerpts from the 1975-76 reports, as prepared by President J. Lawrence Burkholder and Provost Henry Weaver.

From the report of the president

Church relations

It is evident that sorely needed improvement in church relations is being realized. There are many signs of increasing trust on the part of the churches. This has come about for a number of reasons: (1) Goshen College has made a deliberate effort to emphasize the fact that it is a servant of the church, (2) the General Board of the Mennonite Church has underlined the place of higher education in the development of leadership, (3) student attitudes today are less rebellious and more in accordance with those of the church than during the previous decade, (4) public statements by church leaders in behalf of the colleges, (5) visits by the faculty in churches, (6) recognition that behavioral theological discussions with conference pastors and leaders in the spirit of brotherhood.

Student morale

In general, student morale continued to improve during 1975-76. Although Goshen College students have never been known for their overt enthusiasm, there are signs that Goshen College students increasingly speak with pride about their experience. It will be a great day for Goshen College when students feel peer pressure in the direction of affirmation rather than negation. There are some signs that this is beginning to happen without at the same time losing the "critical" approach.

The number of Mennonites attending Goshen College is crucial to its identity and purpose

Public events

Although the routine classroom work lies at the heart of the academic program, unusual academic experiences and various extra-curricular activities are significant in the life of the institution. Last year was a year of unusual excellence: the Festival of Church Music was probably the finest musical event in the history of Goshen College; various public programs offered by the Campus Ministry were unusually effective; drama was on a high level; the Center for Discipleship served the church in an effective way; the Marine Biology program on the Keys of Florida attracted a large number of students who made a fine Christian witness in the Layton community; exchange visits with Polish professors added to Goshen's cultural enrichment; Music Week provided an opportunity for about 80 young musicians to study at Goshen; the mini-SST provided an opportunity for some 15 alumni and friends of Goshen to visit Belize; and four Goshen College students received Rockefeller theological grants. In general, 1975-76 was a year in which the best in Goshen's tradition found unusual expression.

Mennonite enrollment

During the past three years, recruitment efforts have been directed primarily toward increasing enrollment of Mennonites from the so-called middle area. These efforts have to a large extent failed. While the percentage of Mennonite high school seniors attending Goshen in the middle area has risen from a low of 7 percent in 1973 to a little over 9 percent in 1975, the increase falls short of the 12 percent projected for 1975, and it is certain that the percentage for 1976-77 will be far below projections.

The number of Mennonites attending Goshen College is crucial to its identity and purpose. It is clear that if we cannot increase the percentage of Mennonite students, it will be necessary to compensate with larger numbers of non-Mennonite students by 1980 when demography begins to make its impact. In other words we have four or five years to make or not to make it as a Mennonite institution. This should be a matter of concern to all who are of the conviction that Goshen College should remain a strong center of Mennonite faith, life, history and culture.

In order to meet this challenge, Goshen has decided to initiate on an experimental basis a plan whereby the churches would become recruitment agents. By forming "linkage committees" we hope that the connection between the college and the congregations will become one of strong mutual confidence and dependence.

Intellectual life

During the past few years, I have become concerned about the intellectual life of the campus. This concern arises not, as one would expect, because of a drop in academic standards, but in the fact that the struggle for survival has drained off so many energies in the direction of church relations and budget cutting that we have had little time to search for the "truth."

Certainly there is more to farming than fence mending. The problem is subtle and for that reason we must take special measures to make sure that minds of students and faculty are stimulated and utterances are uninhibited and adventurous. It would seem that the emphasis of the past five years on church relations, community relations, experimental religion, fellowship, K-groups, and good feelings may not be permitted to replace hard-headed thinking and exciting ideas. By upholding Goshen's intellectual integrity, the college would resist the pervasive emphasis of our times upon "survival" in virtually all realms—educational, economic, political and religious. This may mean bringing more outstanding lectures to the college and more forums on the controversial issues.

From the report of the provost

Faculty

Based on the fall trimester, Goshen College had 75.9 FTE teaching faculty and 35.7 additional faculty persons. Therefore the student-teacher ratio was 15.4 and the student-

total faculty ratio was 10.5. Approximately two-thirds of the professional staff are teachers and one-third administrators. Many institutions of higher education are working for ratios that are about 20 percent higher than these. This means that we need to stop and ask the question whether our relatively low student faculty ratio is an indication of a superior education or an excess proliferation of activities that causes the cost to be higher than it should.

One of the conflicts that became evident during the past year was the conflict in roles expected of the faculty member. The teaching role of faculty continues to be clearly understood. However, many factors have gone into making the counseling role of faculty a shifting one and considerable attention needs to be given in the coming year to defining and understanding that role better.

been introduced in medical technology and numerous other programs in the medical arts field are under consideration. There has traditionally been an understanding at Goshen College that liberal arts education is not in conflict with career education. In contrast to "pure liberal arts institutions" the assumption over the years has been at Goshen, that liberal arts are to develop a person whether or not he or she is preparing for a particular career. At the same time we will need to face the question of whether or not an increased emphasis in career preparation is desirable. It should be noticed that there has been a decrease in career emphasis over the last few years with a decline in teacher education. A question is whether or not a multiplicity of careers creates a different atmosphere.

The second fundamental issue that has come more clearly into

A task force on minority problems developed a program for a Cross Cultural Relations Center with adequate staff. The faculty adopted this in principle and funding for the full operation will be sought during the coming year. In the meantime activities will be begun to phase the program in and to work out the interrelationships between this center and numerous other services that overlap activities with it.

Another area that needs a lot of attention in the next few years is the matter of communications. Dan Kauffman has pointed out that there is a major need for a review of our communications procedures. There is without question too much "noise" in our communications. There is an excess in the number of messages vying for attention to the point that important messages are not received. There is a particular problem in our communication off-campus as well. The particularly poor performance of the Record during the past year underscored its function as a representative of the college even though it is not expected to perform that function. There is an excess cost (in manpower and time) in our current methods of communication.

We look forward to a year of many challenges and possibilities in 1976-77. As we look at the students and staff who will be interacting, it is adequate cause for optimism.

We need to develop . . . minority persons and women for professional roles of teaching and college administration

We have received criticism that our counseling is not adequate. Whether or not that criticism is justified is open to question, but it is an area that will be receiving major attention during the coming year.

We need to develop ways to support persons preparing for teaching in the field of nursing and we need to find ways to develop minority persons and women for professional roles of teaching and college administration. It is expected that the new Cross Cultural Relations Center will be able to work with other church organizations in attacking this problem.

Program

Two fundamental issues related to program have come more clearly into focus during the past year. The first is the issue of the relative balance between liberal arts and career programs in the curriculum. Sixty-eight percent of our students are in programs leading to definite careers. This does not count those planning to go into graduate school in liberal arts subjects. Eighteen percent are in nursing, 29 percent in education, 7 percent in social service, 8 percent in pre-med and 6 percent in business. New programs have

focus is the relative balance between curricular programs and non-curricular programs. The credibility of Goshen College lies in the fact that its curricular programs have been superbly done and are competitive with other good university programs. The unique appeal of Goshen depends on the fact that it not only does curricular work but is highly involved in the development of the person as a whole being, and the confrontation of the person with Christian faith.

A number of curricular programs were developed last year. It was the first year of operation of the new medical technology program in cooperation with Goshen General Hospital. Co-majors were adopted in World Service and Tropical Agriculture. Numerous new programs are under study. A co-major in Gerontology is being considered. Various health related career programs are being looked at, including Occupational Therapy. Consideration is being given to developing certificate programs in many areas that could be met by one or two year options. There is a feeling of a need to develop an increased emphasis in German language programs as an expression of our heritage.

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Reconstruction of Vietnam: issue for the seventies

by Donna Detweiler

Vietnam rates as an issue for the seventies and not just as a gripe — long forgotten — of college activists in the late sixties, say observers who have been there.

Murray and Linda Hiebert, just returned from three years with Mennonite Central Committee (MCC) in Vietnam and Laos, darkened the chapel Monday a week ago to illuminate their pictures of a Southeast Asia bent on beating war scrap (about 2000 pounds per person) into plowshares.

The Hieberts' slides showed the Vietnam of the seventies as a massive construction site. Women volunteers are responsible for 70 percent of the rebuilding — construction that includes schools, roads, and orphanages, to accommodate 300,000 homeless children. Scheduled for completion by the end of this year is a railroad linking the North and the South.

Despite the emphasis on reconstruction, Murray and Linda see agriculture as Vietnam's top priority. War badly disrupted agriculture in parts of the country, they say. Vietnam exported 49,000 tons of rice in 1964, but by 1975 was importing nearly twice that amount, most of it from the U.S.

To allay the grain shortage, the Hieberts said the new socialist government that reunited Vietnam July 2 of this year is encouraging city-dwellers to

return to farming. But the MCC volunteers maintain that many of those who flocked to Saigon and other cities during the war prospered and are reluctant to return to their plows and to paddies laced with unexploded mines.

Big tractors, bulldozers, and cranes can help protect the "slash-and-burn" method rice farmer from exploding mines, but Linda saw a dearth of such heavy equipment in her trip into Vietnam from Laos last November. She thought the Vietnamese would welcome farm equipment and a few agricultural

specialists from the U.S.

(Last December MCC did send a tractor, four detectors for unexploded munitions, and 30 Japanese rototillers, according to Earl Martin in MCC Workbook 1975.)

Health problems add to Vietnam's woes. The Hieberts called venereal disease "widespread" and numbered those addicted to narcotics at about 100,000. In what Linda termed "a curious blend of East and West," the Vietnamese help addicts through withdrawal by using acupuncture and herbal potions along with western

principles of therapeutic counseling.

Murray and Linda suspect that Americans have forgotten Vietnam, and with relief. They said they have found college students more interested in the eight percent unemployment rate than in the fates of Vietnam, of Cambodia, and of Laos. They claim that the end of foreign occupation is a relief for the Vietnamese too — "a beautiful daydream."

But to Murray and Linda the Vietnamese are first of all human — diverse, friendly, and some not so friendly. They see "the

enemy" not as North Vietnamese, as communist, or as Vietcong, but as lying inside of us. A Vietnamese poet names the enemy "false accusation," "a lonely heart," "a dream of conquest," and, the Hieberts would add, a lethal lethargy.

The Hieberts plan to return to Laos as liaison between MCC and the Laotian government until the Laotians tell them they're no longer needed.

Only three MCC workers remain in Vietnam, and Murray and Linda will be two of only five MCC representatives in Laos.

Hartke's son cites seniority, records

by Dave Graybill

The son of Indiana Senator Vance Hartke believes that Richard Lugar's record and his father's seniority are the key issues in the incumbent senator's bid for re-election.

In his October 8 interview here, twenty-five year old Keith Hartke urged students to vote, and then accused his father's opponent of a wide range of illegal activity. "There is a cloud over (Republican challenger) Lugar's past administrations," he told *Record*, "a criminal cloud."

Hartke cited the 1970 conviction of Lugar's personal aide for wire-tapping Hartke campaign headquarters, the alleged

bugging of the senator's home, and the 1974 Indianapolis police scandal which took place when Lugar was mayor of that city. In addition, he alleged, Lugar this year accepted a \$10,000 illegal contribution from the American Medical Association (AMA).

Contacted by phone in Indianapolis, Lugar campaign manager Mitch Daniels replied to the charges individually.

Of the wire-tap incident, he stated "Lugar never met the man." The man responsible, he said, worked for a firm that was once employed by the Marion County Republican Committee to look for taps.

Daniels labeled the bugging charge "a smear . . . There's no connection and he (Hartke) knows it."

He also denied that Lugar was involved in the police scandal. "There's never been a conviction (in the case). Lugar moved swiftly to remove from authority those who were questioned."

Finally, Daniels asserted, the gifts in question — \$5000 from the AMA and \$5000 from the Indiana Medical Association, are legal under existing law. While citizens' lobby Common Cause is challenging the gifts' legality in court, "there is no charge against Lugar," he said. Nevertheless, he promised, the money will be returned should Common Cause win its appeal of the case.

In addition to criticizing Richard Lugar, Keith Hartke emphasized his father's seniority in the Senate. After eighteen years there, he claims, the



senator "is in a position to become chairman of the Commerce Committee, the second most powerful committee on Capitol Hill." In this position, he said, "he'll be able to get more things done for Indiana than a freshman senator with no seniority." A new Republican, he added, in a Democrat-controlled Congress, will be "at the bottom of the Republicans (in seniority), that's how low he'll be. In this position, Indiana can't be represented strongly."

Hartke repeated the seniority argument when asked what his father would do, if re-elected, to promote the financial well-being of private colleges in Indiana — the same question *Record* had put to Richard Lugar. While admitting that he hadn't asked his father about it, Hartke stated that the senator's seniority would enable him to help the student.

"He's already done an awful lot for the college student," young Hartke said. "He's put through the (Federal) college loan program, and he put together the Work-Study program."

He added, "Ralph Nader said my dad was the most effective legislator in the Congress for helping the consumer and the ecological concerns of this country. If that doesn't touch on the college student, I don't know what does."

Hartke was more than willing to put in a good word for Jimmy Carter, as well as for his father, proclaiming Carter "the new face that symbolizes what we need in this county."

Nor was Hartke hesitant about criticizing President Ford. When this reporter failed to bring up Ford's recent debate statement about eastern Europe not being under Soviet domination, Hartke brought it up himself. It showed, he claimed, that Ford "doesn't know what's going on."

Although both candidates trail in Indiana polls, Hartke believes that both Carter and Vance Hartke will win in November.

Bad feelings from "a tough primary fight" have subsided, he says. Also gone, according to him, is discontent stemming from his father's early (1964) vocal opposition to the Vietnam War. "The Democrats were against my father in 1970 because of his stand (on the war). But I think this has all healed over . . . because history has proved him right."

"I'm very confident (of a Hartke victory)," he concluded.

Olympia: heritage of a half-century

by Susan Fisher

Goshen's Olympia Candy Kitchen has magnetic fascination for me; I gravitate to the corner of Clinton and Main whenever I'm downtown. Olive Sandwiches, limeade, and caramel nut sundaes have always been part of the attraction, but brown wooden booths under a high old ceiling, the slowly-revolving broad-bladed fan suspended in front, and paper straws also draw me. Appreciation of this unique place developed into an overwhelming curiosity that finally prompted me to investigate the Olympia's tradition.

The candy kitchen, called Olympia from the start, was opened in 1912 by a Greek family. In 1923 Nick Pafias, who had

emigrated from Greece in 1905, bought it in partnership with his nephew Chris Angelo. They continued the candy-lunch business that had been started and was active in two other Goshen restaurants at the time. Confectionery was not a trade brought by Greeks from the Old Country but rather dominant as an available profession in the early 1900's. Another nephew came from Greece in 1946 and, with Nick's son Lamar, joined the partnership. An aproned Nick at work is shown in a painting hanging above a south-wall booth. Lamar Pafias has assumed full ownership since 1964.

Manager Kirby Whitehead, who started waiting on tables at the Olympia in 1959, says that GC alumni of twenty to thirty years ago stop in and are surprised to see that nothing has changed. A photograph hanging in the candy kitchen at the rear of the restaurant, taken around the

Pafias purchase time, reveals only one major change in decor since then — the small round tables and wrought iron chairs in the picture were replaced in 1947 by booths installed along the mirrored walls.

Many of the selections on an early Olympia menu are still served today: toasted sandwiches, homemade ice cream, freshly-squeezed orange juice. The "Goshen College" sundae — maple and marshmallow — is on the present menu. Tango flavor ice cream and egg phosphates, however, were apparently period favorites and have since disappeared from the menu.

My grandparents used to reminisce about socializing at the Olympia through their college years, but I discovered a connection closer yet to me. The Clinton-Main Street corner served as the Goshen stop for bus shuttles between Fort Wayne and South Bend until February of this year, and the Olympia handled station business. My parents first encountered each other at the spot, when GC sent my sophomore father (now head of the English Dept. -Ed.) in a borrowed Model A one fall to meet a Fort Wayne bus bringing my mother and four other giggling freshman women from Franconia Conference.

The restaurant's soda fountain has always been a gathering place for the community, but it was THE place to be for the Goshen High School students in the pre-cruising '30's and '40's. "Kids bought nickel Cokes and sat for hours," Lamar recalls. When Goshen kids took to cars in the 1950's, the Olympia started closing at 6:00 p.m. and hasn't kept late night hours since. Now breakfast and lunch trade is heaviest. Morning patrons can count on a lively discussion over the front fountain counter. Some "regulars" appear daily during the Olympia breakfast forum, which usually centers on sports.

Whitehead enjoys this time of day at the restaurant most because "all kinds of guys" come and go, and opinions fly.

Kirby and Lamar hand-dip the chocolates that are for sale in display cases in front. The only homemade hard candy sold is made for Christmas: ribbon candy and large, striped candy canes of different flavors. Thick grey-green marble slab table tops, worn copper kettles on stovepipe burners, long wooden paddles, and heavy iron chocolate molds are some of the original equipment still used in the small back kitchen. "Just about everything we use here is an antique," a young worker told me as he returned a tall glass jar filled with freshly-roasted peanuts to its place in the candy-case line up, sounding proud and incredulous at the same time.

Yet another custom lingers from early days. The waitresses memorize tables' orders, rather than writing them down, and then tell them to cooks at the grill. Though the practice sometimes frightens new workers, the art is quickly learned with good results. Quick and efficient service are as much a part of the Olympia's reputation as good food.

"We really don't try to change," Lamar Pafias says, and Kirby Whitehead shares his view. An effort is made to keep what exists in good working condition, even though a switch to up-to-date equipment would mean more convenience. "We've assumed that if modernizations were made, it might hurt business."

So Olympia's traditions are likely to continue; I'll count on hand-dipped Valentine chocolates from my father, and olive sandwiches when those cravings attack. And, I'm hoping, if I pull up to that corner twenty years from now and order limeade, I'll be given a paper straw to drink it through!



Photo by Kumi Koike

Carla Roth drools over English toffee as she and Beth Johnson debate which of the Olympia's luscious treats to take home.

The feminine (and masculine) mystique

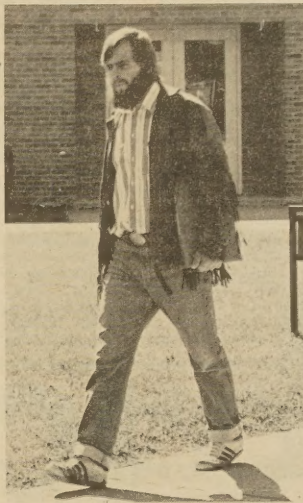
Have you noticed that males and females on campus carry their books in totally different ways? A female totes her books "like she is carrying a baby." She either clutches the books right in front of her body with both hands or arms, or else she holds them with one arm, resting the lower edges of the books on her hip.

Males, on the other hand, grasp the books and "carry them like a man."

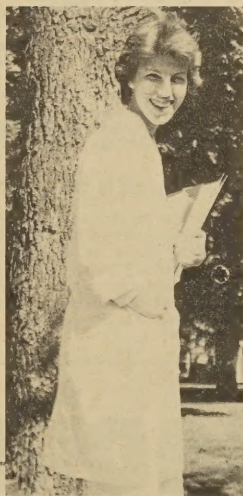
Well, where does this difference come from? Atlee Beechy, the psychological prof., gives these authoritative words. "Well . . . it's . . . uh . . . I

suppose it could be explained psychologically. Maybe women have more of a tender feeling towards their books and knowledge in general. Males feel less identification with the books. Of course this comes from peer pressure, one kind of socialization. It has nothing to do with their body structures."

Beechy did mention the theory that women hold babies, and other things, with their left arms so as to enable their babies to hear their heartbeat. Well, so much for psychologists trying to get answers to common-sense questions. These pictures are the proof of the difference.



Photos by Kumie Koike



Students polled on upcoming election

On the evening of October 7, members and friends of the Record staff conducted a political poll of the Goshen College students. Fifty on-campus and twelve off-campus students were contacted by telephone and asked a series of five questions.

The first question ("Are you registered to vote?") demanded an affirmative answer before the person being polled was asked the succeeding questions. Therefore, the percentages indicated on the next four questions are taking number of registered voters as 100%.

Results of October 7 poll

	On-campus	Off-campus
1. Are you registered to vote?		
Yes	54%	58%
No	46%	42%
2. Party affiliation		
Republican	19%	29%
Democrat	15%	29%
Other or unaffiliated	66%	42%
3. Are you planning to vote in the coming elections?		

Yes	89%	86%
No	4%	0%
Undecided	7%	14%
4. Preference in Indiana Congressional election		
Brademas (Dem.)	26%	71%
Thorson (Rep.)	0%	14%
Undecided	74%	15%
5. Preference in Presidential election		
Ford (Rep.)	26%	29%
Carter (Dem.)	63%	14%
Other or undecided	11%	57%

There was a substantial "write-in" vote for liberal independent Eugene McCarthy in the fifth question.

A prevalent reluctance to ally oneself with either of the major parties was apparent among the students polled. A number of them declared themselves to be "Independents" rather than members of the Democratic or Republican parties. Others did not mention the Independent party as such, but stated that they did not intend to vote along any party lines.



Ten cases of Teamster lettuce were mistakenly delivered to Earl last Friday. Have no fear boycotters, it was promptly returned.

Tennis teams gain confidence, valuable experience

Men's

by Joe Springer

The GC men's tennis team, two-thirds of the way through their first season under Coach Harold Yoder, sports a 5-5 record. They have two more regular season games to go and will participate in two tournaments, the NAIA District 21 tourney (October 15 and 16 at Manchester) and the Mid-Central Conference tourney (October 22 and 23 in Kokomo).

This will be the first time GC tennis players have participated in the NAIA tourney. Yoder states that the team is participating this year because the tourney is being held so close to Goshen and that it will provide good experience for the team. He expects GC to place fourth or possibly third in the MCC tournament. Grace College is an almost-sure winner, soundly defeating all opponents up to this point. GC's record in MCC play now stands at 2-3 with one dual match yet to be played. Conference standing at season's end is determined 60 percent by

regular season play and 40 percent by tournament performance.

Freshman, bringing good high school tennis experience with them, make up the bulk of this fall's team, six of nine starters being first-year students. Yoder is happy with the group and thinks that GC will have some good seasons in years to come, although he is not launching a program that will take district championships. He points out that tennis talent in the past few years has increased greatly with more emphasis and competition on the high school level. So although Goshen's team is improving, it has to compete with other teams which also are improving.

No. 1 singles player is senior physical education major Randy Metzler, who has helped provide leadership for the group. He is paired with sophomore Ron Hooley in doubles. Ron plays No. 4 in singles.

Freshmen Rechad Cassim, former No. 1 player at Elkhart's Memorial High School, and John S. Miller are paired for No. 1 or 2 doubles and play the second and third singles positions respec-

tively. They also have been second and third in scoring for the team.

Dave Strycker, also a freshman and son of a former GC tennis player, has been the team's leading scorer. He plays No. 5 singles. Other players are Ben Miller, a second-year player, and freshman Doug Smucker (fourth in team scoring). Doug Fike, and Brad Gotwals. Stew Miller and Grant Snyder have also been working out for the team and will likely challenge for some of the positions before the end of the season.

Goshen's last victory was against Bethel last Tuesday. Singles winners included Hooley, Cassim and Miller. Winning doubles players were Hooley-Metzler and Strycker-Smucker.

Senior Nancy Smoker played number one singles, a situation that she was probably not ready for. "Smoker was in a bad spot," says Gunden. "She was not really experienced enough to play number one. Most schools have at least one really outstanding player." Smoker most probably would have had a much more successful season in the number two spot.

Number four player Lis Bachman, a junior, was the most consistent winner this season with a 5-2 record in dual competition and 5-4 overall (including a tournament at Ball State). Several times Bachman was the only winner in a team loss.

"Bachman is a very persistent player. She just keeps putting the ball across the net until her opponent makes a mistake."

Other team members included senior Vaughn Kauffman in number two singles, sophomore Deb Drake, number three, Melissa Briggs, number five, and sophomore Charlotte Gingerich, number six.

Doubles teams included Smoker-Kauffman, number one, Drake-Bachman, number two, and Briggs-Linda Hollinger, number three. Sophomore Alice Gunden and junior Judy Davidhizer sometimes played number three doubles.

Other team members included junior Tina Martin and sophomore Peggy Blackburn. Kathy Brillhart, a senior, was expected to help the team, but

suffered a knee injury early in the season and did not play.

"The best thing about this team was their attitudes," says Gunden. "I was impressed with their determination."

The inexperience of the team showed up in more than the skills on the court. "We had a lot to learn about the 'butterflies' of competition. The experience we gained this year increased the girls' ability to play in a competitive situation."

Since there are only two seniors on the team, a large experienced nucleus will be returning next year. What sort of team can we expect?

"If the girls get a chance to play competitively in the off season, and if we pick up a couple of freshmen with high school experience, we can be good."

But it still won't be easy. "The competition (among women's college teams) is getting much tougher. Some areas of the state, such as Indianapolis and Fort Wayne, have more opportunity for competition in the off season."

It is obvious that the level of competition is improving at lower levels as well. Taylor's number one player in 1975 played the number three spot this year, and Marion's former number one played in the fourth position, in both cases being displaced by incoming freshmen.

There seems to be no substitute for playing competitive tennis through the entire year.

Runners don't find fame

by Greg Leichty

There is a small group of fellows known as the Goshen College cross-country team, and it runs six or seven miles a day. Once or twice a week it competes in five-mile races with similar groups from other schools. From research and from personal observation, I find that this sport gets little publicity and attracts very few spectators. It is not a pursuit for the seeker of glory.

When I asked Dan Coyne, a freshman and first-season runner, why he was out running around in circles every day, he said "It disciplines me and everybody needs some discipline. It gives me a chance to use up energy. Also, I used to smoke but now I've got a strong incentive not to." Kirby Stahly, another freshman, says that he runs "to keep in shape, to take a break from studying, and just for the heck of it."

The cross-country event is a five-mile race between two or more teams, in which the places of finish of the first five runners for each team are combined to form the team score. The object is, as in golf, to finish with the lowest score. Up to seven runners can run for each team. Although only five runners can score, the other two runners can add to the opposing team's score by placing ahead of its scoring runners.

This year's team is coached by John Ingold, and led by Jim Hinstead as the senior team captain. Other team members are John Gingerich, a sophomore; and Dan Coyne, Mike Weldy, Kirby Stahly and Jay Hochstetler, all freshmen. Coach Ingold notes the inexperience of this year's team when he points out that three of the team members are running for their first time this year. Jim Hinstead is the only runner to have participated in college cross-country before.

While the team as a whole has not won many meets, due to inexperience and other factors, individually Hinstead has turned in fine performances, finishing first in several meets with very competitive times. The rest of the team does not generally do as well, but Ingold stresses that they are improving steadily with each meet. In the conference meet the team is hoping to take fourth place against conference competition which is greatly improved over former years.

As a whole, the coach and team are enjoying this year, but looking forward to the future, when with more experience and with expectations of a larger team they hope to be more competitive. The first of the team's two remaining home meets will take place tomorrow morning at 10:00 a.m. at Shanklin Park against Indiana-Purdue of Fort Wayne. Spectators are welcome to attend.

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Women's

by Randy Clouse

After losing their first three matches, the GC women's tennis team stormed back to win three of their last four to cap their frustrating yet satisfying season.

Frustrating is the only word that can describe the three 1-8 and the 0-9 defeats, but the team certainly senses satisfaction in the improvement seen over the course of the season.

"Inexperience was our biggest problem," says Coach Ruth Gunden. "Very few of our girls had any high school experience."

Newssshorts

A-gleaning they will go . . .

Peace Society is sponsoring a corn-gleaning day, Saturday, October 23. Those interested in participating should sign up on the poster on the Union bulletin board. The group will leave from the college cafeteria at 8:00 a.m. that day.

A local farmer has provided sixteen acres for the group to work over, picking up the corn left behind by the reapers. The money gained from the project will go to MCC, and the act itself is meant to symbolize the potential to fight food waste.

Bugs still highlights weekend

This Saturday night will be another one of hilarity and mirth in the Union. Our second evening of cartoons in the past month will convulse you as always. Be there at 8:00 p.m. with your Mickey Mouse ears on.

Mural expires of old age

Cultural fads wax and wane with the times. This year, it would seem, art is out at GC and theater is in. As the new drama building goes up in front of the heating plant, the mural comes down.

Actually, Merl Tyson, current director of the physical plant, assures us that no such cause-and-effect relationship exists between the two events. The mural, painted by former GC art student Jane Short back in 1972, was suffering from old age. It was dismantled several weeks ago and the plywood has since been used as scrap lumber.

Come home, all is forgiven

October 20 is the day of amnesty at the library. Overdue books (those checked out for a two-week period) may be turned in without fear of recrimination. Fines will be forgiven, mercy and love will be demonstrated in its most practical sense. Turn in those books, recalcitrant churls, and turn over a new leaf (but preferably one out of a legal-status book).

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Jay Detweiler was recently ambushed while delivering the daily chapel card collection to the student, by a group calling itself the CCLO (Chapel Card Liberation Organization). In the ensuing struggle Jay was bound up and relieved of the chapel cards. A note, delivered to the Record with these photos, claims that the purloined chapel cards were disposed of in a Gra-Roy storm drain.



Photos by CCLO

BSU to sponsor marathon

The Black Student Union of Goshen College will sponsor a volleyball marathon in the college gymnasium November 12-13. On those days, the BSU teams will play a twenty-four hour marathon game against several different student and faculty teams. The opposition teams will be rotated in one-hour periods during the marathon.

Each BSU member will be sponsored by individuals who will

pledge a certain amount of money for each hour played by the student. A marathon committee will record the amount of time played by each individual.

According to Gloria Jenkins, chairperson of the BSU, "all proceeds from the event will be turned over to the college admissions office in good faith for starting a joint admissions office, Black Student Union recruitment program."

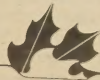


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Alumni office sees diverse view

Ed. note: This is the first in a series of articles written by GC administrative persons for the Record.

by Alice Roth,
director of alumni relations

The view from the alumni office includes a little tree on the Gateway, the second floor windows and ivy of the Science Building, and enough of a big maple tree to keep me in touch with the colorful progress of fall—or today, winter. This corner is part of the college relations department, in the basement of the Ad Building.

Workwise, my view includes the flow of words, ideas, people and money between that spot in Indiana and the 14,500 spots around the world now occupied by GC alumni.

My job as director of alumni relations is primarily to encourage and service that communications flow. Four issues of the GC Bulletin each year are

planned for alumni. The recent Alumni Weekend brought 320 people to the banquet, 447 persons attending the ten reunion lunches, many of these participating in alumni "clinics." In 15 area meetings, GC alumni and friends from Iowa to Pennsylvania will renew their ties with the college.

Another part of the alumni-college flow is the concern for continuing education. The alumni board is pushing us to provide more study opportunities for alumni and their families. Last year's Mini-SST to Belize was one example.

There is also the money flow. For each of you students, our department is responsible to find \$853 this year to cover expenses of your education above tuition fees.

It is impossible to sharply divide fund raising from other responsibilities. Much of our work is simply information sharing. Many church people and alumni, on the basis of their own

experience and the information they continue to receive about the college, contribute generously.

There are hard questions. Where do we get our models for fund raising? Where should the final responsibility lie for financing the college—with the administration, the Board of Education? And what responsibility do students have for helping to raise this money? (Actually, I haven't heard anyone asking that last one, but if you have an answer, I would welcome a visit from you.)

Why do I enjoy my job? Because I believe in Goshen College. Further, I like the people I work with—coworkers in the office, alumni, faculty. And certainly not the least—all of you students, who by virtue of being students this trimester, will some day (soon) be alumni!

Ex-student arrested

Former GC student Ruth Sutter was arrested in Washington, D.C., during a march that climaxed the Continental Walk for Disarmament. The march started as a "death walk" from the Lincoln Memorial to the Pentagon, with many people wearing black. Sutter was walking at the front of the line helping to carry a symbolic casket along with several other walkers carrying a huge paper mache bomb as if it, too, were a casket. Arriving at the Pentagon, Daniel Ellsberg spoke to the rally and a list of grievances against military spending and the nuclear arms race was presented. The casket and paper mache bomb were placed on the Pentagon stairs, and it was during this time that the arrests were made. Karen Kreider, GC senior who witnessed the scene, said there was a crowd of people obstructing her view and she could not see the details of what happened, but over sixty people were arrested, including Sutter, Ellsberg and many of the long-distance walkers from the Continental Walk. The arrestees were not taken to jail, but to a nearby bank that Sutter suspects is used as a mass clearing house for all such demonstrations. They were held for several hours, then released pending a trial on November 5. All those arrested were charged with "obstructing traffic," although Kreider reports that the demonstration was being held in a parking lot and there was no traffic to obstruct.

Humane Studies review explored

by Greg Leichty

The General Education Committee met in an exploratory session last week to consider what form the ongoing evaluation of the Humane Studies curriculum should take. One possibility being considered is that a team from outside the college community evaluate the Humane Studies courses during the winter trimester. Such a team would draw up recommendations for the program. Outside investigators have been used by the college in the past to evaluate programs such as SST.

Such a team would be given rein to scrutinize the entire Humane Studies program.

The second course of action discussed would be to continue a more specific and modest review by means of a college community committee as has been done throughout the last several years. The internal committee would consider possibilities of improving or altering the format of Freshman Colloquium; and whether to liberalize the standards to fulfill specific course requirements in the program by allowing students, for instance, to meet requirements for a course like Believers' Church

with one or two courses from an alternate list. Currently all students are required to take that specific course.

Dan Hess, General Education Committee Chairman, stressed that a decision on how to evaluate Humane Studies will be made soon so that if an outside team is selected, it would be able to carry out its work this winter. He also pointed out that only one process can be carried out at the same time because of overlap and conflicting authority. In addition, any major changes adopted will not go into effect until the year after next for reasons of planning and administration.

Issues to be debated

On Thursday, October 28, an Election Awareness '76 program will be held in Assembly Hall. Beginning at 8:00 p.m., interested persons will be speaking for their respective candidates. Marvin Marks will be among those voicing support for President Ford, Dave Birky and others will be backing Governor Carter.

Anyone wishing to express

views for or against either party, or for an alternate party, will be welcome. There will also be a question and answer period on campaign issues. The moderator will be Al Albrecht and the event is sponsored by the Campaign Information Colloquium. If you feel uninformed, or just curious, or if you have something you'd like to say, come on out and enjoy an evening of debate G. C. style.

Student energies lacking

The Record has published several pieces in the past few weeks on the need for open criticism and communication within this college. The writers, myself among them, have generally placed the majority of the blame for the lack of such on the institution, the administration, the faculty, the teaching method, our ethical orientation. We wrote articles that may have instigated discussion, but so far have given no examples; we haven't debated among ourselves, haven't been self-critical. Our little journalistic institution is guilty of that same crime for which we have been condemning everyone in sight except ourselves.

The point hit me as I read Nate Stoltzfus' Perspectives article for this week. The comparison of Goshen College with an unnamed school in Ohio (recognizable as Antioch, one of the country's leading experimental schools — something GC has never claimed to be) reflected what seems a universal assumption of the college student — it's the professor's responsibility to make the class interesting, prod the student into participating and throw out questions for debate. It's an unreasonable expectation and one that ultimately is asking that our thinking be done for us. A professor's chief responsibility is to disseminate information and introduce the student to new ideas. A responsible, concerned and thinking student who's putting forth the effort to participate in his own education should be able to take it from there; to process the facts, the ideas in his own head, ponder the significance of what he's learned, follow the mind paths it leads him down, dig further where he has questions, make associations between the new information and past knowledge and experience. It is this involvement and exploration that makes learning interesting; and this is possible only if the student is willing to make the effort.

Debate, criticism and uninhibited discussion can come only when students are thus involved in their own education, doing their own thinking and having enough confidence in themselves and their thoughts and questions to put forth an idea. I have seen many a prof's attempt at discussion fail because none of the students had anything to say.

I resent being told by Stoltzfus that I am, by virtue of being Mennonite at least culturally if not religiously, "quiet and unassertive." I do admit to being insecure, confused, lazy and a coward. When I do get up the energy to think, many of my ideas are probably "socially or religiously divergent" from the main body of the GC community. I have spent 2½ years at Goshen feeling, as Stoltzfus does, that my subversive ideas were being suppressed by "them."

No. They're being suppressed by me — by a self who can't take criticism, who wants approval from everyone, who's a conformist at heart, who fears the consequences, and who's scared of being wrong.

Much as I'd like to, I can't blame that on Biblical Drama, J. Lawrence Burkholder or the 69 chapel cards I've turned in since I've been here.

If we are serious about "free-flowing communication and self-criticism" at Goshen College, we must recognize and take responsibility for our part in that process.

It takes energy, effort, initiative, thought, confidence and courage, but how can we berate others when we ourselves won't take the risks?



CJR

GC needs critical stimulation

by Nathan Stoltzfus

If Goshen College suffers academically, socially, and spiritually for want of free-flowing communication and self-criticism as last week's Record suggests, what are the causes of this impoverishment?

In attempting to ferret out the factors contributing to the quiet and accepting atmosphere at Goshen College, I reflected on my experiences at universities in Yellow Springs, Ohio and in Ithaca, New York.

Stimulation to question and debate was offered at the former university by educational variations in form as well as in content. In my first class there we sprawled in a circle around Ben Thompson, noted guru professor of "Learner and the Learning Processes." Thompson himself was lying in the middle of the class in a posture vaguely resembling a cockroach that has had its right leg severed and is slowly working its way to the corner for cover.

"Halfway to infinity . . . is infinity," began Thompson. And his lack of convention and inhibition spawned some of the most constructive and educational self-criticism I've known.

Although I don't necessarily advocate similar far-out methods of stimulation at Goshen College, classes here are less rife with the vitality of critical and uninhibited discussion. This is partially due to a formal and conservative philosophy of education.

Most professors use the lecture method which tends to de-emphasize student participation. The large group of students in each Humane Studies course squelches the critical approach because immediate debate and feedback are almost impossible.

Lack of debate and questioning tends to develop a detached and patronizing air on the part of the professor.

The other day, as my classmates and I hunkered long and lifelessly through a lecture, the professor suddenly stopped, seemed to be clutching futilely at his vocabulary, then stammered, "The only words I can think of are big words — promulgate, perpetuate." Any student in college should resent such condescension.

A more fundamental cause of GC's non-critical atmosphere than traditional education methods, is

the religious and ethical orientation among students and faculty (which contributes to formality in an educational setting). Nearly 70 percent are Mennonites, and Mennonites, by my observation, are by nature quiet and unassertive. The lack of student diversity is fed by GC requirements such as chapel and "Believer's Church."

A student and faculty body with similar lifestyles, culture and religion does of itself encourage a sterile atmosphere. Similarity tends to breed a community of self-reinforcing back scratchers.

Socially or religiously divergent and agitative ideas are rarely encountered and debated. When they do appear they are suppressed by their mere oddity.

The minority enrollment at GC has declined markedly after a concerted administrative effort had boosted their numbers here. A friend of mine reported that after acknowledging his agnostic philosophy on the opinion board, some fellow students were shunning him or regarding him curiously as though to see him armed with pitchfork and sprouting horns and tail.

Self-criticism is important to our religion at GC because it has growth and vitality to offer.

If we do not test for ourselves the principles that our Anabaptist and more recent forefathers have handed down, we will likely lose our grip on these principles of faith, culture, and lifestyle by which we measure our relations to the world at large. We must question and search to find among our rich inheritance all its use and beauty.

The testing and questioning of our forefathers was not permanent; we constantly need to redefine our legacy in the light of changing times. Self-criticism and free-flowing communication will shore up what is decaying but worthwhile and mend the rifts of demarcation grown from time and human carelessness. It may also on occasion destroy that which is trivial and idle.

If the barriers to open communication and self-criticism are not diminished, this institution and its philosophies will be the losers. We can benefit more from varied educational approaches, diversified composition, and open debate of agitative ideas more than from collective isolation.

Mystic signs astound in library

by Carl Haarer

One day as I was sitting in the lounge on the second floor of the library (yes, our own Goshen College Library), I heard a sound that defied all description, a sound that surpassed all tones ever before experienced by any combination of hammer, anvil, and stirrup. Never had I heard such a mellifluous tone. I, who had experienced the melodic continuity of a flushing stool, the wondrously consistent rhythms of a jackhammer, and the crashing intensity of two bumpers having metallic intercourse, was dumbfounded by this ethereal clanging sound.

The book I was reading at the time of this divine mumbbling was entitled God Who Acts. The chapter I was reading: "What God has done." The symbolism hit me square between the eyes. I was supposed to listen to this new sound, and listen hard. For hidden somewhere in that noble note (I believe it was an E flat) was the key to my destiny. I could make no mistake about it. So I listened for that mirifical manifestation of Music's mind.

After the sound had filled the air a few times, I came to the startling realization that it was emanating from a sculpture that was hanging on the wall before me! Such a work it was that only Vulcan himself could have molded it together. I laid prostrate before it — I could scarcely believe what was inscribed on that plate. On it were these words: "ABNER HER-SHBERGER PEECE GARDEN WELDED STEEL." To say the least, I was taken aback. I finally comprehended fully how limitless man's potential really is. At the next clang I humbly bowed by head and quietly left the library.

I related this incident to the first passerby I passed by. To my



surprise, and irritation, he only chuckled at what I told him. He informed me that the sound I had heard occurred only when a certain nearby door was closed a bit too loudly. "That's heresy!" I screamed at the top of my lungs. He then dragged me into the library and proceeded to show me the "truth."

But his revelation only served to increase my awe for the great sculpture. For, as if you hadn't noticed, the door in question is

located due east of "PIECE GARDEN." From Genesis we learn that man was thrown eastward out of Eden, or the "Garden of Peace." The name on the door reads "MEN." Who can ignore such symbolism?

I propose that there should be a small prune juice stand at the entrance of the library and that all males entering should partake thereof. Then the lounge, indeed, would be the site of an endless symphony.



Photo by Kumie Koike

The fountains at GC may lack gargoyles, but this one (this week at least) is graced by a number of kewpie dolls.

The Goshen College record

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Hess reads, writes, recuperates in professor's "dream year"

by Bob Beeson

J. Daniel Hess, professor of communication, is involved this year in what he calls "A professor's dream." He is devoting a year-long official leave of absence to reading, reflecting and writing on the topic of communication ethics, specifically as related to integrity. The goal of his effort is the publication of a book on this subject.

Hess relates his interest in this area to "a combination of large ethical concerns and narrower Mennonite ethical concerns." He adds that "these two elements can strike a harmonious chord." The two possible titles for the book reflect the above observation. Taken from the Book of James, the title will either be "Let Your Yea be Yea," or "Let Your Yea be Yea?" The different end punctuation casts varied tones on the statement.

The content of the book will deal directly with five specific contemporary dilemmas that involve aspects of communication ethics. These areas are the making of: (1) money, (2) institutions, (3) professional persuasion, (PR, advertising) (4) cross-cultural communication, and (5) peace and reconciliation. Hess notes that "the umbrella of integrity" encompasses all of these areas.

The research materials Hess is utilizing are rooted deeply in classical literature. The writings of Socrates that relate to integrity are a prime resource. Also, Hebraic figures like Job are being drawn upon. He is not using laboratory research at all.

A second research area is general reading in contemporary communication. Topics such as "war and peace" and institution-making are examples of this area.

Hess describes the third major resource area as "latching onto everyday experiences that show we are involved in ethical systems to a greater extent than we are aware of." He goes on to indicate that practical ethics, such as the simulation of plastic for wood, are transforming the world into an unauthentic state. The book should create an awareness within the individual, rather than be a stuffy synthesis.

That Hess could spend this year in research was made possible through grants, the largest of which was the Conrad Grebel Lectureship. This grant provides funds for scholars to research a topic and then deliver lectures. This alone would have been insufficient, however, and three of the book's five sections have been individually subsidized. The chapter on the making of money will be rewritten and published by the Mennonite Publishing House as a studyguide entitled *Ethics in Business and Labor*. The peace and reconciliation chapter is funded by a C. Henry Smith Lectureship, and tentatively, the Mennonite Central Committee will use the cross-cultural communications section as a monograph in their orientation programs. The total of these grants allow his research and living expenses for his family, while GC is able to use Hess' usual salary in other ways.

Since Hess is still recovering from a severe viral infection in his upper trachea, he has been unable to devote all his efforts towards his research. He is confident that soon he will be at full capacity.

When asked if he misses classroom teaching, Hess replied, "I couldn't do this (research) all the time. I would go dry. Good students build fire under a prof."

Hess plans to keep close contacts with GC, despite the fact that most of his research will be done in his home, where he finds

the atmosphere conducive to reflection. He also enjoys the company of Ingrid, his seven-year-old daughter, who often pulls out her typewriter and works on her "novel" while he is working.

As our conversation drifted from his research efforts toward the GC scene, mention was made of the excerpts from the report to the Board of Overseers, printed in last week's *Record*, and specifically to the remarks made by Provost Henry Weaver. In comments about the situation, Hess thought that, "GC leaders have tried conscientiously to build freedom of the press. Yet, they are oversensitive to the power of the press. They have become anxious about public opinion. I do not think last year's *Record* was a particularly poor performance. There were articles that may have been shoddy and poorly prepared and at times tendencies for students to lapse into cynicism. But I'll put our student journalists against any other student journalists and they won't come up wanting. This isn't a matter for a fight, but only an invitation for us to examine what it means to communicate. I'd only wish such criticism would come directly to the students and not indirectly to the board of overseers."

Hess was asked to explain his emphasis on cynicism. He believes GC produces critical and cynical people. He described a cynic "as an idealist who gets frustrated, despairs, gets angry, becomes critical, and often cynical." He traces this to the high standards GC students place on society. He feels that this is not a bad, and probably is a healthy, phenomenon.

The aspect of scholarship Hess is engaged in is further evidence that the GC community is blessed with scholars who have both grace and creativity. As Hess remarked, "it is a tremendous task to have a large enough vision to teach."

This Week on WGCS

Friday, 6:30 p.m., Joyful Noise with host Julie King
Saturday, 6:30 p.m., Campus Forum with host Jo Bontrager
Sunday, 6:30 p.m., Highlights a selected chapel or convocation from the past week
Monday, 6:30 p.m., To be announced
Tuesday, 6:30 p.m., Sacred Heart Speaker: Rev. Thomas Curry, "Find God in People"
Wednesday, 6:30 p.m., The Auditorium Organ works by Campra, Vienne, Dan-drieu, Peeters and Mestien
Thursday, 6:30 p.m., SANE Views the World

Seminar continues today

by Cathy Eggbeere

It wasn't long ago that physically and mentally handicapped people were hidden away and ignored by society. It is only within the last ten years that the right of a handicapped person to have access to an education has even been recognized, let alone provided for. Gradually conditions have improved, and over a period of the last few years, a framework has been developed for dealing with the developmentally disabled.

This framework, known as "normalization," is the theme of "Dialogue on the Moral and Theological Dimensions of 'Normalization' in Working with the Developmentally Disabled." This seminar is an effort to draw together professionals from the field of developmental disabilities, parents, theologians and pastors to discuss some of the problems faced by the developmentally disabled person, and the ways that society and the church can better relate to them.

The basic concept of "normalization" is that a developmentally disabled person has the right to as normal a living environment as possible. By normality it is meant that every person should be able to experience the normal rhythms of life that most of us take for granted, such as the normal daily life cycle routines and ex-

periences, biological, social, and economic. This allows for each person to participate at whatever level he or she is capable, but the goal is for a person to fit into normal society as fully as possible.

The seminar, which started yesterday and continues through Saturday morning, is following a lecture-discussion format. Yesterday, an effort was made to gain an understanding of who the developmentally disabled are, what are their special needs, what are the special contributions they make, and what are the facilities and programs available to them in this area. To help facilitate the introduction, tours and discussions were conducted at two area agencies for the developmentally disabled; Horizon Learning Center and at Aux Chandeliers.

Today's speakers will include Aldred Neufeldt, director of the National Institute for Mental Retardation in Downsview, Canada, and persons who will speak on the experience of the developmentally disabled person in various facets of society.

After lunch, C. Norman Kraus, director of the Center for Discipleship, will talk about the definition of personhood. Al Sonneker, executive director of the St. Joseph County Association for Retarded Citizens, and Allee Beechey of the college will round out the afternoon session.

In the evening there will be an attempt to locate the developmentally disabled on the continuum of human maturity and personhood. The discussion will focus on religious, moral and legal quandaries. Some questions that will likely be dealt with are those of baptism — where does the developmentally disabled person fit in the Anabaptist tradition of believer's baptism, and when is the disabled person capable of making the decision? Sexuality and marriage will also be discussed. What are the options for the disabled person, and what is the extent of others' moral responsibility for them? What responsibility does society and the church have in terms of controlling the persons' behavior? What are the implications of our legal system for these people, and does the legal age of responsibility apply to them? If not, what safeguards are there to protect the disabled person?

Saturday there will be a short worship service and then a final discussion of realistic expectations for the developmentally disabled persons and their families for life in the community of faith? Questions will be raised concerning the responsibilities of the church to these people and the role they play in the life of the church.

Students are welcome and encouraged to participate in the program. All should register at the Center for Discipleship in the Seminary Building here on campus, where the discussions are to be held. There is no fee for students who wish to participate in the seminar.

Infamy of H. P. 4 — Fact or Fantasy?

by Dennis Huffman

The aura of days-gone-by still shrouds High Park Fourth in mystery. From what I'd heard, the guys of that once infamous floor (or famous, depending on your outlook on life) had undergone a drastic change of behavior, and were now as docile as a bunch of guys as could be found anywhere. The floor, which once was the joyous terror of all Goshen, seemed to have been transformed into one of bucolic bliss.

Upon arrival, I asked the first person I met to cite an example of rowdiness in the past. He replied, "Oh, you mean like the water balloon fight this afternoon?" I naturally assumed that he was from another floor. The next person I questioned was of no help either. When asked why he wasn't being rowdy this year he just said, "Aren't I?" I later learned that those two were freshmen who just didn't know any better.

Finally, I succeeded in locating a remnant of last year's gang. In my conversation with him I learned that only five of last year's lettermen have returned to the floor, and that many of the guys this year are freshmen. He attributed the relative calm to inexperience and lack of

leadership. Another of the residents looked at me very piously and said, "We've received salvation." He then grinned and said, "No, not really."

So, for all of you who were worried about the state of existence in High Park Fourth, I have these conclusions. The incidence of rowdiness is a

natural process of peaks and lows. Last year was a peak, due to a large group of friends and exceptional leadership. That peak has passed through the departure of its instigators.

However, lest the good citizens of that floor become offended, I must say that even at its lowest point, the spirit of High Park Fourth lives on. This point was

made manifest at last Monday night's soccer game during which one of the hall lights was broken. Yes, with a little practice, I'm confident that soon GC dorm life will be returned to its natural state of chaos. In fact, there are rumors that nothing has changed at all, people just aren't getting caught. Vive la rowdy!



Photo by Rundo Kolla

Jeff Martin, Lynn Hostetler and Tom Kreider snatch a moment of study before exiting from H. P. 4

Newssshorts

Ohio artist to open exhibit

Artist Jaye Bumbaugh will open the GC exhibit of his work with a visit to the art gallery tomorrow, from 2:00-4:00 p.m.

Bumbaugh is a native of Ohio and has been a member of the art faculty at Bluffton College since 1967.

The display of his work will be on view until November 21.

Poetic Who's Who available

College poets and poetry-lovers may now order the 1976 volume of Who's Who in Poetry in American Colleges and Universities.

Applications for submitting work to the 1977 publishing program may also now be obtained from the publisher. Books (\$2.95 plus .50 postage & handling) and applications should be ordered from American Collegiate Publications, 516 Fifth Avenue, New York, NY 10036.

Who's Who in Poetry is a nationally distributed, non-vanity publication which is endorsed by college educators. Each volume contains both the poem and brief autobiographical sketch of each poet.

GC alumni poets Jeff Gundy and Elizabeth Wengler have both been published in recent editions of Who's Who in Poetry.

Ceramic murals set in Ad stairwell wall

by Carla Roth

"Genesis. Keith E. Yoder. 1976. Raku Ceramics."

Racing up the back stairs of the Administration building to make it to Believers' Church or a music department recital, many probably miss even this small explanation of the two-piece sculpture that appeared in the stairwell over the summer.

The murals grew out of a design course that Yoder, a '76 graduate of Goshen, had to take as a final requirement for his art major. Focusing on three-dimensional design, the course dealt with the environment as art as well as the course work involved thinking about the campus environment.

Marvin Bartel, the course instructor, remembered that when the glass stairwell first went up about two years ago a student had mentioned this piece as a potential place for murals. Bartel passed the idea along to his design students.

Yoder saw the possibilities of this space and designed two models, 12" x 12" and 12" x 24", for a class assignment. Over the summer he then executed the full-scale pieces that are now on display.

Although the end product resembled the models in general style and coloration they do not exactly mirror their composition. The Raku method of firing used by Yoder on the main body pieces carries a high possibility for capriciousness and chance ef-

fects. The Raku process involves taking the pieces out of the kiln while they are red hot and smoking them. The carbon from the smoke reacts with the surface of the hot clay to make the black color prominent on the murals. The white or lighter areas are those that were not touched by the smoke. Since there is no way of predicting the exact effects that will result, the artist has to use his creativity to respond to whatever happens. As an added uncertainty, some of the pieces may break in the process because they must be handled with long tongs when red-hot.

Formation of a Raku piece can be done in any way. Most potters who work in Raku extend the chance element of the firing process into the forming, working spontaneously and responding directly to what is happening. The texture of the murals was made by pushing clay through a wire screen, while the round things were made on a potter's wheel and glazed.

The clay pieces are mounted in the walls of the Ad building on pieces of plywood, to which they are attached by tile mastic, a rubbery glue, and nails driven through holes in the pieces especially made for that purpose.

Art instructor Bartel, who explained the sculpture to the Record, preferred not to speculate on the murals' title, "Genesis," leaving viewers to ponder its possible meaning in light of what they see in this artwork.

Soccer team surprises new coach

by Randy Clouse

The present soccer season has been one of surprises for first-year coach Dwain Hartzler. "If someone had told me before the season started that we would be 7-2 at this point, I wouldn't have believed him," says Hartzler.

The prospect of having only four returning starters, a freshman in the all-important goal position and a rookie coach led many local fans to believe they would see a team not up to the standards established by Maple Leaf teams of the past several seasons. That they were wrong is a tribute to Hartzler and a hard-working team.

"The players' attitudes are a big factor," says Hartzler. "It's not a big gung-ho thing with them. They just have fun playing. We have a lot of depth, too. We've been playing 17-18 guys a game."

The season has not been without its share of disappointments, however.

The team has been plagued by injuries, making the 7-2 record even more surprising. Willie Swartzendruber, Larry Gingerich, Todd Woodworth, Cal Esh, John Sawatsky, and Dave Bowman have all missed one or more games due to injuries.

The passing game has been sharp, but the Leafs have had

trouble putting the ball in the net. In a 1-0 loss to Manchester last Saturday, Goshen outshot their hosts 37-9. During the first half of a 4-0 win over Huntington last Tuesday, the Leafs outshot the Foresters 20-1, but did not score until two minutes were left in the half.

Even though the team has to be happy with their overall record, the games they have lost have to be ranked as disappointments. The 5-0 loss to archrival Grace, possibly the team's poorest performance to date, and the 1-0 loss to underdog Manchester both qualify as season low points.

Conversely, several of the wins are extremely satisfying. Calvin, a Michigan powerhouse, lost to Goshen and has not lost another game all season. Huntington, last year's conference champs and twice victor over the Leafs, was another important win.

Goshen is not yet out of the conference race, but with few games left has little chance at a championship.

Grace leads with only one tie to blemish their record. Goshen follows with one loss, St. Francis with one loss and one tie (with Grace). Tri-State has a 1-0 conference record, but is not expected to uphold that record over the course of the season.

The conference race does not

carry the importance it has in years past. This year none of the playoff teams will be selected by conference standings. This has the immediate effect of making all games of equal value.

There are 11 teams in the Indiana district of the NAIA. The district committee will decide which teams (most probably all teams with winning records) should be considered for a playoff berth.

The coaches of the chosen teams will then rank the teams other than their own from one through four. When the results are compiled, the first-ranked team will host the fourth team, and the number two team will host the number three team. The remaining team is automatically eliminated.

Grace, who is a first year member of the NAIA and therefore a newcomer to playoff competition, is considered a favorite for the number one spot. Goshen, St. Francis, Tri-State and Purdue-Calumet will fight it out for the remaining positions.

First round playoff games will be played Monday, November 8. Winners will meet on the home field of the higher ranked team Wednesday, November 10.

Goshen will travel to Spring Arbor tomorrow and to Marion next Tuesday.

Roth's hockey girls finish 7-1-2

by Bob Beeson

Sue Roth, who graduated from GC and has coached high school women's sports, completed her first season as women's field hockey coach last week. The team has an overall record of 7-2-1. Coach Roth said she was "very satisfied with the season."

Team balance was an essential ingredient in the team's success. Co-captain Jan Clemmer, Doreen Bieber, Deb Kreider and Barb Derstine paced the offense with "second effort and excellent stickwork." Roth cited co-captain Jan Reichenbach for her consistency as goalkeeper. Senior Sue Becker led the team in scoring assists.

The highlight of the season was the Sauk Valley Hockey Camp, a weekend-long match play in

which GC won all three games played. Roth said, "This gave the girls a chance to see many different teams in action."

One of the team's two losses was to Western Michigan University. Western is a field hockey power and their goalie has played in international competition. "The fact that we scored off of their goalie," stated Roth, "indicated to me that we played well, even though we lost." She added, "I don't mind losing to a good team, as long as we play well."

Still, Roth's philosophy of sports is that "whenever one is involved, one should attempt excellence. If the end result is winning, that's great." She also believes that enjoyment is absolutely necessary in sports.

The short length of the field hockey and volleyball seasons "frustrate" Roth. She cited this as the main reason the conditioning isn't more thorough. She does use skill drills that involve conditioning whenever possible as she coaches.

In discussing the differences between high school and college coaching, Roth indicated that one of the major contrasts is that college women are more mature socially. Cohesion and competition helped to bind this year's team together.



Photo by Kumie Koike



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Adult puppetry debuts Saturday

by Beth Johnson

Otis the widower, his daughter Maude and Claude Manly will square off against the forces of evil (in the person of Felonious Cad) in this Saturday evening's production of "The Wicked Plot of Felonious Cad" or, "I Dismember Maude."

Robin Reed, a puppeteer who has done settings and puppetry for the Muppets of Sesame Street, wrote this melodrama in 1965. He says of it "I have recommended attendance be limited to persons over twelve years, not because it has any "X" or "GP" material in it, but because I think it will attract more adults if they know I am offering them something on their level.

"Also," says Reed, "With the current nostalgia fad, the early films, from which we borrowed heavily for our puppet scenario and acting style, seem to be experiencing a big revival, so I really think the time for 'Felonious Cad' has arrived."

The play's plot is an ultra-typical one of the melodramatic genre, concerning



ruined business, mortgaged homes, fair daughters abducted and tied to railroad tracks, and an eventual moral (to quote the author), "demonstrating the virtue of Goodness and the rottenness of Evil."

But the ordinariness of the plot is embellished by the unusual actors — wooden puppets whose characters shine or sneer effectively from their painted faces.

Tickets for the puppet theater are \$1.00, and may be purchased in the Student Activities office or at the door. Curtain time is 8:00 p.m. in the Union.

Blood pressure to be checked

by Sharon Landes

Today, Friday, October 29, the Nursing Student's Association will be sponsoring a blood pressure screening for all college students in the snack shop from 9:00 a.m.-4:00 p.m. The purpose of this project is to aid the American Heart Association in helping people to discover whether they have high blood pressure, and also in investigating how certain stress factors contribute toward the development of high blood pressure.

Blood pressure is the focus exerted by flowing blood against the walls of the arteries. Regular checks of blood pressure are important because any increase in pressure, due to stress factors such as obesity, smoking, drinking coffee etc. causes the heart muscle to pump harder, thus weakening it and eventually leading to failure. Hypertension or high blood pressure has been called the "silent killer" simply because it can be the cause of death without the victim being aware of any danger. It is the disease without a symptom, and it has been the cause of death for 60,000 Americans in 1975 alone.

With early detection of hypertension, measures can be taken to effectively control it. Don't become another statistic, have your blood pressure checked today.

On Saturday, October 30, the staff of WGCS is sponsoring a "Station Warming," a combination Halloween party and Open House. The Station Warming will celebrate the major "face-lift" the radio station has undergone in the past few months.

The Station Warming begins at 7:15 Saturday night in the Union Lobby and continues until midnight. Live dramatic readings (featuring the stories of Edgar Allan Poe) will be broadcast directly from the lobby, as well as possible "on-the-spot" interviews.

WGCS staff people will conduct tours through the newly-equipped and redecorated studios. Musical programming will include special Halloween music. Later on, Synthesis will feature a Readers' Theatre performance of Chickenman, a spoof of super-hero stories. (The following evening—Halloween night—Synthesis will present Orson Welles' War of the Worlds.)

The Station Warming is open to the public. WGCS Station Manager Dave Groff says, "It will be a good chance for us to get acquainted with our audience." Interested persons are invited to stop in anytime, partake of some Halloween refreshments and see what is going on with WGCS.

Newssshorts

VS has openings in west

A woman with training in social work is needed as a prison worker in the VS program in Downey, California. There is also an opening in VS for a couple, with some knowledge of Spanish, to serve after this January as community service workers in Premont, Texas.

Other current openings in the VS program include ones for male elementary education teachers, biology graduates to work in strip mining, several community development couples to work with boys' clubs and adult education, and a construction foreman for housing repair.

Out-spokin' tour planned

Out-Spokin' will be biking through Puerto Rico March 6-21. From a starting point in San Juan, the bikers will explore many scenic spots on the island. They will also visit local Mennonite churches and hospitals.

Applications and a fifty-dollar deposit must be sent in by November 25, to Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, Indiana.

Attention all borrowers!

Students who have borrowed funds through the college (National Direct Student Loan, Nursing Student Loan, or Goshen College Loan) and who are completing education requirements in December or will not be enrolled at GC as at least a half-time student, should notify the Office of Student Finances promptly. Repayment schedules may then be prepared and discussed with such students before the end of the Fall Trimester.

Candidates to gather

All state and local candidates have been invited to participate in a "Meet Your Candidate Night," to be held this evening at the Goshen High School Auditorium, between 7:00-10:00 p.m.

The program will be informal, with a short opening by the Republican and Democratic County Chairpersons which will take from forty-five to seventy-five minutes. The chairpersons will then introduce all candidates for office and make a short statement on "Why a party slate should be elected." Questions from the audience will then be aired.

Following this opening, the auditorium will be divided into two portions where people can meet candidates on a one-to-one basis. This will provide opportunity for further questioning and discussion.

The Goshen College record

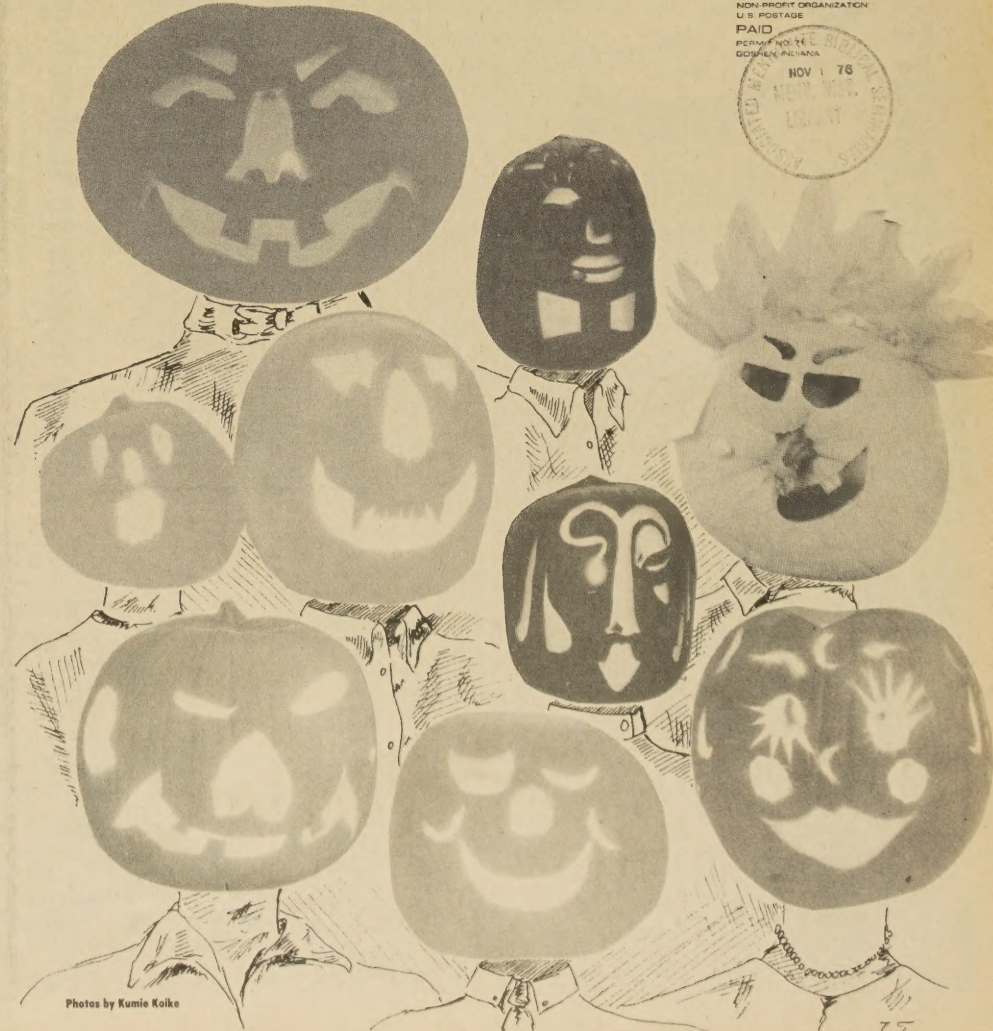
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Photos by Kumie Koike



The Student Affairs committee of the Board of Overseers met here on campus last Friday afternoon. Having seen a brief note of it in the Communicator that day, three other students and I trooped down to the library basement to observe.

Once there, I was taken aback to find that, rather than being a formal meeting which we could watch and take notes, as I had envisioned, the board members were expecting us to spend an hour questioning them and expressing our concerns for the college.

To make matters worse, the total attendance at the meeting was the four committee members and the four of us students. Our lack of preparation was painfully obvious. Luckily, they were patient and, apparently, genuinely interested in hearing our views on things in general. The conversation did pick up as we overcame our apprehension and began to talk together.

I was impressed by the committee's availability and desire to speak with Goshen students. They voiced their disappointment that the meeting had not been more widely publicized, and that so few students had come. We, too, felt the wasted potential of that and similar meetings, and hope that the importance of the Board's convenings here can be better capitalized on in the future.

Several interesting and some surprising points were briefly touched on by the board members. The one that received the greatest amount of discussion was the tremendous capability embodied by the GC teaching staff, and the desirability of encouraging student-faculty relations outside of the structured classroom setting.

As already realized by most of us, this college possesses a faculty of rare academic merit, of which we are all the beneficiaries. Many of them have declined positions of higher prestige and pay to be at Goshen. They are a unique group of people, and worth the effort to know.

Some students are naturally adept at approaching instructors on friendly levels, and some instructors are more approachable than others. Certain classes inspire the desire to know an instructor well. Such classes for me have been (to name only a few) Fine Arts, as a freshman, with Mary Oyer, Comp and World Lit with Ervin Beck, Spanish with Robert Yoder, and French and 20th Century Thought with Mary Eleanor Bender (sorry to heap further coals of public acclaim on her head), and anything with Nick Lindsay. This is the list of an English major. I haven't always followed up on the inclinations produced by these classes, and I regret it.

Instructors are at points, in certain ways, where many of us are heading, and have gone through experiences that have given them a rich understanding that could help us to develop, perhaps, a more balanced perspective on life. And for our part, as Dan Hess says, good students can "build a fire" under a professor, interjecting new life and ideas into his or her thinking.

The Student Affairs committee of the Board is working on some ideas whereby students and faculty can be drawn more closely together, to more effectively shape the symbiotic relationship between the two. They would welcome suggestions on how to forward that relationship.

In addition to the formal efforts initiated by the board, the desire for friendship and individual concern between a student and a teacher must be encouraged from either side. It is too easy to study through a trimester's class without thinking of the prof up front except in terms of the specific subject he or she is teaching.

We at GC are fortunate in our extraordinary faculty, and the smallness of many of the classes and of the campus facilitate getting to know each other well. We should all work to avoid letting a delightful facet of our education slip by.

Perspective

Awaiting the Great Pumpkin

by Jo Bontrager

Christmas trees, valentines, pilgrims, firecrackers, and jack-o-lanterns. They're all symbols of traditional US holidays; but, is that all that they have in common?

When considering some of our festivals I am impressed by their inherent social value. Take Christmas, for example. We can laud that season as a gentle reminder to show friends - even border-line friends - a dose of Christmas spirit. We send cards, select gifts, and renew family ties. Valentine's Day presents another occasion for us to demonstrate a little love and kindness. Thanksgiving prods us out of our ungratefulness. For those who can see beyond the firecrackers, July 4th brings a historical dimension to our harried forward movement.

Where does this leave Halloween? Does it have any elements that call us to a higher level of personhood? That remind us of the finer things in life? Perhaps a deeper question would be, does it need to have these elements?

My answer to all of these questions is a qualified "no". If the "finer things in life" refers to appreciation of art and music, Halloween celebrations hardly fit the requirements. But, if the definition is expanded to include developing the ability to laugh at ourselves, then Halloween can be an excellent medium.

Beyond offering the opportunity to enjoy laughter and practical jokes, Halloween encourages the release of the wildest imagination. Costume designers can be as creative as Van Gogh. Trick-or-treating lends itself to meeting the neighbors we never have time to visit, and it gives them the pleasure of doing something for somebody without going out of their way.

Northern Indiana's mid-autumn weather helps to set the mood for the Halloween spirit. There's something about cold nights and lengthening hours of darkness that nurtures images of ghosts lurking among bushes, witches gliding through the air on broomsticks, and black cats screeching at the moon.



For those persons who would like to make Halloween more "honorable," it does have a religious heritage. Halloween falls on the eve of All Saints' Day. In 834 A.D., November 1 was established as this day.

But even before November 1 was celebrated as All Saints' Day, it was the feast of Saman, lord of death. (This was in the time of the Druids, a Celtic religious order in ancient Britain, Ireland, and France.) On this day Saman called up all the souls of the wicked who had died during the past year. These spirits began to appear at midnight.

According to *The World Almanac and Book of Facts 1976*, we derived our current observances of the eve of November 1 - replete with goblins, ghosts, and other phantoms - from the Druidic customs.

The Druids didn't develop the ideas of soaping windows or creating enchanted forests with streamers of toilet paper. We have enlarged the scope of All Saints' Day.

And O Great Pumpkin. . . . We're Still Waiting. . . .

Critique

Leichty reacts to technology lecture

by Greg Leichty

"Unless Armageddon destroys us or the Lord returns, I don't think we are running out of time, despite what the doomsayers might predict." So stated Dr. Melvin Kranzberg in the first lecture of the 1976-77 Lecture-Forum series.

"Of course, all bets are off if either of these two things happen. But I am a historian of technology, and the history of man's technology has been one of unbroken progress and achievement throughout the ages. History is on the side of technological achievement."

In reply to Emerson's observation that "things are in the saddle and ride man," Kranzberg stated his own "first law" which holds that "technology is

neither good nor bad, nor is it neutral in its consequences."

Countering what he called "bleeding-heart humanists," he contended that there is no natural conflict between man and his technology, because man has used his technology to protect himself against an adverse and hostile natural environment. According to Kranzberg, man is in fact a tool-dependent animal which could not survive without technology. Man aided by his technology has created his own social and physical environment, therefore what man has is indeed his own.

Decrying a "naive technological deterministic view" held by some thinkers, Kranzberg maintains that technology only creates opportunities or "doors" which

man either opens or closes as he sees fit. Man may be struggling with his institutions, but he has always done so; technology has only enlarged the battlefield, in Kranzberg's view. He also believes that technology has in fact helped to create a closer-knit, more interdependent world in which no man is an island. The interface problems we now confront require, according to Kranzberg, an all-encompassing approach where technology and knowledge are applied with social understanding and humane awareness.

He continued by saying that technology has sometimes been turned against man, but man himself is responsible for this, and that man's selfish

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LETTERS

Dear Editor:

My letter will not be lengthy this time, since I find myself devoting most of my time to preparing for coverage of the upcoming election. As a news director for a small market radio station in South Haven, Michigan, I will be pulling an "all-nighter" election night.

I had the privilege of revisiting the campus last weekend (October 16) and was very happy to see some of the changes that are taking place in the college facilities. As a WGCs alumnus, I was very impressed with the most recent renovation that took place over the summer months, not to mention the new equipment. Those facilities, I might add, are much better than at the radio station where I am presently employed.

And the beginning of construction of the Umble Center certainly is a "dream come true"; something that was envisioned quite often during my four years of GC.

Finally, I would like to report that four GC students and I visited Doyle Miller that same weekend. Obviously, he was glad to see us, since we spent many hours together in High Park. Doyle's courage and determination to overcome the unfortunate results of his accident were obvious from the very beginning of our visit. He was in very good spirits, interested in GC happenings, and frequently cracked jokes or told stories that brought back vivid memories of my college days. By all means, get down to Avilla, Indiana and visit with him when you have the chance.

Phil Richard
Class of 1974

To the voters of Goshen, I hope that all of you who go to the polls next Tuesday will remember that the ballot does not stop with the offices of President and Congressman.

There are many offices on the state and local levels that are to be filled in this election, and

there are many hardworking people who are running for them.

For those of you who wish to find out more about these people, there are several opportunities.

Tonight there is a "Meet the Candidate Night" at the Goshen High School, which will include all local and some state candidates.

The Goshen News and the Elkhart Truth will both include special election sections before election day, which will contain profiles of candidates.

I feel that there are many Democratic candidates that deserve to be elected. But I sincerely hope that each voter will try to make an intelligent decision and then vote his or her conscience on Tuesday.

Sincerely,
Randy Clouse

Letters to the editor should be submitted by Tuesday noon.

Limit: 300 words.

Signatures required but may be withheld by request.

The Goshen College

record

The Goshen College Record, published weekly during the fall and winter trimesters and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The Record is not an official voice of the college. Third-class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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BJ

Fund-raising process explicated

by Bob Beeson

Fund-raising, whether for capital improvements, the building of new structures or the remodeling of existing ones, is a vital factor in the growth of Goshen College. A recent example of the culmination of a fund-raising effort is the beginning construction of the John S. Umble Center. Before examining this specific project, an overview of the fund-raising mechanism needs to be outlined.

Before funds can be sought, a definite goal must exist. In 1971, a committee composed of the academic division heads and top administration officials set broad goals for the physical development of the campus. The committee concluded that an addition to Westlaw's Alumni Memorial Dining Room, a Little Theater "Barn", a Physical Education Center, and a Center for the Performing Arts should be the top priorities. This study was called the "Five-Year Plan" (not to be confused with other plans by the same name throughout the socialist world).

After goals are established, the next step is to find interested contributors. Tom Marquis, director of community relations, says, "the procedure involves matching a person and their interests to a particular project." In the case of the Umble Center, the (Lyle and Erma) Yosts had a definite interest in drama. This interest and concern for the students led the Yosts to make the major contribution of \$500,000.

In order to contact possible donors, the Public Relations office maintains lists of individuals who have both wealth and an interest in GC. The majority of donations result from college officials making contact first. However, people do oc-

asionally make donations without being solicited. One instance of this was when a person from Elkhart left the college \$100,000 in his estate. The only contact he had had with the college was through meeting GC student nurses when he was in Elkhart General Hospital.

Normally, fund-raising isn't that easy. Dan Kauffman, director of special gifts and foundations, described how potential donors are placed into six segments, with one individual in charge of each area. There is, in economic terms, a specialization of labor. The segments are (1) church, (2) alumni, (3) community, (4) communications, (5) parents, and (6) foundations.

The two segments that relate most directly to fund-raising for capital improvement are foundations and the Elkhart County community. Most funds received from churches, alumni and parents are used for operational expenses.

The view of GC by the surrounding community has been improving steadily over the last decade. Kauffman attributes this to "the recent addition of Tom Marquis to our staff. Since Tom is non-Mennonite, his being here has shown local people we aren't so closed to non-Mennonites."

As evidence of increasing community support in financial areas, the President's Advisory Board, composed largely of area businessmen, raised the remaining \$300,000 needed to complete the funding of the Umble Center. They performed this task in less than two weeks. Donors of this final amount include CTS Foundation, Basil Turner Foundation, Wilbert Budd, Tom Corson, Harold Schrock and Lewis Fidler.

President J. Lawrence Burkholder commended the

action taken by the Advisory Board and added, "This demonstrates respect for this college and the students because of their volunteer work undertaken in the county."

Foundations contribute large amounts to building projects. In this process, GC contacts foundations, hoping to match up their interests with the college's goals. Sometimes a foundation will offer a certain amount if the college will devote it to a certain interest, before any project is planned. The Excel Foundation from Elkhart offered GC \$73,000 if the college would use it for a health care project that would benefit both the college and the community. In response, the funds were used to build the new Nursing Center.

The Umble Center was financed partly by the Krannert Foundation, which distributes funds for auditoriums and theaters, contributing \$300,000. The Kresge Foundation also pledged \$100,000.

Other foundations that are currently helping out do not contribute funds directly toward capital improvement.

The amount of money spent in fiscal year 1976 on soliciting funds and public relations was approximately \$250,000. This compares to the total amount of contributions received for the same period, which was \$1,498,225. Of this amount, donations labeled "unrestricted giving" comprised the largest share of the total.

Economic variables such as inflation and tax laws have direct impact on fund-raising efforts. Marquis says, "tax laws have a direct effect on people's giving. Large gifts are spurred partly by the tax structure." Most states allow persons tax credits or deductions when they give money to private colleges.

Inflation makes it imperative to use obtained funds quickly. A look at the Umble Center funding program reveals this necessity.

Four years ago, the Yosts donated \$300,000 for the construction of a drama "barn." However, they decided to give an additional \$200,000 in hopes that additional donations would lead to the present plan for a drama center.

Then, due to inflation and the need for an endowment of \$400,000 (with interest from this sum to be used for maintenance of the center), the amount needed shot up to \$1,300,000. The additional money was obtained largely from the Krannert and Kresge Foundations.

Inflation again forced building costs up so that \$1,600,000 was needed. As indicated earlier, the Advisory Board raised the final \$300,000.

The chief beneficiaries of the fund-raising efforts are the students. Top-rate buildings are necessary to promote an efficient academic environment.

Dr. Roy Umble, professor of communication, comments, "it is necessary to have the new drama center because the Union was never intended as a stage for plays." He voices chagrin by recalling once having to rehearse with seven different pianos in six different buildings during the

production of Fiddler on the Roof.

The two major development projects being presently considered are expansion of the Union to accommodate a new student lounge, and the remodeling of the old seminary building to house the Continuing Education and Discipleship Centers. Projected costs for these projects are \$400,000 and \$500,000 respectively. Currently, no funds have been donated toward the student lounge, but \$25,000 has been given toward the Education and Discipleship Centers.

Finally, both Marquis and Kauffman cite President Burkholder as a vital factor in the fund-raising process. When asked to what extent he is involved in the fund-raising, the president replied "it's impossible for me to interpret exactly because all I do is so interrelated." Although he does not like to solicit donations himself, sometimes certain donors wish to talk only to the president. He added, "I resent the image of a college president as a fundraiser." He believes that because of the huge financial demands placed on colleges, businessmen and lawyers are best suited for fund-raising. "As one who is philosophically orientated," he concluded, "I feel sacrificed."

Haitian SST hostess meets with GC friends

by Beth Johnson

Yolanda Balutansky of Haiti, mother of 1976 GC graduate Kathy Balutansky Patton, was a guest in the J. B. Shenk home last Monday and Tuesday, October 25-26.

Since January of 1972, Mme. Balutansky has hosted sixteen of Goshen's SST-ers in her home in Port-au-Prince. It was one of those students, Grace Bontrager of Middlebury, who convinced Kathy to apply to GC. Mme. Balutansky had planned before that to send her daughter to an American university, but she laughingly admits now that "Goshen had never crossed my mind!"

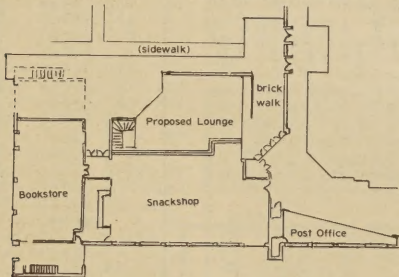
Mme. Balutansky's two-week visit to the US began by attending her older daughter's wedding in Washington, D.C. She then drove to South Bend with Kathy and her husband Robert, who are both presently studying at Notre Dame. "Since I have so many friends now in Goshen," says Mme. Balutansky, "I very much wanted to spend a little while on the campus." The Shenks are old friends of the Balutansky family, having been SST directors in Haiti.

Three Balutansky daughters are currently living in the US, and two of their mother's sisters are living in Kyoto, Japan and in Peru. Mme. Balutansky says "It is nice to have such a big family all spread out, so that I can visit them all."



Photo by Kimmie Koike

As for Goshen College, she says that she enjoyed her time here and as an SST hostess greatly. She voiced only one complaint, in reference to the SST program. "When the students are with me, we all speak beautiful French at least at meals for six weeks," (as she speaks fluent English, first-year French students are often assigned to her home) "but then they go out on service for six more and hear nothing but Creole, and when they come back, I am sorry to say, they are not speaking French!"



Proposed snack shop expansion, as printed in Record last October. Plans include a public, a semi-private and a secluded private lounge.

Play Review

Thoreau portrayal powerful

by Ryan Ahlgrim

Last weekend the Goshen College Players resurrected the soul and spirit of a little giant in their brilliant production of *The Night Thoreau Spent In Jail*.

Thoreau was a man who, although he lived a hundred years ago, could have been born yesterday. His rejection of apathy, corruption and war are just as valid now as in any other time. He lived by himself, because no one else would have him. And he was thrown in jail when he would not pay taxes that supported a cruel war. This is the man who was re-created on the stage last weekend.

The play was accomplished uniquely and powerfully. Three elements at least were responsible for this achievement: the script, the players and the director.

The Night Thoreau Spent In Jail was written in the late sixties by Jerome Lawrence and Robert E. Lee. One must marvel at them

as much as at Thoreau. They used time quite effectively as scenes alternated between the jail cell and past events in Thoreau's life. As time bounced back and forth, we forgot chronology but learned the man.

But the playwrights' true genius was demonstrated in the highly emotional and witty lines. The truth in the words was always sharp, constantly pricking the minds of the audience. And it took no stretch of imagination to believe that Thoreau actually said those words — they fit beautifully.

A great deal of the play's believability must be credited to the more than talented performers. The sensitivity of the actors and actresses was phenomenal. I would certainly desire to name those who are particularly remarkable, but they all deserve praise. However, I must single out Don Martin, who played Thoreau, for a performance that, even though it had flaws, proved he has a spark of Thoreau in him.

Finally we come to the creator,

Roy Umble, who was most responsible for breathing life into this play. Borrowing some ideas from a British director, Peter Brook, he incorporated them into his play. The spot lighting, the intense war scene, and the unique and abrupt ending can all be attributed to his creativity.

For some people the play was a little too creative. But as Thoreau, quoting Emerson, said, "Cast conformity behind you."

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Center provides experiences

by Dave Graybill

"Urban SST": an orientation to the city, studies in personal independence, yet learning to live in a group. These are some of the ways two students here describe their experiences at Chicago's Urban Life Center last year.

Susan Ebersole, a senior, and Hilda Eitzen, a junior, spent last fall and winter trimesters at the Center, which is located near the University of Chicago in the city's Kenwood-Hyde Park area. While there, the two women took a variety of courses at the Center and from city universities. They also sampled much of Chicago's cultural and sociological diversity.

What is the Urban Life Center? According to Susan, it is a center for students from 10-12 Christian colleges in the Midwest. It is designed for field placements and for independent study, and is primarily oriented for persons with little or no experience in urban life.

At the Center from six to fifteen students live together in a group setting. While most of the courses there are primarily independent in nature, living together requires interrelating, and sharing of responsibility. For example, Susan and Hilda say students divide housework and work together in buying food for the group.

"It's a living - with - other - people experience," says Susan. Students "are held accountable to each other for group life." For this reason, they are strongly encouraged to take a Group Dynamics course. Hilda notes that "almost everybody at least sat in on it."

The mix of students changes each term. For example, says Hilda, the kids in the fall group listened to "soft, classical music," while those in the winter group preferred loud music of a somewhat different variety.

In addition to the students, four "core persons" live at the Center and teach its courses. Dr. Phyllis Cunningham functions as head resident. Don and Eunice Schatz, the Center's coordinators, live elsewhere.

What do students do at the Center? Most are involved in field work or practicums. Such placements last year included working at a drug rehabilitation center, at a local jail, assisting a Public Defender, working with unwed mothers, and assisting in counseling. Susan taught at the University of Chicago Laboratory School, while Hilda worked with the Department of Family Services.

Though all these were volunteer assignments, says Hilda, some paying assignments are also possible. But a "broader range" of positions is available on a volunteer basis. In fact, she says, such placements are available "in almost any field."

The Center "is a very good place to go for field placements," agrees Susan. She cited field work in education, and practicums in art, peace studies, and religion as particularly good areas in which to obtain placements.

There are also classes at the Center. Most students take several courses in addition to their field work, for a total of 10-12 hours. Subjects include Religions of the World, courses in art, and Urban Institutions, which Susan feels is "a very good course in urban structures."

Classes meet infrequently at the Center, usually only once a week. When they do meet, however, they can last for up to four hours.

Credit for work at the Center is earned on the basis of a contract between the student and the student and his/her college and between the student and the Center. At the end of a term, students are asked to grade themselves on how well they fulfilled their contract.

Learning is basically up to the student. "Instructors are there to help you focus, but you are the one in charge of your work," Susan says. "I guess their theory is that the city is your teacher," she adds.

In the line with the philosophy of the city as one's teacher, students are urged to take full advantage of Chicago's resources, from museums to

people. Susan and Hilda visited art museums, the Chicago Board of Trade, and the county courts. They also attended numerous concerts and films. Indeed, access to such resources, particularly in the field of art, was a major reason Susan, an art major, chose to attend the Center.

One event Hilda remembers is the annual benefit bash for Rev. Jesse Jackson's Operation Push, from the Center. The group from the Center was white; the crowd was almost all black.

"When a black comedian started telling white 'honky' jokes," she says, "it gave us a really strange feeling." Perhaps, she adds, it helped the group understand how blacks feel in relation to white society.

Students at the Center come in contact with many of Chicago's people. Field assignments are one way this happens. Other ways are through miscellaneous contact and visiting people.

Hilda recalls an older woman, 60 or 70 years old, who lived alone in a building without heat. "We came out there in the blinding snow," Hilda remembers, "and delivered blankets to her. We visited a lot of people," she says.

Largely due to a winter trimester project on different ethnic groups, Hilda became exceptionally well-acquainted with the city and its different neighborhoods. The Hyde Park area, she says, is "the main interracial neighborhood in the city," and probably the most liberal. Its residents include university intellectuals, middle class blacks, many Jews, and some Orientals.

There are other areas. "There, of course, is a Gold Coast, where the really rich people live," she says. But only five to ten blocks away is one of Chicago's poorer areas.

There is the ghetto. There is Chinatown. There are Polish neighborhoods, Italian districts. There is the Chicano sector. As part of her project, Hilda visited Yugoslavian dances, Polish parties, Italian beauty contests, Japanese flower-arranging af-

fairs, Mexican shops, and Greek restaurants.

Was the year's experience worthwhile? Susan comments that "it's hard to get academic work done at the Center. It deals with a different kind of learning," she observes.

But both she and Hilda seem to have positive feelings about their experiences. "I felt I was forced to grow a lot," says Susan.

"You get out of it as much as you put into it," says Hilda. "I'd say the main thing I learned was to be independent." The Center, she says, "is a good link between Christian colleges and the outside world."

The Urban Life Center is supervised by a Board of Directors, most of whom are of evangelical leanings. In addition to GC, three Mennonite colleges in Kansas—Hessston, Bethel, and Tabor—have sent students there.

Persons interested in attending the Center should contact J. Howard Kauffman or Orville Yoder. It is also suggested that such persons visit the Center at 5004 S. Blackstone, Chicago.

continued from p. 2

materialism is the culprit. Kranzberg concluded that "the question of man controlling his technology is a question of man controlling man."

Leichty's critique

While I think that Kranzberg provided valuable insights about man and his technology, I take the following exceptions to his statements and optimism. History records dark ages as well as golden ones. Man's fall from prosperous ages, because of his inability to control his institutions and technology, is demonstrated by the fall of the Roman and Mayan civilizations. Historical probability seems to predict the eventual decline of America as well.

This Week on WGCS

Friday, 6:30 p.m. Joyful Noise with host Julie King
Saturday, 6:30 p.m. Campus Forum with host Roy Umble
Sunday, 6:30 p.m. Highlights—a selected chapel or convocation from the past week
Monday, 6:30 p.m. Celebration with host Glen Kauffmann
Tuesday, 6:30 p.m. Sacred Heart—"Golden Years or Dark Ages?" The Reverend Gene Jakubek
Wednesday, 6:30 p.m. Auditorium Organ—works by Buxtehude, Vaughn-Williams, Frank, Pachelbel, Langlais.
Thursday, 6:30 p.m. To be announced

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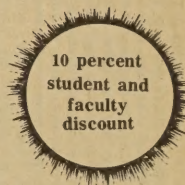
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"A night to remember"

Odd couple stages performance

by Carla Roth

Tomorrow's opening night performance of *The Odd Couple* will be a landmark in the history of GC theater — the first contemporary Broadway comedy ever staged at the college, and the first full-scale drama produced independently by students since the production of *West Side Story* in 1971.

Dave Kortemeier and Claude Diener, who direct and star in the play, view it as more than just their senior project. Kortemeier says he has always wanted to try to do a production as completely as possible on his own, to get better acquainted with aspects of the theater other than acting. He and Diener chose Neil Simon's *The Odd Couple* because they wanted to work with a comic and contemporary setting.

Diener and Kortemeier describe the upcoming production as "good entertainment with a creative cast, excellent acting, and a terribly inventive and innovative set." The description is probably accurate, if the two's past performances are any indication of their theatrical abilities.

The interests of the two men centered on drama long before either came to Goshen. Kortemeier portrayed Tom Sawyer in his sixth-grade class, enjoyed it and has continued active in theater ever since. Among his major roles in GC productions have been that of Musetto in *Don Giovanni*, the Count in *Fashion*, and Demetrius in *Midsummer Night's Dream*.

Diener's career as an actor started in high school, when he tried out for a school play because a certain young lady was also doing so. He got the part and liked it, although "it never worked out with the chick." At Goshen, he has been seen in such diverse roles as Zeke the butler in *Fashion*, Bottom in *Midsummer Night's Dream* and the Vicar in *Miss Jaurus*.



Photo by Deb Hostetter

Tom Lubbers, Dave Groff, Rohn Thomas and Gerry Hertzler concentrate on their poker game. The four are rehearsing for this weekend's production of *THE ODD COUPLE*, Saturday and Sunday nights at 8:00 p.m.

This weekend's production has proved a difficult challenge for the two actors-directors. Diener admits that producing *The Odd Couple* has taught him that "I'm not a director, but I'm very much an actor."

The two seniors do not take sole credit for the performance. Their supporting cast includes Dave Groff, Tom Lubbers, Deb Detwiler, Gerry Hertzler, Luann Wyse and Rohn Thomas.

Performances start at 8:00 p.m. Saturday and Sunday, in the Union auditorium. Admission is \$1.00 at the door, and proceeds will be contributed to the new drama center. Student theatergoers are advised that, because of Parents' Weekend, there are already 400 seats reserved for Saturday evening. The performance will be, promises Diener, "A night to remember."

The Goshen College Board of Overseers decided on several actions in their recent meetings here on campus.

Charles Gautsche has been elected to serve as the new chairperson of the board. He is the pastor of Central Mennonite Church, Archbold, Ohio, and succeeds Robert Gotwals of Souderton, Pennsylvania.

The board also approved the college's 1976-77 total budget of \$5,485,794.

An ad hoc committee of board members was established to work with the faculty and student task force on the "mission of the college."

Finally, the board approved sabbatical leaves for next year. Gerhard Reimer will be on leave from January 1-December 31, 1977 in Columbia; Altee Beechy from 1977-78 in Indonesia; Wilbur Birky from 1977-78 in Japan; and James Hertzler from 1977-78 in England.

Film Preview

Sellers makes Pink Panther sequel a winner

by Beth Johnson

Not everyone will think that Peter Sellers in *The Return of the Pink Panther* is exquisitely funny. There are also groups of people in the world who don't eat pizza, hate dogs and think that Monet's color composition is childish. They are all to be pitied as having missed some of life's most innocent pleasures.

Peter Sellers, as the bumbling Inspector Clouseau, created fine slapstick in *A Shot in the Dark* and *The Pink Panther* (both 1964), but in *The Return of PP* he has established Clouseau as a character who will live in the hearts of his fans forever as a walking bungle. Sellers has combined Clouseau's consummate ineptitude with an unperturbable officiousness which would drive anyone associated with him mad. In fact, it does. Clouseau's supervisor (played by Herbert Lom)

deteriorates visibly as he tries to deal with the employee whom he regards as a scourge sent from the netherworld.

The plot of *The Return* deals with the immense Pink Panther diamond, which has been cleverly stolen from its display site in the mythical Arab country of Lugash. As Clouseau had inadvertently rescued the gem once before, the government of Lugash demands that he be again dispatched to their aid. Clouseau lurches confidently onto the scene, leaving a trail of destruction in his wake, completely oblivious to all clues or to the fact that the lens has fallen out of his magnifying glass. He strews bottles of talcum powder around the missing diamond's stand and announces that the crime is the work of Sir Shirlas Phantom, the notorious Litton.

He means Charles Litton, the notorious Phantom, and immediately puts his suspect under his personal surveillance. Lord and Lady Litton are played by

Christopher Plummer and Catherine Schell, who give Sellers no competition as comedians, but who do look very attractive. Plummer is sardonic and suave, and Schell giggles adorably throughout the film.

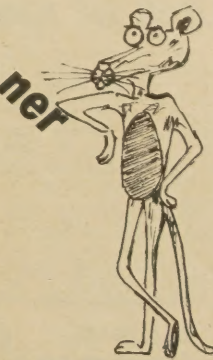
Further delineation of the plot is unnecessary. The international intrigue that develops may be vital to the storyline, but has little to do with the real value of the film, which is in the viewer's painful delight in watching Clouseau's constant collisions with the elements.

The inspector's wretched French-English could bring tears of sympathetic laughter from a stone (or college language student). One of the film's classic moments occurs when Clouseau accosts a blind beggar and his monkey, which the inspector persists in calling a minkey. Clouseau insists that either the beggar or the minkey purchase a leasance to beg. While the three are arguing the point, the bank on which they are leaning is being

robbed. Clouseau never notices the robbers, except to courtously assist them in entering their getaway car.

It is impossible to appreciate Clouseau's character from a verbal description. His absurd disguises, like the rakish moustache that he dons at Gstaad while flirting with Lady Litton, keep re-positioning themselves on his face and occasionally into his drink; his struggles with a vacuum cleaner which eventually devours a talking parrot; his manservant-karate coach who lurks in the deep freeze and leaps out, covered with frost, to test Clouseau's defense reflexes; his forever backfiring gallantry to women; all these are superbly brought together by Sellers, who makes the character of Inspector Clouseau as maddening as a jammed drawer and still, in his way, as succulent as an oyster.

The Return of the Pink Panther is a very funny romp in a mature slapstick tradition. Sellers is



Graphic by Jimmy Taim

ripening with age, and the audience benefits. An added plus to the film's entertainment value are the credits at its beginning — the animated cartoons of Pink Panther and Inspector Clouseau chasing each other through a jungle of names are worth seeing for their own sake. Cartoon fans, slapstick fans, Sellers fans will delight in this one — showtime is 8:30 Friday night, in the Union.

Juniors plan roll in hayride

Leave your books and studies, juniors, and come to the hayride Sunday, November 14. The group will be leaving from the south end of the Union at 8:00 p.m. and ending up at the College Cabin for hot chocolate and roasted marshmallows. If you're going to bring a "friend," contact Doug Schwartzendruber or Dave Canal so they can reserve space.

Sunday symphony on WGCS

The Chicago Symphony will be heard on WGCS each Sunday afternoon at 3:15, beginning November 7. The first concert will feature Shostakovich's Symphony No. 10 in E, Opus 93, and William Schuman's Symphony No. 10, "The American Muse." The conductor for this concert is Leonard Slatkin, who will be heard during the intermission in excerpts from an Orchestra Hall Symposium with composer Schuman.

Committee wants fresh ideas

John Fisher, chairperson of the Convocation Committee, reminds students that the committee welcomes new program ideas, especially program ideas from students in which students participate.

The convo calendar for the winter trimester is already nearly half filled, and can undoubtedly be filled by the committee in time for the programs, but the committee members would be grateful for student help in planning for the remainder of the year.

Financial aid is unpublicized

Millions of dollars in foundations, intended to aid students in all fields of higher education, are left untouched each year. The American College and University Service Bureau claims that the moneys in these foundations are unused by students because of a deliberate lack of publicity by their (the foundation's) administrators.

The ACUSB is launching a campaign to match up qualified students with available funds. Dr. Robert Boileau, director of the bureau, says "It is the bureau's hope to make contact with many qualified students and to put many foundations on notice that their aid will be requested by worthy students, and that failure on the part of the foundations to respond will be reported to the International Revenue Service and their tax-exempt status questioned."

To participate in the ACUSB program, write: American College and University Service Bureau, Dept. F, 1728-5050 Poplar Ave., Memphis, TN. 38157.

Soccer playoffs in Ft. Wayne

Goshen will meet St. Francis Monday in the first round of the NAIA District 21 soccer playoffs. The game at Fort Wayne will start at 2:00 p.m. and will have a \$2.00 admission charge. Maps to the field are available from Dwayne Hartzler.

The winner of the game will face the winner of the Grace-Purdue Calumet game on Wednesday, November 10. If Grace wins, they will be the home team for the second game. Otherwise, Goshen or St. Francis will be the host.



The importance of being service

Mission Service Emphasis Week is ending now. Goshen and the Mennonite Church can feel good knowing that the emphasis does not terminate along with the week. I have always felt pride in the very real work done by Mennonites around the world, and as a Lutheran I have been amazed by its scope. Many denominations do great work in the world today, but I do not know of any other which puts such a high priority on sending people to work where there is a need for their talents.

I would like to see the term "service" used with a little more discrimination. I am not in favor of abandoning the term. In many cases it is apt, at least when qualified by the example of an individual's work. But I am not always comfortable with the word.

In the context of SST in particular, I feel that "service" is an ill-chosen term. I found myself avoiding the word whenever possible during my trimester in Costa Rica, especially when talking with the people of that country. I felt it to be false and presumptuous, and advocated the adoption of another term, such as "field placement" or simply "work experience." In my journal for that time, I wrote "... the word also seems to imply all 'giving' and no chance of being served oneself, when in reality, especially in the cases of our unspecialist selves, perhaps the majority of our time on 'service' is spent in learning how to do something other than trip up our co-workers ..."

My work assignment was not one of those beach-party stints that occasionally turn up in an SST-er's program. I was taking care, with another 20-year old woman, of 30 pre-school orphan boys, many of whom could not completely dress themselves, eat, or use the toilet without assistance. There was scarcely time to take care of their vital needs each day, let alone working with such unessentials as holding them, talking with them or teaching them letters or even the names of colors.

We did what we could. We worked very hard. And yet, as I left that human zoo each day for my comfortable home in San Jose, I would ask myself if this was service. Seven weeks with my kids — I learned to love them, and they loved me back — but was I actually doing much more than soothing my own well-fed, well-educated, well-clothed self with the

fact that I had "done something"?

My answer now, in retrospect, is yes. Something had happened; if not something permanent for the children of El Hogar para Niños, at least something permanent for me. The experience made me more aware, a little more sensitive, certainly better educated. It has changed the course that my life will take. My career and outlook on the world are not what they would have been without SST, and the change is good.

But still — who got served?

Could we call it Study-Experience Trimester? Or somehow be a little more pragmatic in forming the SST-er's expectations? The service done in and outside of the church is often a wonderful thing, and valid, but I hope that the "service" portion of SST will soon be better defined.

But back to Service Emphasis Week. An aunt of mine in Wisconsin sent my family this poem during the '60's. It describes the work of Mennonite volunteers in Washington, D.C., after anti-war protesters had damaged property there. The poem was originally printed in the Christian Science Monitor.

With No Accenting Drums
Bessie F. Collins

They came, as naturally as to
a roof-raising,
or to bring in a widow's hay.

A way of life.
Came overalled, smelling of earth,
Strong-muscled, spare,
Their purpose clear—
To do what had, in decency,
In love,
To be done.
The shredded grasses lifted
As to rain;
Their hands made whole
The broken things,
And brushes and paint were witnesses

And affirmation.
Then, as they came,
with no accenting drums,
They went away,
Where the farms waited,
And their houses
And their kin.

The emphasis on service must continue. It is a strong and beautiful thing, and it strengthens and beautifies everyone touched by it. But to keep it meaningful, let's define our terms and use them with caution.

BJ

Perspective

Calling plays in the "P"

by Dave Graybill

Election '76 is now history. But before the campaign posters disappear from view, let's take a final look at the choices we had in the run for the White House.

Gerald Ford or James Earl Carter. Michigan vs. Georgia. Mr. Inside Washington vs. Mr. Outside Washington.

Sports analogies are rather apt when dealing with this campaign. Ford had a reputation as a plodder, notably lacking in flair or originality, who tries to make up for his deficiencies with experience and hard work. He tended to run up the middle, to grind out yardage on long, time-consuming drives.

Carter, by contrast, was a newcomer to national politics, though a capable one. He quoted thinkers from Reinhold Niebuhr to Bob Dylan, called for a government "as honest and decent as the American people," and sold himself very effectively, particularly in the early going. He came out of obscurity to win the New Hampshire primary, parlayed that and his smile into front-runner status, and surged on to the Democratic nomination. His skillful use of the media was particularly evident in the crucial Florida primary, where he won despite being outspent by George Wallace.

But Carter made mistakes too, lots of them, in the mold of his "ethnic purity" remark and his interview with Playboy. In football terms, he was fast, but he fumbled often. His end sweeps frequently turned into reverses as he had to run away from his own ill-conceived and ill-timed statements.

Such analogies could go on and on. Sports metaphors for politics have a long tradition. In one of the best examples of the genre, Eugene McCarthy once said, "We all know Nixon's stuff. He throws a slider, and he's thrown a spitball so long he's got seniority rights on it."

But while I've used and enjoyed such comparisons for a long time, I've only recently discovered why they work so well. For this year I've realized that I watch politics for basically the same reason I watch sports — for entertainment.

It's fun to follow close political races, to watch conventions and debates (at least parts of them) and to read analyses. But it's only marginally relevant.

In recent years, I've become increasingly skeptical of achieving change through Presidential politics. It's not impossible, but it's unlikely.

The '68 and '72 elections are enough for a loss of faith. A. A. activists forced LBJ from office, see Richard Nixon preside over deaths in Vietnam than Johnson had. Despite abundant clues that Nixon was the kind of President that Watergate would reveal him — despite the illegal Mayday arm continuing war, and a far-re effort to muzzle press criticism — won re-election by landslide proportions.

Some have suggested that there essentially no differences between Ford and Carter. I disagree. Particular economic policy, we did have a Ford's priority was to fight inflation. Carter's to reduce unemployment. Carter supported the Humphrey-Hawkins full employment bill, opposed it.

But the fact that there were differences didn't make the choice more appetizing: The candid positions on these two issues illustrated the problem.

Amnesty. Both opposed it. Carter least promised pardons for draft evaders.

Military spending. Ford promised to raise it. Carter said he'd make cuts. I kept most of the details well-hidden. When I wrote to Carter headqu last spring asking for the specifics, his position, I received only a "thank you for my 'kind expression support'."

In foreign policy, the candidates primarily tried to out-hawk each other. "I'm more anti-Communist than said Carter. "Oh, no, you're not," Ford. Campaign watchers were tired of denunciations of détente, discussion on the merits of invading Yugoslavia, and attacks on Henry Kissinger.

Finally, in order to vote for those whose positions on such issues as energy policy (reduce consumption and redistribution of wealth (in taxes for the rich) were generally enlightened than Ford's, one also swallow Carter's position on the East, which represented a giant backwards. He supports Israel and always, in contrast to recognition that the Arab-Israel conflict has two sides.

And so on. To resurrect our argument, Ford ran up the middle, Carter around the end.

Lack of males forces cancellation of opera

by Donna Detweiler

The matchmaker goofed. Because of what Professor Marles Preheim called a "mismatch" between performers and roles, the music department has abandoned a GC opera performance planned for March.

Coloratura trills and basso booms reverberated from the Union stage for two hours October 15 as student singers tingled the eardrums of the

faculty casting students for the eight major roles in *The Barber of Seville*. Rossini's three-hour-long opera divides out the arias among six men and two women, and that's where the mismatch comes in.

The trills outnumbered the booms two to one. Eight women scrambled for the two female roles, while only four men auditioned for the six male parts. The six women denied parts would have had no further chance to sing in the opera since

Barber's chorus is all male.

So Lon Sherer, chairman of the music department, announced October 24 that "because of insufficient male singers, we have reluctantly decided to cancel plans to perform *Barber of Seville*." In its place, the opera's selection committee adopted Humperdinck's *Hansel and Gretel*, called a children's "fairy" opera by Professor Doyle Preheim. The opera's characters are 3 sopranos, 3 mezzo-sopranos, and a baritone.

Hansel and Gretel takes only 1½ hours to perform and does not have a chorus, so the singers can rehearse in small ensembles. "All of us can sleep a little better knowing it won't be such a big production," Doyle Preheim admits.

The matchmaker's dilemma reflects not only the shortage of males on campus (women outnumber them 742 to 472) but also of males in the music department. Of 23 voice majors, 8 are male and 15 are female.

Marles Preheim said that Barber originally looked inviting partly because the orchestral

score was challenging for instrumentalists. (The college orchestra performed the overture October 9.)

Axing Barber completely wasn't the only option the committee considered according to Doyle Preheim. They could have staged a trimmer concert version of the opera by shaving the 459-page score to an hour's worth of music. The committee also could have elected to open tryouts to Goshen College faculty, staff, and alumni, as it did in 1973 for the production of *Fiddler on the Roof* and in 1968 for *The Magic Flute*.

Doyle Preheim questioned, however, whether such a production should be for the community or for the students, whether its goals should be to dazzle Elkhart County and prospective students with what GC can do or offer students experience under the lights.

Preheim himself had played Teyve in *Fiddler* and decided "it wasn't worth it. I didn't see my family for months. And maybe some student should have played

Continued on p. 4

The Goshen College record

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My

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ident Game"

As any football fan knows, there's nothing inherently wrong with keeping the ball on the ground. But while running is relatively safe, it doesn't gain yardage quickly. As we look at such world problems as poverty, hunger, pollution, and war, many of us wonder the US can afford such an approach. We trail our problems by a touchdown and face a third-and-25 late in the fourth quarter. In such a situation, it's much better to run than to punt, to sweep end than to run off tackle. But to have a chance of winning, a team has to accept the risks of passing the football.

Menno Service Agencies visit campus

by Greg Leichty

Representatives of Mennonite Service Agencies were in the snack shop this week, to help students become acquainted with service openings both abroad and in the US. The groups represented were Mennonite Central Committee of Akron, Ohio; the Eastern Mennonite Conference Board of Missions, the General Conference Mennonite Voluntary Service and the Mennonite Board of Missions in Elkhart.

Jay Goering of MCC said that the purpose of this visit is primarily to acquaint people with the possibilities of overseas service with MCC. Another stop will be made at the college in the spring to seek actual commitments for the fall of 1977. MCC is primarily interested in getting people to commit themselves to overseas service after they have finished their schooling. Skills most sought after by the agencies are those of agriculturists, engineers, nutritionists, public health workers and teachers. Overseas assignments increasingly require people with specialized technical skills, since these people can offer the help most desired by the host countries.

Currently, MCC has over 700 workers in positions around the world. Jay Goering stated that he was "relatively satisfied" with the interest his agency has encountered this week with Goshen students.

Mennonite Board of Missions of Elkhart also offers assignments in other countries than the US, but their voluntary programs within this country do not require any specific educational level.

The "typical VS-er", according to Don White of MBM, is 21 years of age and has taken two years of college. White also said that more people are now applying for service than they were in the years of military conscription. He added that volunteer morale and commitment to serve is generally very high. Service

A funny thing happened on the way to the center, or, An impasse of sorts

by Carl Haarer

I believe it is safe to say that most Goshen students are pleased to see that a sufficient amount of topsoil has been gracefully swept away to make room for the new drama building. How nice it will be to have a center wherein those who have ears can listen to those who have mouths. How enjoyable it will be to sit back and listen to educated young women profoundly illuminate many of the issues contained in our universal ideological spectrum. How self-satisfying it will be to have a facility that is up to par with similar facilities contained in such institutions of higher learning such as Notre Dame, Ohio

State and Concord High School.

But, believe it or not, there are some who are not so enthusiastic about the new building. Not more than a fortnight ago, as I was sauntering forth eastward from the "house of mailboxes," I observed a tall, thin, middle-aged man leaning against the fence that surrounds the building site. Tears were rolling down his face. I walked up to him and softly asked what the matter was.

"I can remember the days when all this area was grass," he sobbed. "We had no need for such worldly conventions as a gymnasium or a snack shop. Nor had we a need for such a monstrous library as you have,



Graphic by Kumio Koike

regardless of how good it may be. No! We were farmers and sons of farmers. We respected the land. Never would we ever think of building such a tower of babble as you propose to build here!"

"But," I began, "this new facility will enable the students to be more productive. It will greatly enhance their creativity."

"Bah!" he blurted, "When it comes to academic creativity I sigh the body lethargic. Is it not creative enough to bring life to the soil? To feed hungry mouths with the fruits of one's own labor!"

"Yes, but this new facility will also give us more respect in academic circles."

"Why is it so all-fired important to have such respect?" he yelled. "Why is there always such a need to have the best of everything? Have you not heard that 'the last shall be first'?"

"That may be fine for getting on and off crowded subways," I replied, "but not for academics."

"Leave me alone, young heathen!" he cried. "Let me wallow in my misery."

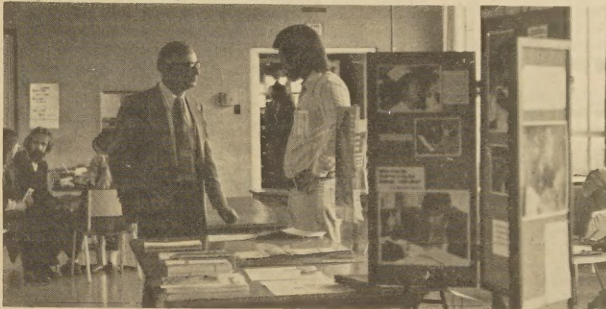
So I left him there, leaning against the fence, sobbing. As I was crossing the railroad tracks on my way to Yoder I heard him cry out mournfully: "My sod, my sod. Why have you forsaken me!"

I have not seen him since.

terms of one year, two years or a one-year commitment with a second year option are available through VS. It is possible to receive college credit while engaged in VS at a considerably reduced tuition rate. Currently, there are 20-25 students from Mennonite colleges who are taking advantage of this program.

The Eastern Board of Missions of the Lancaster Conference also has openings both overseas and in the US under the VS program. Their most urgent need is now for people with training in Bible and

leadership to help with young national churches in East Africa and Central America. The Eastern Board also has a VS program concentrated in the eastern US. While all financing comes from the Lancaster Mennonite Conference, about one-half of the volunteers are from outside of that area. Harold Reed of Eastern Board said that few definite commitments have been received from Goshen students this week, but that a large commitment had not been expected.



J. B. Shenk considers a year's commitment to serve overseas, as he charts with a representative of the Mennonite service agencies.

Photo by Kumio Koike

Dean deals with identity problem in job

Ed. note: This is one in a series of articles written by GC administrative persons especially for the Record.

by Russel A. Liechty, Dean of Students

If a campus visitor were to ask for directions to the student personnel office, I have a hunch that as many as half the GC student body would have difficulty responding knowledgeably. If the inquiry

were for "the dean," the confusion would probably be even greater, since by last count I am aware of at least four deans, if one includes the "associate" category. I am probably happier and more secure in not knowing how students would reply to the question, "Who is the Dean of Students and what kind of person is he?"

As these observations imply, one of the challenges I experience in serving as GC's Dean of Students centers around what one might call an "image problem." Many students have little direct contact with me or the Student Personnel Department for which I am administratively responsible. Almost all students are recipients of some services provided by that department, yet frequently they associate the dean with authority or disciplinary functions. Interestingly enough, some parents also view the dean and his staff as primarily disciplinarians and "standards keepers." Occasionally when parents visit on campus they very cautiously ask me whether I know their student son or daughter. There is an almost audible sigh of relief if I need to say "No, but I hope to get acquainted." In other words, for some, to know the dean is to have been in trouble! It is this same general attitude that sometimes makes me feel like some sort of "judge" or "walking conscience." Have you ever had the feeling that when you join a group there is sudden silence or a judicious change of subject? If you enjoy that kind of attention, perhaps you should consider becoming a dean! Seriously, while there are some remaining vestiges of a negative image surrounding the dean and the Personnel Department, there has been great improvement over the years. The vast majority of our time and energy is spent promoting positive student development programs.

One source of tension which I sometimes feel as a Dean of Students grows out of the

varied role expectations placed upon me. Sometimes these expectations are in direct conflict and impossible to meet. I see myself as basically a student advocate, one who works for, not against, student interests and welfare. At the same time, I sense a strong mandate to faithfully represent other campus and off-campus groups (faculty, parents, alumni, the Mennonite Church) in various decision-making situations. This stance inevitably leads to a certain amount of conflict. I, along with other members of the Personnel staff, must learn how to handle such conflict without violating the rights of anyone. Students and our off-campus "publics" need to be brought into meaningful dialogue. I believe that through the rational processes of discussion and mutual exploration of issues, we could resolve our differences acceptably. Recently students have expressed strong interest in such dialogue. This might provide a welcome release from that "caught in the middle" feeling we so often experience. Sometimes it seems that as we attempt to be advocates for both on and off-campus groups, we succeed in satisfying neither.

Although I have commented primarily on the challenging and sometimes frustrating aspects of my work, there is more to "deaning" at GC than this. If not, how could I have endured the past 23 years?! My deepest personal rewards come from feeling that my efforts may have helped some students in their movement toward responsible maturity during their years at GC. I have made friends (and perhaps some enemies) during my years of service. Students have taught me many things which I could have learned in no other way than through constant association with young people. To the many students I have known, I offer my sincere gratitude.

en! Our love should not
t words and talk; it must be true love,
which shows itself in action.

This Week on WGCS

Friday, 6:30 p.m. Joyful Noise with host Julie King
Saturday, 6:30 p.m. Campus Forum with host Roy Umbie
Sunday, 6:30 p.m. Highlights — a selected chapel or convocation from the past week
Monday, 6:30 p.m. Celebration with host Galen Kauffman
Tuesday, 6:30 p.m. Sacred Heart — "A Missionary On Horseback" Bicentennial Special
Wednesday, 6:30 p.m. Auditorium Organ — works by Sowerby and Kemner
Thursday, 4:30 p.m. SANE Views the World

New ISC lounge lends "international flavor"

The Miller-Kratz Public Lounge has recently been turned into an "international gathering place" by the Goshen College International Students' Club.

Lesley Shaw, the president of ISC, explains the purpose of this new facility as one of giving the campus a more "international flavor." The room will be decorated with posters, books and records from students' home countries. Various films and slides will be shown occasionally, and games will be provided whenever available.

"We want to play a bigger part in the Goshen community," says Lesley. "The lounge will be open to all the college students. We want to integrate American students as well as our fellow international students into our activities. Also we want to know more about other things, not only America, but also, say, India or Korea."

Winfield Wright, a senior from Jamaica, says, "I want everyone to feel welcome. It's simply a 'drop-in' center. We hope we can make some practical contribution to the college community."

continued from p. 2

the part and could have learned immensely from it."

Although Barber was planned as a student production from the beginning, Goshen College has had the reputation of choosing its productions not by how they will serve students, but by how they will look in the public relations trophy case. In 1968 Jack Dueck, professor of English, claimed that "large places like Notre Dame would find it fantastic that Goshen College dares and successfully performs The Magic Flute."

A successful production such as Fiddler can be a financial boon to the college as well. Doyle Preheim estimated that profits from Fiddler poured \$4,000 into college coffers. He characterized Fiddler as "just right for us," and sell-out crowds on three successive nights applauded the match.

But finding a successor to Fiddler has not been easy. For one thing, the music faculty are leery of being able to match Fiddler's success with another Broadway musical.

A rock musical, such as Godspell, also has been considered. Doyle Preheim has "nothing against that style," but he says he has no experience either in performing or in directing such a production and would feel "uncomfortable" doing it.

Rita Kennel, however, is ready for "something different."

The voice and violin major thinks a production like Godspell would be "a really good choice" and a "good change from all the classical music" for the orchestra, too. But she also notes that an opera costs less than a musical to produce because royalties to shows still running on Broadway exceed those of operas.

In 1971, though, about 100 GC students directed and produced West Side Story on their own. It wasn't the box office success Fiddler was, and tended like a "tired nag... to lean against the rail," said Professor John Fisher. But West Side Story, even without faculty coaching, showed what students and "a bit of rhythmic Latin heat can do," according to Fisher.

So is opera at GC promotion or practice? Maybe it can be both. Earl Gray may get plenty of practice making candy houses, at any rate, in the production of Hansel and Gretel.

The committee responsible for selecting the opera and its performers includes Lon Sherer, Doyle Preheim, Marles Preheim, Kay Montgomery, and Roy Umbie.

The committee will post Monday who they have chosen to dress up in March as the Witch, as Hansel, as Gretel, as the Sandman, as the Dewman, and as Broommaker Peter and his wife Gertrude.

Gunden attends conference

by Lynda Hollinger

Last weekend GC Physical Education prof Dr. Ruth Gunden, traveled to Chicago to attend an NAGWS conference. The NAGWS (National Association for Girls and Women in Sport) is a non-profit, educational organization that believes that "opportunities for instruction and participation in sports appropriate to her skill level should be included in the experience of every girl." It is a branch of the American Alliance for Health, Physical Education, and Recreation.

Formulating guiding principles as well as publishing and interpreting rules for teachers, coaches, and female athletes are two important functions of the NAGWS. The guides are pocket-sized handbooks containing essays on athletic philosophy, newly-initiated systems, how to teach various skills; plus visual aids, umpiring techniques and signals, explanations of experimental rules, and, most important, the official rules and their interpretations. There is a guide published for each sport, including such exotics as fencing, racquetball, and orienteering.

Gunden is the Guide Co-ordinator of the NAGWS. In this position she is responsible to oversee and work with the chairpersons who write the sports guides. Gunden must write letters and make numerous phone calls prodding delinquent committees into action so that the guides are published on schedule. She serves as the link between the committees and the

AAHPER publishing house in Washington.

This is the final year of a three-year term as guide co-ordinator for Gunden. She first entered the association as a member of the basketball rules committee on which she served four years. Then in 1969-71 she was selected to be chairperson of the basketball rules committee. From there she was elected associate guide co-ordinator by the membership at the national convention until she assumed her present position.

Dr. Gunden is an alumnus of GC. After graduation with an elementary education degree she taught third grade at Chamberlain on the north side of Goshen. She found her work there with slow learners challenging but, when GC contacted her about an opening in the women's

Phys. Ed. department, Gunden went to the University of Iowa for her Master's in Phys. Ed. Upon completion of that degree she taught at GC, later returning to Iowa for her Ph.D.

When questioned on her favorite sport, Gunden replies that at the present she likes playing tennis most, though basketball has always been her first love.

Due to being born after a string of five athletic brothers Gunden has always been active in sports. Her brothers were baseball pitchers and little Ruth had the honor of catching for them. They would stuff her glove with sponges but that did not prevent her hand from turning black-and-blue. They also had to prop her up against a tree to keep her from being knocked down by the velocity of their pitches!



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Nursing students assist with childbirth

by Dave Graybill

The call can come at any hour of the day or night. The message may be received in class, in the snack shop, or in a darkened dorm hallway. It's time.

"Anticipation is keeping me waiting," sings pop artist Carly Simon. Each trimester twenty-four student nurses learn to identify with that feeling, as they wait to play a part in one of the most intimate experiences of life — the birth of a child.

It's all part of a five-year old program, nursing professor Mervin Helmuth explains. In cooperation with High Park Physicians, the Goshen College Nursing Department sponsors the special Follow-Through Family Experience, in which all student nurses here participate at one time or another.

Students are paired with mothers-to-be who volunteer for the program, and are with the father and mother at all pre-natal check-ups during the last month of pregnancy, at a home visit, and through labor until the moment of birth. After the child is born, students make another home visit, attend a doctor's check-up of the baby at age four to six weeks, and accompany the mother at her check-up six weeks after delivery.

"We try to give students a view of more than the mother's three-day hospital stay," says Helmuth, who is heading the program this fall. He believes the Follow-Through Family Experience gives students a good overview of the whole pregnancy and birth experience.

The program operates on the basis of a four-year contract between the student, the mother, High Park Physicians, and the GC Nursing Department.

(Confidentiality is guaranteed in the contract. For this reason, neither mothers nor students could be identified in this article.)

Student and mother first meet at High Park Clinic, at a pre-natal check-up. Before the meeting, there is generally some nervousness on both sides.

"Neither of you has a choice in who you get," notes a student nurse whom we will call Ellen.

While an attempt is made to match students and mothers on the basis of compatibility, "that is kind of tough," Helmuth admits, particularly in the fall before nursing pros have learned to know their students well.

"There was an anxiety for both of us (at first)," recalls "Sue," another nursing student. "(But) I was relieved after seeing her and talking with her. I think (the mother) was just as relieved as I was," she adds.

At the first visit, the student just observes. If there is a second visit, assuming the mother does not deliver early, the student assists in the examination, weighing the mother and measuring the fetus, for example.

The home visit comes soon after the first check-up. This provides opportunity for interaction between the parents and student nurse. It is also a chance for parents to ask questions about the experience to come.

This is a very good learning process for all parties, Helmuth believes. Almost all mothers in the program are in their first pregnancy, and will sometimes have many questions to ask. If, as is frequently the case, the student does not know the answer to a question, he or she has to find out and tell the parents.

Fathers have questions too.

"Men used to pace up and down in the waiting room with a pack of cigars," says Sue. "Now they are dealing with the idea of going into the delivery room. This is one thing the father (in my case) was really concerned about. He wasn't sure he could take it." She adds, "(It) was sort of interesting to try to tell him what it was like when I hadn't experienced it myself."

After the home visit come weekly check-ups at the clinic — and the waiting. This can last a long time. "It is not uncommon for due dates to be off by two weeks either way," Helmuth says. Some are off by a month.

Spirits of energy are a common symptom for mothers-to-be at this stage, says Sue. "They are coming near their due date and they clean the house one day, pack their bag, sit down and say, 'O.K., I'm ready to go,' and (the baby) doesn't come."

"A lot of this anticipation," Sue continues, "is extended to the nursing student." Because they are on call for labor and delivery, "we leave notes all around saying where we are going, and we try to cut down on our flitting-around so we can be reached."

"I always had to go someplace where there was a phone," Ellen recalls. "I was afraid to go out to eat, didn't want to go to church, or anything . . . I was afraid I would miss it."

When labor does come it is "a pretty tense time," says Sue. "It is pretty personal. You can sense that when you are a part of it."

"It is a real different situation than sitting around in somebody's living room, talking and laughing with them," Ellen agrees. "You have to build a close relationship with someone to be able to share that kind of experience."

In the delivery room, students are present mainly for support and to take care of comfort measures for the mother. They are not responsible for giving medication or for any part of the actual delivery.

But observation is interesting. "Right after the delivery we see the bonding process between the mother, the father, and the child," Sue says. "Sometimes the

continued to p. 4



Photo by Deb Hostetler

GC student nurses Becky Rice (left) and Sharon Landes (right) discuss a patient's progress with an LPN at Goshen General Hospital.

Blood to flow Wednesday

The annual Red Cross Blood Drive will be held next Wednesday, November 17, between 10:00 a.m. and 4:00 p.m. Donors will be giving blood in the Church Fellowship Rooms on campus.

Anyone between the ages of 18 and 65 (females must weigh over 110 pounds, males, 135) is eligible to donate blood, after qualifying with restrictions concerning medication, immunizations, physical health, etc. Restrictions are posted on the Westlawn and Union bulletin boards.

A sign-up sheet is posted on the Union bulletin board. Donors should select a specific time slot by signing one's name in one of the 15-minute slots. A time should be chosen when one has an hour of free time.

Report to the Fellowship Rooms in the Church-Chapel at the chosen time on November 17. Donors should not skip meals on that day.

The quota aimed for at Goshen College has been exceeded in the past two years by 20-30 units.

Student photos can be cheaper

by Russ Buschert

Perhaps you were a bit hesitant about buying your class pictures when you saw the prices, and you probably even economized a bit by deciding that your aunts and uncles didn't really all need 8 x 10 color mugshots, and that the 5 x 7s would do just fine. But you went ahead and placed an order anyway, murmuring something about inflation that leaves nothing untouched.

If you were smart, you politely told them (Sudlow Photography) and their pictures that you could live without each other. If you were smarter still, you went and dug out that slide of yourself that

everyone compliments you on, or finished off a roll of film in your camera with some shots of yourself. Then, choosing the best one, you sent it in to one of the many color processing companies (found in any photo magazine).

Instead of paying \$19.50 to Sudlow, (that price not even including a frame), you got beautiful (assuming you are) 8 x 10s for \$2-3.00. For a 5 x 7 the price would be about \$1.00 vs. \$14.50. Wallet sized prints are approximately 35c each.

Of course, if you were extremely smart, you decided that pictures were graven images and did none of the above.

Marathon begins tonight

The yearly B.S.U. volleyball marathon will begin tonight. This year's donations will go to the Admissions Office in order to establish a minority recruitment program.

Pledges are still being accepted by B.S.U. members who

will be playing in the 24-hour marathon game. The playing will take place from 10:00 p.m. tonight to 10:00 p.m. November 13, in the Union gymnasium. B.S.U. teams will be playing other students, faculty, and staff of the college.



Photo by Maple Leaf

B.S.U. members in the 1975 marathon — Dan Barber, Martha Neal, Deb Blackwell, Mohammed Agane and Arvis Dawson.

Newsshorts

Chorale to give program

The Goshen College Chorale will present an evening of music Friday evening, November 19 at 7:30 p.m.

Doyle Preheim will lead the chorale in a program of sacred music, featuring a "double-chorus" effect with music from the chapel balcony, and a contemporary piece by Poulenc entitled "The Gloria."

Students plan day of fasting

Campus ministries and Peace Society will promote a day of fasting next Thursday, November 18th, to focus attention on hunger with particular emphasis on poverty and hunger in America. A committee is preparing a chapel for Thursday morning and a discussion meeting for that evening. A 1968 film called "Hunger in America" will be shown in conjunction with the day's activities. For each person who fasts the

whole day SAGA will refund 82 cents up to a limit of two hundred and fifty dollars. Julie Wagner says that members of the committee are seeking ways to discreetly direct any money received to local needs. People included in the committee are Sandra Mangus, Julie Wagner, Helen Stark and Sheryl Burkhalter.

Education grads place well

Seventy-nine percent of Goshen's 1975-76 education graduates are placed in full-time positions this fall.

According to J.B. Shenk, director of career service, the national average of first-year teacher placement is 53 percent. This is the seventh year that GC graduates' placement has been higher than the national average. Ninety-four percent of elementary school teaching candidates and 68 percent of the secondary candidates from GC have secured classroom positions.

Shenk believes that "a large number of our graduates find jobs because the values and competence represented by the average GC graduate is appreciated by employers."



Student quality, quantity

The crisis that faces Goshen College as an institution is of enormous concern to all the people who are in any way responsible for the school's future. Nate Stoltzfus' article in this issue outlines the nature of that crisis and sets forth a number of suggestions for dealing with the matter of declining Mennonite enrollment at GC.

The question of whether the drop in Mennonite enrollment is indeed a "problem," I would answer in the affirmative. An institution founded on the principles of one denomination must realistically be concerned when there seems to be a loss of response to the institution by the people that it was intended to serve.

One possible solution to why the drop has occurred was suggested by a member of the Board of Overseers Student Affairs committee, in its recent meeting on campus. He was of the opinion that the decline may actually be evidence of strength within the church—an indication that Mennonite congregations are taking upon themselves more responsibility for preparing their leaders, rather than feeling compelled to send their promising youth to Goshen as if it were the Mecca of Mennonitism.

Another member of the committee insisted that the decline should be accepted, and that undue efforts to raise enrollment would be damaging to the integrity of the school. He believed that financial adjustments could be made so as to make a smaller school feasible. "Is 1200 some sort of magic number?" he asked. "Let's have a school with six hundred, or seven hundred, and make it a good solidified school."

I tend to agree with the committee's assessment that the decline in Mennonite enrollment does not necessarily spell calamity for this institution. An attempt to make the college all things to all people would undermine its heritage.

Openness to members of diverse national and religious backgrounds, as Stoltzfus recommends, is essential in keeping Goshen's creative spirit challenged and alive. A "closed" institution which limited attendance to a tight group of like-minded persons would stagnate very quickly.

But, I want to add one recommendation of my own to the suggestions of Stoltzfus and the committee members. Barron's Profile of American Colleges, in its listing of GC, points out that the school accepts "virtually all received applications." At the risk of sounding elitist, I question the advisability of that course.

Would it at least be beneficial to the cohesiveness of GC, especially at this critical time, to require a little extra effort in entering a school that purports to offer a little something extra? I know from experience how easy it is to enroll at Goshen. Signing the "Standards of our Life Together" is as easy as the rest, especially before living with those standards.

I would recommend that prospective students be required to produce an individual statement of why he or she has chosen Goshen as a college, what hopes the student has for an education here, and what the student feels he or she will offer to the college.

The decision to be at Goshen College should be seriously questioned by the student, with the counsel of persons who know the college by experience.

A student body, no matter what the size, could share a stronger commitment to the meaning of this institution than I believe is currently called for. United and caring students could be a very large plus on the side of the continuing existence of Goshen College.

BJ

Values must remain strong

by Nathan Stoltzfus

"It is clear that if we cannot increase the percentage of Menno-students it will be necessary to compensate with larger numbers of non-Mennonite students by 1980 when demography begins to make its impact," stated Goshen College President J. Lawrence Burkholder in his Annual Report to the GC Board of Overseers and the Mennonite Board of Education last month.

Burkholder was basing his predictions on the fact that the number of Mennonite youths attending college has sagged from a peak of 34 percent in 1968 to 29 percent in 1976 while college attendance at the national level has remained close to 50 percent; and that the percentage of all Mennonite youths in Mennonite colleges has slid gradually from a peak of 21 percent in 1966 to 15 percent in 1976.

"In other words we have four or five years to make or not to make it as a Mennonite institution," Burkholder added in his report.

GC should perpetuate living ties with its Mennonite heritage. An experience of community, a mission of servanthood, conviction regarding peace, and a sense of simplicity are some of the best values Mennonite heritage offers. GC should inculcate these values as a basis for life and human relations. This requires educational methods which model the heritage values being taught.

The historical precedent for these values is clear. An experience of community was of essential importance to early Mennonites. The GC LIFE program (this year inoperative), increased open-door hours, and intentional communities are recent laudable efforts at GC to model the individual-in-community living of GC's heritage. An experience of community could be further instilled by more open, communal and small-group housing.

The individual-in-community living of early Mennonites often meant taking on the role of a servant. SST, the recently developed world service co-major and the Urban Life Center show an effort at GC to review and embody GC's heritage. College credit offered for structured experiential service, in cooperation with civil as well as church service agencies, could further infuse a mission of servanthood at GC.

The sensitivity to fellow-humans and commitment to humane living that community life and servanthood demanded helped to develop a conviction of peace within early Mennonites. Peace Society, the peace co-major and Peace Program Coordinators make distinctive contributions to the

GC community. Training for a peace-making impact on a societal level could better be offered by development of a peace major, with emphasis on peace as basic education, perhaps through studying and working with local street violence or labor relations.

The commitment to peace and humane living of early Mennonites went hand in hand with their simple life style. Their simplicity reflected an informed view of human possibilities; they chose simplicity not because it was the only life style they knew or the first one they stumbled into, but because they thought it the best of many. GC can build such an informed view by continued emphasis on international experiences and forums for grappling with challenging ideas. In addition, more philosophy courses should be offered, and enrollment of students from divergent national and religious backgrounds should be encouraged.

Specific programs and methods are thus important to the maintenance of living ties between GC and its heritage. Simply retaining a majority of Mennonite students and faculty will not ensure GC's grip on Mennonite heritage. And a drop in the percentage of Mennonite students and faculty would not necessarily alter GC's status as a Mennonite college.

And yet, GC administrators, in recent efforts to combat discouraging enrollment trends, are heavily stressing recruitment of Mennonites and relations with Mennonite congregations. This fall they launched a pilot "Christian Education Advocates" program with 32 cooperating congregations.

The "Advocates" program is supposed to extend the educational processes of the home and church into the college, to facilitate a flow of information between congregations and colleges and to ground recruitment in a "process of spiritual discernment," according to a report introducing the program.

Although this program is putting a right emphasis on college-congregation relations, such emphasis is fine only as long as administrators continue to develop and heavily emphasize programs and methods which model the values GC advocates.

But GC must not become an extension of congregational Sunday School in blind service to the Church. Directing and re-directing the Church is also necessary. GC can better give direction by sustaining and emphasizing a broad liberal arts program which models our heritage values than by a commitment to enroll a sizeable majority of a single denomination.

"Little Menno" is timely subject

by Carl Haarer

In the two empires of empiricism which I attended previous to Goshen College I felt no animosity toward time or time-keeping devices in general. Classes began when a great majority of the students arrived and ended when the same majority fell asleep. Therefore, time and I coexisted peacefully, gracefully accepting each other on an equal basis. But here, in Goshen, such is not the case.

Intrinsically attached to the Union is a tower, perhaps thirty cubits high. Inside this tower is a clock; atop the tower is a row of speakers through which the clock raucously roars every quarter of an hour. The clock's voice is so all-encompassing that it fills the entire campus with its vociferous vibrations. It is not unlike Big Ben in commanding reverence although I prefer to call it "Little Menno."

Who among us cannot truthfully state that this tyrannical timekeeper seems to run fast when we would rather it run slow, and slow when we would rather it run fast? How often have we seen students yawning through a boring lecture on a beautiful day, praying to Little Menno to please ring. Rumor has it that a group of subversive Lutherans cause Little Menno to run especially slow when the classes Believer's Church or Biblical Drama are in session, hoping that ordinarily strong Anabaptists will lose their faith through boredom.

But Little Menno is at its worst between classes. During the one

trimester that the noted poetress Yolanda Yoder spend here, she felt the clock's impersonal gears gnaw at her incessantly, demanding that she rush onward to her next class. It was from this experience that she wrote perhaps her greatest poem, a work that scholars never cease to marvel at: To the Toy Missaphen. Note the following stanza:

"But at my back I always hear,
Time's blunt belching hurrying

near;

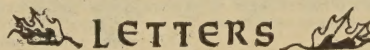
And yonder all before me lie
Deserts of vast redundancy."
However, the Lord did say,
"Pray for those who persecute
you." So each night before I go to bed I say the following prayer:

Now I lay me down to sleep,

I pray the Lord my soul to keep,

And if I'm forced to stay awake,

I pray the Lord that clock to break.



To the Editor:

As one who has helped in the selection of each of the GC operas, I would take issue with the statement in the opera article from last week's Record, that previous productions have been chosen primarily because of their appearance in the public relations "trophy case." Emphatically, this has not been true. The selection process usually begins by examining a work for artistic and educational merit, and then must deal with the question of how 20-year-old voices will respond to the rigors of particular roles. Some voices gain strength and improve greatly in a manageable role; others may be damaged if required to sing a part that is too demanding. Singing a difficult aria over a 70-piece orchestra is a challenge even for a professional soloist. Orchestra parts must be considered, both from the

standpoint of their difficulty and whether they will sustain the interest of the players. If any of the operas have achieved trophy status, it is a tribute to a great deal of work on the part of a great many people.

Only the last two operas have had an admission price. The fee is set in an estimate of what it will take to break even. "Fiddler" made some money (partly paying for the stage curtain), because we underestimated its popularity. The "Don Giovanni" production did not make money.

Sincerely,

Lon Sherer
Professor of Music

Letters to the editor should be submitted by Tuesday noon.

Limit: 300 words.

Signatures required but may be withheld by request.

The Goshen College

record

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Class analyzes Middlebury from five different aspects

by Joe Springer

Howard Kauffman's Rural and Developmental Sociology class has been working on a sociological analysis of nearby Middlebury. The purpose of this study is "to provide a laboratory experience in applying the concepts and methods of sociology to the study of an actual rural community and to obtain a 'real life' view of a community as a functioning social system."

In a description of the project, Kauffman states: "The choice of Middlebury is not only because of its proximity to Goshen College, but also because it is an excellent example of a progressive agricultural community that is modernizing as a result of major industrial developments within and outside its borders. It therefore provides an example not only of a stable rural community structure, but also provides insights into the dynamics of changing social institutions and their accompanying patterns of life."

The sixteen members of the class formed into five smaller groups, each of which is studying a different aspect of the community: Ecology of the Community; Economic Institutions; Political, Health, and Welfare Institutions; Educational and Religious Institutions; and Voluntary Associations. Information is gathered from U.S. Census Reports, other published information, and interviews with Middlebury citizens. The class also made an all-day field trip to the community in mid-October and received a general introduction to life in Middlebury from various town leaders.

The factors being studied by the group concentrating on the sociological ecology of the community are the origin, settlement patterns, population growth patterns, and community boundaries. The group also looks at ties to other communities, neighborhood groups, and detailed population characteristics.

The focal points for the second group, examining economic institutions, are the agricultural base of the community and the growth and problems of industries. To understand the agricultural base; the number, size, and ownership of farms; types of farm enterprises; cooperation and mutual aid practices; and farm organizations are being determined. On the business side of things, number and types of

retailing establishments and professional services; employment and job opportunities; and sources, turnover, and organization of labor are important elements.

An understanding of political, health, and welfare institutions is gleaned by the third group by answering the questions: What government units exist? How are such units elected and organized? Where do the people obtain health care? What welfare services, both public and private, are available, and how much are they used? Do the citizens have needs which are not met? Police, fire, and utility services and the growth of the community are also being explored.

The fourth group of students are analyzing the educational and religious institutions of the town, which is said to have an unusually high per capita rate of



churches. The location, size, adequacy, and quality of schools, school-community relations, and any special educational problems are being studied. The denominations, membership, and programs of local churches are being inspected, as well as cooperation among churches and the relation of church programs to other community activities.

Different types of clubs, youth organizations, athletic organizations, and community leadership and morale, etc. are being studied by the final group, reporting on voluntary associations. They are also looking at how the community celebrates national holidays and days of local significance, such as the annual Middlebury Merchants' Festival.

At the end of the term the five groups of sociology students will present written reports which will then be compiled. Copies of these reports will be made for the library, members of the class, and interested persons and agencies in the Middlebury community.

Concerning the scope of the study, Kauffman says: "Although the study of the community will be basically descriptive, attention will also be given to analyzing the trends and social changes taking place within the organization and life of the community, and the factors

of forces affecting the observed changes. Community problems will be noted and solutions considered. It is hoped that the findings of the study will have relevance not only for the students in the course but also for those persons concerned with the future development of the Middlebury community."

Play review

Odd Couple stars fulfill promise

by Carla Roth

The directors of *The Odd Couple* promised "good entertainment, a creative cast, excellent acting and an innovative set" in their interview with *Record* last week. These are not easy goals to achieve with Goshen College's limited theatrical resources, but with imagination, hard work and talent, Dave Kortemeier and Claude Diener pulled off a top-rate comedy last Saturday and Sunday nights.

The two stars-directors deserve most of the credit for the successful production. Kor-

temeier's portrayal of the fastidious, emotionally overwrought Felix Unger was undoubtedly the highlight of the show. The power of his performance lay in his skill in body movement and gesture, particularly in his heart-rending facial expressions. Diener's performance as the slovenly divorcé Oscar Madison came a close second. In contrast to Kortemeier, his strength as an actor lay in his line delivery and nuances of speech.

Compared to the leading actors, the supporting cast was generally mediocre. The one better-than-average performance was given by Rohn Thomas, poker player "Speed," whose unfaltering New York accent lent the play a touch of

eastern color. The twittering Pigeon sisters, played by LuAnn Wyse and Deb Detwiler, were cute and coy, if unconvincingly English with their slips from cultured British to cockney to midwest American accents.

The entire cast handled the theater-in-the-round setting well, moving to face all parts of the audience without seeming to be consciously going around in circles.

The stage crew, headed by Ron Metzler, deserves credit for their special lighting and sound effects, particularly the exquisitely timed toilet flushes.

Above all, *The Odd Couple* was "good entertainment" — amusing, relaxing, well-worth the dollar. And at GC in winter, a good laugh is hard to find.

Yoder 413 draws record crowd

by Ryan Ahlgrim

Two years ago, Mark Miller and Brian Roth, then of Yoder 4, invited a large number of visiting female high school students up to their room. That evening there were 17 people in the room — an accomplishment, considering the size of the Yoder domiciles.

The following year, Randy Roth and Ryan Ahlgrim presented a film festival in their room (Yoder 413). This event attracted 18 people into the room — a new college record.

But on September 28 of this year, the Roth-Ahlgrim record was crushed by Don Rohrer and Ben Yoder. "Rip" Rohrer hosted a Pennsylvania Pretzel Party in his room (again Yoder 413) and was successful in accommodating a crowd of 32 people in the room at one time.

It is likely that the Rohrer record will soon be challenged. The Record has learned that at least two dorm-room dwellers are planning to break the new record in the near future.

At the time this picture was taken, there were 26 people in the room. "Rip" "55" Rohrer is sitting dead center.

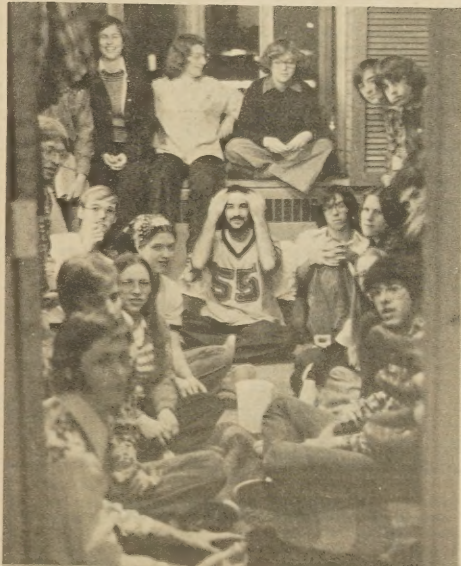


Photo by Deb Hostetler

GC's own "Big Band"

Clemens' Jazz Band debuts tonight

by Dennis Huffman

What has four trumpets, five saxes, four trombones, one tuba, drums, a piano, an electric guitar, an electric bass, and a flute? The Goshen College Jazz Band, and it will be giving its first concert tonight (Friday) at 8:00 p.m. in the Union. There is no admission charge. The band is under the direction of Assistant Professor of Music Phil Clemens, assisted by sophomore H. Brent Weaver.

Clemens is excited about the band, which is the first faculty-directed, regularly-rehearsing and performing jazz band in GC history. The group practices at

12:40 on Mondays and Thursdays, and, "they really work." "There is a good spirit in the group," Clemens elaborated, "It has surpassed my expectations. We have some very good players with experience in other jazz bands, and they are helping the rest of the group."

Clemens is hopeful that the Jazz Band at Goshen will become an ongoing group, giving another expression to music here. This is a trial year, but there is a possibility that eventually jazz band will be offered for credit on the same basis as choir and orchestra.

The band had its beginning during the winter tri of last year, when it played for a Tuesday morning convo in Assembly Hall.

A wide variety of music is played by the band, ranging from Jelly Roll Blues, written by Jelly Roll Morton in 1915, to Three Way Blues by Bill Funk, written in 1976. It is Big Band music, including jazz, jazz rock, blues, and some music with a Latin flavor. Tonight's concert will be an hour of music complementing their brief convo performance this morning.

There are twenty members in the band and the band itself can divide into three groups: the entire band, an ensemble of twelve, and a combo of four members.

Auditions will be held shortly to fill openings in the band caused by the departure of Winter SST-ers.

This Week on WGCS

Friday, 6:30 p.m. Joyful Noise with host Julie King
Saturday, 6:30 p.m. Campus Forum with host Roy Umble
Sunday, 6:30 p.m. Highlights — a selected chapel or convocation from the past week
Monday, 6:30 p.m. Celebration with host Glen Kauffman
Tuesday, 6:30 p.m. Sacred Heart — "Angels of Mercy" with the Rev. Francis J. Parrish
Wednesday, 6:30 p.m. Auditorium Organ — works by Thomson, Vienne and Hindemith
Thursday, 6:30 p.m. SANE Views the World

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GC beats Grace for state title

Photo by John D. Yoder

by Hugh Sommer

The Goshen soccer team handed top-seeded Grace College a disappointing defeat in the District 24 (Indiana) final game on Wednesday. The third-seeded Maple Leafs sent the Lancers into hibernation for the duration of the NAIA tourney, winning 2-1. In what can only make the victory sweeter, the Leafs tipped the table on the same team that had handed them a 5-0 defeat earlier in the season. Goshen again reigns as the Hoosier State Champion, as it has in 3 of the last 5 years.

Wednesday's game was a classic matchup between two diametrically opposing styles of play. Goshen pitted its patience and ball-handling experience against the awesome speed and quick passing of their opponents. Goshen strategists knew precisely what to expect from Grace, having played them earlier in this season, and having sent a scout to their game against Purdue-Calumet in the first round of the playoffs on Monday.

Aided by this knowledge, Dwain Hartzler, Leaf mentor, molded a strategy for the coming encounter. It proved to be the right formula, as the Leafs used their superior ball-handling skills to play a "keep-away"-style game that frustrated their speedy opponents.

Goshen rooters appeared at the match in large numbers, showing up the home-team fans. Also deserving of credit is John Gerber, Goshen's rookie goalie who kept the Leafs in the game during the first half with some timely and brilliant saves.

Goshen left the field at half time with a 1-0 lead on the goal of Paul Sawatsky, youngest of the three brothers from Brazil. Calvin Esh assisted on the play. The Leafs upped their margin to 2-0 in the second half with another assist from Esh, this time to Bob Gingerich, who drilled it into the net. Just as victory seemed certain, Grace scored their only goal with 15 minutes left in the game. The rudely awakened Goshen fans drowned out the short-lived celebration of the Grace fans as they held out in the final minutes

to seal the fate of the Lancers.

On Monday, Goshen had earned the right to play Grace by defeating the St. Francis Cougars in another hard-fought game that saw the explosion of two ill-behaved Cougars. The game went into a double overtime period (teams play for 10 minutes going one direction, then 10 minutes in the other) with the score locked 0-0. In the first 10 minutes, Esh scored off an opposing fullback. Goshen's players proved just as adept in the opposite direction as John Sawatsky assisted to brother Steve, who booted the object of play into the near side of the net. The final score saw Goshen on top 2-0 in a well-officiated game.

The Leafs will travel to the home of the winner of the Spring Arbor (Michigan)-Cedarsville (Ohio) game, to be played tomorrow. The date for Goshen's next game has not yet been finalized, but will be played in the middle of next week. The winner of that game will meet the number one team from Kentucky and Tennessee on Saturday, November 20. The next step will be the NAIA final in Los Angeles.



John Sawatsky advances the ball as Todd Woodworth assists from the outside. Goshen avenged an early season defeat by beating Grace 2-1.

continued from p. 1

nurse on duty will give the baby first to the father . . . then he hands it to the mother. That was really nice."

"Mothers and fathers want to hear that their child is normal," she continues. Mothers look over the baby "completely to make sure everything is there," Ellen adds. The birth of a normal, healthy child is a relief to the parents — and to the student nurse.

After the baby is born, students participate in the care of mother and child until both leave the hospital. Then there is another home visit, check-ups of the baby and mother, and termination of

the student's professional relationship with the family.

"That is sort of hard," Sue says. "We really had a good pretty open relationship."

Is the program a good one? "It depends what you expect (beforehand)," says Sue. But both she and Ellen seem to have positive feelings about it.

Helmuth has no doubts. "Student learning is fantastic," he says, and the presence of a student nurse makes expectant mothers feel better. Finally, there is a public relations plus for G.C. "The program," he says, "has probably done as much as any in improving college-community relations."

Defending volleyball champs prepare for 1976 playoff battle

by Randy Clouse

Almost before it started, the women's volleyball season is rapidly approaching its climax. Today and tomorrow the women will compete in the state small college tournament at Taylor University.

The Leafs enter the playoffs with a 7-5 record, certainly a letdown for last year's state champs. But first-year coach Sue Roth sees several reasons for that record and also reasons why things may be different in the tournament.

Getting used to a new coach and a new system has been a slow process for the team, especially when considering that Roth is the third coach in three years, and that the girls had only two weeks of competition to adjust.

Roth has introduced a new "multiple offense" that is unfamiliar to the players. The key to the system is that a backline player comes forward to act as a setter, thus providing three spikers and opportunities for fakes. The setter must remember

to set all of the spikers or the defense will always know what to expect.

Coach Roth realizes that the new offense has been a source of trouble. But she still believes it to be the best system in the game, and that an adjustment year was necessary before the team would reach its full potential.

Due to the length of the field hockey season and a rescheduling of the playoffs, the team was forced to play its 12-game season in 13 days. There was little time for practice to work on weaknesses.

Twenty-four teams are entered in the tournament. They have been divided into eight groups for round-robin play. The eight survivors will face each other in a single elimination tournament.

Goshen has been paired with Bethel and Huntington, whom they will play today at 11:00 a.m. and 12:15 p.m., respectively. The Leafs defeated both teams during the season.

If victorious, the GC team will play at 1:00 p.m., 6:00 p.m., and 7:15 p.m. on Saturday.



Favored teams in the playoffs besides Goshen include Valparaiso, Taylor, DePauw and Franklin. The Leafs defeated Taylor but lost to Valpo. However, the mistakes made in the Valpo game, as in other losses, were generally brought upon the GC team by itself rather than forced by the other team.

The key to Goshen's success in the tournament will lie in whether the three days of practice since their last game have made up for time lost during the season.

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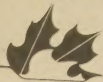
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The Goshen College record

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GC loan repayment good

by Dave Graybill

Goshen College students have a good record of repaying their Federal educational loans, according to Walter Schmucker, director of student finances. Unlike some institutions, GC is not faced with widespread student defaults.

Several types of loans are offered by the Federal government. Federally Insured Student Loans are offered through banks and other lending institutions. Goshen is not directly involved in these loans, and is only required to state that the recipient is in debt a student here.

More related to GC is the National Direct Student Loan

(NDSL) program. NDSL money is lent directly to students by their colleges. Goshen's NDSL fund is revolving meaning that as money is repaid, it is loaned to other students.

In addition to NDSL loans, Goshen lends money under the Federal Nursing Student Loan program.

As of October 14, 413 GC students were receiving a total of \$533,000 under the three programs. The majority of this was NDSL money.

From the beginning of NDSL in 1958 through June 1976, 1,981 Goshen students have received loans under the program. Of the \$2.4 million they have borrowed,

a total of \$870,000 has been repaid. Eight-hundred and sixty-seven persons have repaid all of their loans.

Some of the money borrowed does not need to be repaid. In accordance with past NDSL regulations, 533 students have cancelled all or part of their loans through teaching. In addition, there has been one cancellation through military service, five through death, and two through bankruptcy. A total of \$315,946 has been canceled. (New government money makes up for this "built-in loss factor.")

Of \$1.2 million in outstanding debts, \$49,033 is considered to be past due. All accounts behind 120 days or more are considered delinquent, leaving ninety-three persons, owing \$46,310 in this category.

Goshen's delinquency rate, then, is 3.7 per cent of total principal. Most recent figures (1975-76 school year) available for the NDSL's Midwest Region, which comprises schools in Illinois, Indiana, Michigan, Ohio and Wisconsin, show much higher delinquency rates of approximately 9.6 per cent. National figures were unavailable, but "I do know that this region has tended to be lower than the national average (in delinquencies)," Schmucker says.

With only \$2,620 delinquent out of \$417,000 in total principal, GC also has a low default rate on Federal nursing loans.

How does the college deal with the few who fall behind in repayment? "We have a series of billings," Schmucker says. "We bill students each quarter. Then we make phone calls and send

Continued on p. 7

Newssshorts

Red Cross blood drive yields record

Last Wednesday's Red Cross blood drive yielded a record amount. According to Dwain Hartzler, director of student activities, 279 people came through the line, of which 265 were accepted. The total donation was 80 pints over the 185-pint quota aimed at. Hartzler estimates that 180 of the donors were college-related.

Consumer protection at GC

In recognition of the new stress on "consumer consciousness" here at GC, students are invited to join in an open discussion of how things are handled here at the college. Administrative persons will be present to talk over any dissatisfaction that a student may feel. The meeting will be held in the old seminary library, Monday, November 22, 6:00-7:00 p.m.

Art sale in Union Monday

An exhibit from the Ferdinand Roten Galleries will be on display in the Union lobby Monday, November 22, 11:00 a.m.-7:00 p.m.

Six hundred original prints, along with prints of the works of Goya, Picasso, Renoir and other masters will be displayed and all will be for sale.

The collection includes original etchings, wood cuts and lithographs.

"Visual Poetry" coming soon

The works of artist Erma Martin Yost will be displayed in the Goshen College Art Gallery, November 28-December 19. Ms. Yost will attend an opening reception in the gallery Sunday, November 28, 2:00-4:00 p.m.

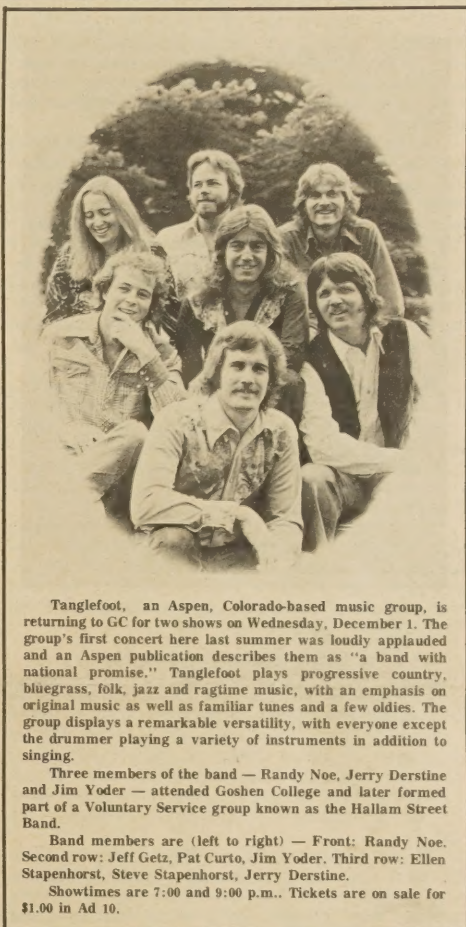
A native of Wakarusa, Indiana, Ms. Yost received her Master of Arts from Madison College in Virginia. She also has attended Eastern Mennonite College and has been an instructor there in painting, design and crafts. Solo exhibitions of the artist's works have been held at Wesley Foundation; Virginia Art Institute; Newberry Farms Art Gallery; and in this past month at the Noho Gallery in New York City.

Ms. Yost's work is described by Noho Gallery as "visual poetry... invested with a deep love for the tactile surface, color and the essence of nature without being literal or obvious in any of these respects." The artist describes herself as a "Romantic Expressionist."

Hours for the Goshen College Art Gallery are: 8:00 a.m.-5:00 p.m. Monday through Saturday, 1:00 p.m.-5:00 p.m. Sunday, and until 10:00 p.m. Tuesday.



Artist Erma Martin Yost, whose works will be displayed in the College Art Gallery November 28-December 19.



Tanglefoot, an Aspen, Colorado-based music group, is returning to GC for two shows on Wednesday, December 1. The group's first concert here last summer was loudly applauded and an Aspen publication describes them as "a band with national promise." Tanglefoot plays progressive country, bluegrass, folk, jazz and ragtime music, with an emphasis on original music as well as familiar tunes and a few oldies. The group displays a remarkable versatility, with everyone except the drummer playing a variety of instruments in addition to singing.

Three members of the band — Randy Noe, Jerry Derstine and Jim Yoder — attended Goshen College and later formed part of a Voluntary Service group known as the Hallam Street Band.

Band members are (left to right) — Front: Randy Noe. Second row: Jeff Getz, Pat Curto, Jim Yoder. Third row: Ellen Stapenhorst, Steve Stapenhorst, Jerry Derstine.

Showtimes are 7:00 and 9:00 p.m.. Tickets are on sale for \$1.00 in Ad 10.

Library faces space shortage

by Carla Roth

The Good Library, like academic libraries across the country, faces an impending space shortage if action is not soon taken to reduce the number of books on the shelves or increase the available shelf space. The library now has 95,000 volumes, with a capacity for 105,000 — a leeway that could easily be filled within 2-3 years. (Currently, the library catalogues about 3,500 additions a year.)

A recent memo from the Curriculum and Instruction Committee, which is studying the problem, to the faculty listed several possible solutions. One would be to increase the floor space available by moving other functions (such as faculty offices, the faculty lounge and the art gallery) out of the library, but at present there are not other places suitable to house them on campus.

Another option is to move some of the overflow to a storage collection, but this also raises the problem of accommodation. Also, the work involved in this — selection of storage collection, changing locations on catalogue

cards, and administration of books in another location — makes the cost in time and money high. Both of these first two possibilities would enable the library to keep expanding, but this has a disadvantage in the added administrative costs of keeping up a larger card catalogue and keeping track of a growing book collection.

Yet another suggestion is a return to the practice of keeping departmental libraries, segregating the books by subject. But general feeling is that it may not be in the best interests of the liberal arts atmosphere to have separate undergraduate libraries.

The most practical proposal seems to be that of periodically weeding out unnecessary volumes. The weeding would be done by the various departments in their specific areas. Criteria for the deselection of books would consider check-out use, duplicate copies, books superseded by newer editions and older books of questionable value. There are advantages to weeding outside of creating new space; it is easier to use a collection uncluttered by unused books, it is cheaper than storage, and it involves significant evaluation of the library holdings of each

department, in which students could be profitably included.

Reaction to the weeding proposal varies. Librarian James Clemens reports that some areas, such as history, are very possessive of their books and wish to retain older volumes for their historical value. Other areas, such as science, nursing, and education, in which new ideas come along rapidly, are less reluctant to part with unused or outdated volumes.

Clemens urges that the emphasis be put on the use rather than the size of the library. Given the limited amount of space available, he questions the need to retain older volumes that are no longer functional, that no longer meet the instructional needs of students and faculty. He also points out that greater use could be made of the inter-library loan system, reducing the need for Goshen to keep seldom-used books always on hand.

John Lapp, chairperson of the Curriculum and Instruction Committee, says that the college is not yet facing an emergency situation. The committee hopes that their memo will stimulate discussion on the issue and they are waiting for ideas to come back before deciding on any definite action.



Acceptable boundaries difficult to define fairly

Although the letters discussing *The Odd Couple* may not seem to directly concern the *Record*, the whole question of student control, guidelines and even censorship is one that continually haunts all of us involved in the school's field of public communication.

The newspaper staff runs head-on each year into the same quandary that Dave and Claude are victims of now. No one likes the idea of establishing rules that a publication - production - broadcast must follow, but there is much righteous indignation when the communicators step over what someone assumes are the acceptable boundaries of the "best well-rounded education."

Obviously, the problem lies in the universality of those boundaries. The concepts of "redeeming value" and "entertainment" vary widely between Claude, Dave, Maynard Good, myself and every other individual connected with this college. And why shouldn't they? We may all share certain basic beliefs, but we've all grown through greatly differing lives and experiences, and for all to have emerged with identical biases and ideas of what is acceptable would be absolutely bizarre. The most basic beliefs are re-interpreted countless times through countless experiences.

Should we make a concerted effort at observing any inflexible boundaries so as to never offend those who have adopted those boundaries as their own? I don't think so. The frustration of communicators who have come under criticism can be borne, and if they are not embittered by the test they may grow and be strengthened in it.

The freedom to object, to criticize, to be outraged is to be protected. It must be protected. So likewise must that freedom of the student to inspire criticism be protected. I cannot believe that the interchange between critic and communicator is unhealthy. The silence of the communicator would certainly be.

This Saturday will open the basketball season. In conversation with a friend in the snack shop, he asked (rhetorically, I sure don't know the answer) why we don't sing the Alma Mater at basketball games anymore. "I think it's a real shame," he said. "I have heard people say that they've gotten chills up and down their spines listening to that four-part harmony in the gym."

Everyone knows that the National Anthem is impossible to sing, but not so the Alma Mater. So here's a plug for gooseflesh and the reinstating of a nice tradition. Why not print the lyrics on the basketball program so we can get those thrills running through this season?

BJ

Profs study "Mennonite reality"

by Bob Beeson

Kingdom, Cross, and Community, a book edited by J. R. Burkholder, GC professor of religion, and Calvin Redekop, dean of Tabor College, will be published in three weeks by Herald Press. The book, J. R. Burkholder says, "will present a collection of essays on Mennonite reality."

Among the scholars who contributed the seventeen essays that comprise the complete text are J. Lawrence Burkholder, J. R. Burkholder, C. Norman Kraus, John A. Lapp, and Theron Schlabach, all professors at GC. The book follows the German "festschrift" tradition; a collection of writings in honor of a distinguished scholar. The honored scholar in Kingdom, Cross, and Community is the well-known Guy F. Hershberger, whose eightieth birthday the book commemorates.

The editors of this book recognized the wide range of Hershberger's work and selected topics and writers that would reflect the varied aspects of his activities.

The collection is an effort, as stated in the preface, "to assess achievements, identify problems, and project directions for the community of faith with which Hershberger has been identified, namely, the Christian traditions that lay claim to the sixteenth-century Anabaptist heritage."

Kingdom, Cross, and Community is comparable in purpose to *The Recovery of the Anabaptist Vision*, which was a festschrift in honor of Harold S. Bender, published in 1957. This new book seeks to shed new light on the theological, ethical, and moral topics contained in the work dedicated to Bender.

Guy F. Hershberger was born in 1896, into an Amish-Mennonite farm family in Iowa. Hershberger attended Hesston College in the early twenties and later became a professor of history at GC. While at the college, he participated strongly in both academic and spiritual concerns. He now lives in retirement in Arizona. Robert S. Kreider's chapter in the book describes more fully Hershberger's personal history.

Although his sojourn from a rural, agricultural lifestyle to the college campus is not a dissimilar phenomenon from that of numerous other professors, his

contributions to the Mennonite community were unique. His writings, such as *War, Peace, and Nonresistance*, were open for counsel and criticism. As Kreider states, "No book of his is etched in stone as a definitive statement."

His writings are based firmly in Scripture as is his life. And finally, all his writings are laced with hope and optimism. However, as Kreider comments in the book, "Guy Hershberger's principal legacy may not be his books or the church programs he spawned. It may not be in the definitive systematic statement of his theological position and moral application. His legacy may instead be that of a discernor of the times, a navigator-guide to the critical moral issues."

From this legacy a group of contemporary Mennonite historians, theologians, and sociologists have struggled with a wide spectrum of issues topical to contemporary life.

In the fall of 1974, the idea to create *Kingdom, Cross, and Community* germinated. A committee was formed and by its consensus, Burkholder and Redekop were selected to do the actual editing.

A specialization of labor occurred and Redekop handled the major aspects of planning the text and contacting contributing writers, while Burkholder performed the tasks of assembling the manuscript and proofreading it.

The book is divided into four parts: "Citizen of the Kingdom," "Foundations of the Kingdom and Community," "Kingdom Citizens and the World," and "Expanding the Vision of the Kingdom."

"Citizen of the Kingdom" contains an essay by Theron Schlabach, professor of history, which is a comprehensive look at forty years of the way in which the Mennonite Church dealt with social issues, with Hershberger as a central actor in that history.

Part II, which contains six of the seventeen essays, focuses primarily upon the community aspect of the Mennonites. Among these is C. Norman Kraus' essay, "Toward a Theology for the Disciple Community," which relates the thesis that Mennonite theology has a distinctive emphasis apart from the fundamentalist-liberal debates of the twentieth century.

Part III examines the tension that results from the Anabaptist call to ethical absolutes on the one hand and the commission of witness on the other. Emma LaRoque, a former GC student, contributes a piece entitled "The Ethnic Church and the Minority." Her perspective as a Canadian Indian who experienced Mennonite missionary activity provides her with interesting viewpoints.

The final part, as stated by Burkholder, "explores the larger reliance of the vision that was basic to the lifetime of Guy F. Hershberger." The entire book suggests directions for the future of the Church.

An overview of "Nonresistance, Nonviolent Resistance, and Power" by J. Lawrence Burkholder provides an example of the book's content.

Burkholder's response to the peace position stated by Hershberger in *War, Peace, and Nonresistance* (which was written during W.W. II) is to question whether, "Hershberger's way of stating the peace position is adequate for our time."

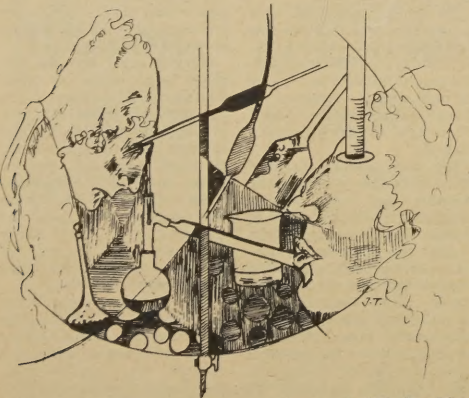
The main point Burkholder seeks to analyze has to do with Hershberger's understanding of nonresistance which was, "one does not resist in any way an enemy or those in power, even for the sake of justice."

Burkholder argues that, "by making such a hard and fast distinction between nonresistance and nonviolent resistance and turning them against each other, Hershberger cuts the theoretical ground out from under those who would participate directly in social action."

This sort of questioning and analysis of Mennonite positions on a number of topics permeate the work. It is relevant to current Mennonite thought.

For those interested in the ideas espoused in *Kingdom, Cross, and Community*, a conference entitled, "The Mennonite Experience in America: A Conference on Research and Further Directions," will be held December 16 and 17, 1976, at GC. A number of the speakers are those who contributed essays to the book. Hershberger will also be honored at the conference that is intended to initiate a project that will deal with the Mennonite experience in North America from a historical vantage point.

Due to Thanksgiving vacation, the *Record* will not be printed next Friday. The next issue will appear December 3.



Graphic by Jimmy Yalim

Frustration in the Chemistry Lab

Chapel embodies Menno Archetypes

by Carl Haarer

It has come to my attention, through careful observation and close study, that the Goshen College Chapel is quite unlike other structures that are built for the same purpose of worshipping and holding potluck suppers. Before I attended the GC church I thought that all churches were good only for sleeping and writing satires. But the minute I stepped into the College Church I realized that I had been wallowing in a puddle of misconceptions, for this church was alive with song! Bouncing off the walls, echoing through the halls, filling every nook and cranny, lifting the spirits of every granny in every pew was a marvelous Mennonite melody! I was awestruck.

After the service I asked one of the pious parishioners how it was that the singing could fill every inch of the sanctuary. He answered that "Great Acoustics" made the singing so beautiful. Well, I am well-versed in mythology, but I never knew that there was a Christian god named Acoustics similar to Apollo in inducing wonderful sounds. I

continued to question members of the congregation. The answer was always the same: "Good Acoustics makes it possible." A few even said, "Oyer directs us well in our efforts." I'm afraid that this contrived polytheism was a bit too much for my monotheistic mind to endure. I endeavored to search out a more rational explanation for the good singing.

The enthusiasm of the congregation had to be cited as a prime reason. For they all sang fluently, without restraint. The song leader herself was very vivacious and carried a tune well. Her cheerful countenance could bring forth pleasant tones even from a Methodist. But enthusiasm was not the only answer; for I had seen congregations that were more enthusiastic that sang, quite frankly, like dalmations.

After much independent study I discovered the reason. It was the dome! Sounds flew off of that thing quicker than words fly out of a politician. These industrious people had inadvertently built a miniature Metropolis!

Of course I conjectured some time about how the domed

structure came about. It could not have been accidental. So I thought about the roofs of other worshipping centers around the world. After going through volumes of books (all of which were entitled *Churches of the World*) I came across a startling realization. The uppermost part of a church more often than not conforms to the design of the headpiece worn by the people in the immediate vicinity. The Chartres Cathedral, with its pointed spirals, is filled with pointy-hatted bishops. The Arabian mosques all have a top similar in design to that of a turban. The pointed steeples of the Baptist churches in southern Mississippi were no doubt patterned after the headgear worn by the Ku Klux Klan. I could go on forever with countless other examples, but I won't. My point should be clear. The domed roof of the Goshen College Church was patterned after two head coverings that are emblematic of the Mennonite tradition: the bonnet and the all too familiar black hat.

This is why we say that an architect has to have a good head on his shoulders.

LETTERS

To the Record,

I approach this letter with reluctance. Five years ago when we were planning for college with our family's first applicant for admission, I wouldn't have dreamed it necessary. Yet as a responsible person I consider writing a necessity because I too have a voice in the policy, administration and the on-going program at GC.

The "entertainment program" that was planned for Freshman and Transfer Parents' Weekend is the point of my concern, and not mine alone. It is also the concern of all those parents who spoke to me of their disappointment in the play, *The Odd Couple*. The play did not embody the ideals that are stated in a letter soon to go out to parents — "Spiritual, intellectual, interpersonal; the best well-rounded education."

I have often read that an actor has to "get into a part" or "Really become the person" that is portrayed. So we can't just wash it away by saying it is only acting. Neither are words only words.

Not only was the profanity offensive, even though some of it may have been cut out, but the general tone of the production offered very little redeeming value — if any. We didn't find the subject entertaining or instructive, even though there were humorous scenes and incidents. We are bombarded by this same thing by TV, newscasts on radio, magazines and every other

publication that comes, and now another bomb. It isn't that we don't know the words, we just choose not to use them. It isn't that we don't know the life, we just choose not to live that way.

I'm not against drama or the department of drama, but the question that looms with the construction of the new Umble Center is, where do we go from here? Drama can be instructive, but we have to realize that it is a tool that we use and not a leviathan that uses us and consumes our lives.

I'd like to ask Claude and Dave and everyone else in drama a question. When you consider the productions of the department, do you have guidelines or are you setting up guidelines? Are these guidelines the kind we can all live with now and in the future and will they take into consideration the motto of GC, Culture for Service?

I don't buy the "slice of life" argument on this issue because farther down the spectrum the pornographer uses the same phrase. I'm saying that drama at GC should be instructive of the ideals that we espouse, it should contribute to the education and culture of the student, present and future. It should prepare them for service in the church and community both in experience and poise. It can be entertaining and most often is and most of us readily pay for entertainment so we would be supportive of you, too. But if I want a slice of Neil Simon I can

go to the library and read his work — if I thought it was worth my time.

Maynard Good

In accordance with Mr. Good's request, Record delivered a copy of his letter to Claude Diener and received the following response. To Maynard and other concerned persons,

I could address myself to each point in Mr. Good's letter, but I have neither the time nor the energy. I will comment briefly in defense of *The Odd Couple*.

Oscar Madison and Felix Unger are real people. They, and many others like them, are an integral part of our world. They have genuine concerns, feelings and emotions. They are human beings like us; needing love and compassion. The important point of the play is that two broken, rejected men can find strength in each other. Oscar and Felix help each other to grow beyond their immediate reality toward healthier self-images.

Even though the two men have faults, they are able to look beyond each other's shortcomings and nurture each other back to personal wholeness.

The lesson to be learned is important. People will always be at odds concerning lifestyles. One man is a cursing slob, the other an over-sanitary worrier. But, like Oscar and Felix, we must move beyond the facade (language, habits etc.) and deal with the inner feelings of our fellow man.

It seems, Mr. Good, that you and others were not able to move beyond the facades of Felix and Oscar. I am disappointed that you found "very little redeeming value" in the play. That leaves both of us at a dead end. I hope we do better next time.

Claude Diener

Dear editor,

I felt fortunate to be on campus Sunday night (November 7) to enjoy the play *The Odd Couple*, and want to express appreciation for the creative production by a competent cast and crew.

I have heard there has been criticism from some of the constituency about the play. I hope it is not directed to the players. It is deserved for whoever had so little foresight as to schedule freshman parents' weekend and that play for the same weekend.

An alumnus

To the editor:

I recently read the minutes of the November 11 meeting of the new Committee on the Mission of the College. Several phrases from the minutes stick in my mind. "Consensus of committee strongly favors retaining Mennonite identity in student body . . .", "Committee agreed that faculty should present Mennonite viewpoint to all students . . .", "Committee expressed itself as strongly opposed to competition for Mennonite students between (the Mennonite Colleges)", and "The committee also reaffirms the basic residential character of the college . . .".

The only hint of disagreement among the members is in the passage " . . . with varied opinion on actual percentages of Mennonite students desired."

It is hard for me to believe that a committee truly reflecting the make-up of the college would reach such consistent agreement on the mission of the College.

The four student members include two graduates of Lancaster Mennonite High School, a Kansas Mennonite and an Illinois Mennonite. In contrast, enrollment figures for last year include 851-414 ratio of Mennonites to non-Mennonites, and a 711-554 figure of out of state to

Indiana students, including over 200 students from Elkhart County alone. Moreover, I believe the numbers of non-Mennonites, Hoosiers and local students are going up.

These figures do not seem to be reflected in committee memberships. But these people are no less important members of the college community.

It seems to me that a committee that does not include a cross section of the college will probably do nothing to reinforce previous attitudes and policies.

The true mission of the college can be determined by no less than a true representation from all components of the college.

Sincerely,
Randall L. Clouse

To the editor,

Your last week's editorial said "signing the Standards of Our Life Together is as easy as the rest (of the enrollment process) especially before living with those standards."

This year, incoming freshmen, "with the counsel of persons who know the college by experience," have expressed a willingness to abide by the Standards by signing a statement of commitment backed by the integrity of their words. The threat to our retaining a Christian quality of community lies not just in the perils of accepting "virtually all received applications." The Christian community is also threatened, perhaps more subtly and with greater potency, by gradual disintegration of commitment to the Standards. There must be a process of keeping up to date with students in their changing attitudes.

Upperclassmen have agreed to live by the Standards, as well. However, some senior and juniors feel that the persons that they were in the winter of their high school senior years have no continuity with the persons that they now are. Those feel that the teenagers they once were have no more right to control their present lives than their parents do anymore.

Although I disagree with that position, because I believe in the continuity of the person and in owning my past actions, I do understand the problem involved in growth over time. To reestablish the integrity of the word, I am in favor of having each student confronted, at the beginning of each trimester during registration, with the requirements that Goshen College asks of those who wish to be members of her community.

Goshen College should be exclusively for those who are interested in experiencing Christian community and in having an educational context in which to explore what it means to follow Jesus Christ. The benefits of the excellence present at Goshen College should not be allowed to be exploited by those persons who wish to use the college solely for their own ends: the convenience of a local college, generous financial scholarships, to please alumni parents, to play sports, lack of acceptance elsewhere, af-

firmative action program, an excellent nursing program, or to act in the Umble Center.

If a student is not willing to live within the guidelines of the Standards, is not willing to be confronted caring about everyday conflicts involved in dorm living, or is not willing to take an active role in confronting such behavior that is inconsistent with the students' stated commitment to the standards, the student should be refused registration for that trimester.

What would happen to our enrollment? Would we lose a third of our student body? We are called to integrity. It is not ours to know the results. Quality?—Yes! Quantity?—Only as the fruits of faithfulness.

Ideally,
Eber Dean Smucker

Dear Newspaper Journalists, and others interested in abolishing capital punishment,

The following is a response to the planned execution of Gary Gilmore, originally scheduled for Monday, November 15, in the state of Utah.

The Goshen College students, faculty and friends would appreciate you doing your best to exercise your positions of educating the reading public about this inhumane act and the other acts soon to follow. There are other states that will soon be following Utah's example unless others like ourselves stand out and act against this cruel and unjust crime.

We would appreciate you letting us know of other information about soon-to-be executed prisoners in other prisons around the country. Specific dates, names and addresses are helpful.

We stand accounted for our action against this idolatrous form of punishment, and wish to be able to witness to this fact, to all people and as often as possible with any medium. We hope that you will be sympathetic toward the cause for the fight for human life and making life for others more human.

Thank you,
Concerned persons of
Goshen College
C-o Jerry Ebner

This letter was sent to the Governor of Utah.

Dear Governor,

Realizing that you have the power to save the lives of those on Death Row and specifically that of Gary Gilmore, we ask you to reconsider this inhumane act, as we feel that all life has hope, including Gary Gilmore's. For the State to decide to take life is idolatry. It is a valid function of the State to save life. Please exercise this power and do not execute.

Thank you,
The letter is signed by 25 members of the Goshen College community.

Letters to the editor should be submitted by Tuesday noon. Limit: 300 words.

Signatures required but may be withheld by request.

Perspective

Knowledge of objectives helps student establish her priorities

by Jo Bontrager

It's a Catch-22 bind. In the bleakness of mid-November, reading days are three weeks away and it's too late to readjust course loads. When end-of-term deadlines begin to gnaw at nerves and daily existence becomes more frenzied than fruitful, a few minutes of reflection can restore a measure of equilibrium to the system.

This week as I compiled my list of "Things To Do," each task eyed me menacingly, then slowly slithered toward me as the paper melted away. Soon I was clutching my throat, struggling for release from the strangling realization that the list seemed to crash the boundaries of time and energy.

Careful reckoning and reflection were definitely in order. I needed a fresh perspective.

"Why am I in college?" I asked myself. "What are my objectives?"

My reasons for being in school have been in flux during the past four years. I have moved from an attitude of wanting to do what was expected of me, to an adoption of my own philosophy of education.

At one point in the process of my formal education I was more willing to sit back, accept my teacher's definitions of what was important, take notes furiously, and give a recap of the material at a moment's notice. I wonder if my teachers were aware of their immense responsibility to such absolute trust.

When I assumed this passive role, I thought I was receiving an education, learning — my grades and continued upward movement through school systems were my witnesses.

I concede that this is a valid aspect of formal education; however, it is but a small part. Education, in a more complete sense, involves training for continuous informal education.

This includes guidance in how to ask questions. It is ironic that in standard evaluation procedures the teacher asks the questions and the student is expected to produce the answers.

The most important element of my own education has been a move from passive observer to active participant. I am the best evaluator of what my long and short-range goals are for vocational and personal development. Persons who have traveled the road before will undoubtedly be able to offer me guidance. But the point is, I can choose to regard formal training as a process outside of myself, or as a process in which I am totally involved.

To be involved means that I can establish my own objectives. What I want to learn is more significant than what somebody else thinks I should learn. Syllabus objectives are subservient to personal objectives. It is important that I exercise the freedom to critique a course in light of my objectives. Syllabi have not been canonized.

To be involved means that I am learning to explore my own questions and assumptions about the world I live in. The desire to learn is a pre-requisite for learning. Outside of that context no amount of formal education will make any sense. My interest in learning is directly related to the degree to which I am allowed and encouraged to invest my own ideas into the course through open discussion with other students and profs.

Through this re-affirmation of my independent personhood, my responsibility to be true to myself in pursuing my goals — not somebody else's — I can renew my perspective. I can identify priorities on a list of "Things To Do," focusing my time and energy toward writing papers and studying theories to fulfill my interests, not someone else's requirements.

Catch-22 can be challenged.

The Goshen College

record

The Goshen College Record, published weekly during the fall and winter trimesters and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The Record is not an official voice of the college. Third-class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Photo by Deb Hostetler

The writing skills of Kay Mumaw, Nancy Ryan, Mohammed Agane and Connie Becker are tested in a GC classroom.

Verbal skill ain't what it was

by Julie King

Pinchpenny Press, the opinion board, the Maple Leaf, the Record and bathroom graffiti all attest to the growing proficiency of student writing skills at Goshen College.

Or do they?

Regardless of appearances, the fact remains that until last year, GC students have been following the nationally recorded twelve-year trend of decline in reading and writing skills, as measured by the Scholastic Aptitude Test (SAT), though consistently scoring above the national average. By early this year the national mean SAT scores had fallen to 434 on the verbal test. The 1975-76 freshman class at GC recorded a mean SAT verbal score of 531.8 for the men and 490.4 for the women.

But "above the national average" does not guarantee that students can spell, punctuate, or write with clarity. This fall, 25 students participated in a Literate Voice written survey, consisting of questions dealing with previous influences on their writing skills. At the end of the survey, each was asked to react to the following statement, taken from Newsweek's article of December 8, 1975, entitled "Why Johnny Can't Write":

"The written language remains the only effective vehicle for transmitting and debating a culture's ideas, values, and goals... The written word is the link between the past and the future."

A few of the class members' unedited responses:

"... a sound definition of writing."

"... now that we have mastered the art of recording, we have a means just as effective."

"There are other means, as any one of the people who use them would say."

"I believe it is the primary and most reliable vehicle but weather it is the only is debatable."

Goshen students have as wide a range of writing skills as opinions on the subject.

The College Entrance Examination Board, (CEE), which is noting this range and decline of writing skills on the national scale through the SAT, is currently attempting to upgrade the test in order to better measure writing skills and to encourage and improve writing skills in students. Two new tests, an objective short-answer Test of Standard Written English and an essay test, will be offered as part of the SAT in December 1977.

Some schools are not waiting for an improved SAT to upgrade student writing levels. Chronicle of Higher Education for October 18, 1976 reports that Yale University has reintroduced "bonehead English" — a freshman composition course that it dropped in the late '50s. Johnson State College in Vermont now

requires its students to pass a writing competency test before graduation.

Other schools, such as the University of Wisconsin at Madison, the University of Illinois, the College of Arts and Sciences at the University of Colorado, and Michigan State University are all contemplating similar measures.

Before the introduction of the Humane Studies program, all GC freshmen were required to take eight hours of Composition and World Literature plus two hours of either Speech or Expository Writing.

Orrville Yoder, associate dean at GC, says that we are moving in the right direction with the Humane Studies program in requiring only three hours of Literate Voice.

Yet some faculty have a feeling of uneasiness. As Dean Russ Leichty put it, "we have lost something in the process" now when students need help in writing more than ever.

Sara K. Hartzler, part-time professor of English, points out that from her experience at GC since 1969, students now have about the same ability to compose sentences as they did a few years ago, but have declined in the ability to write units longer than two pages.

GC students are becoming increasingly aware of the problem area of writing skills. Vernon Schertz, in charge of the Learning Resource Center which offers reading and writing aids to students, has noticed an increase in the number of students taking advantage of the Center. Thirty-eight students showed up for one of the latest reading clinics, when ten were expected. Students' attitude is changing. Help in reading and written skills is no longer for "the dummies."

A look at the hypotheses for the decline in national SAT verbal scores can give some insights into the decline of writing skills in general, and at GC in particular. According to the "College Board News" (June 1976), hypotheses include (1) the nature of the population sitting for the test, (2) changes taking place in secondary education, and (3) factors bearing generally on the conditions of society.

"The nature of the population sitting for the test" has direct bearing on GC SAT verbal scores and writing skills. Nearly 70 percent of Goshen students are Mennonite. This does not mean that Mennonites are inherently more verbally oriented than other groups. However, it does imply something about the homes GC students have grown up in.

In the Literate Voice class survey, personal reading consistently ranked as a more profound influence on pre-college writing skills than exposure to media. 64 percent of the participants ranked personal reading above pre-college courses in English and writing,

while 36 percent ranked family influence on study habits and correct grammar patterns as more influential than school courses.

Another reason for writing ability among GC students is what Rich Gerig terms the "self-fulfilling prophecy." He believes the average Mennonite considers Goshen College to be the "tough one," academically, in comparison to other Mennonite institutes of higher education. Therefore, only above average students will tend to enroll.

"Changes taking place in secondary education" certainly influence Goshen students.

Orrville Yoder sees the shift primarily as a move from focusing on the academic to an emphasis on vocational training. He points out that we need the best of both, that there should be a balance between the two, that we shouldn't concentrate on one at the expense of the other.

Thomas Thorson, defeated Republican candidate for Congress from Indiana's Third District, said in October 20 convocation that the major influence on the degeneration of our educational system has been the attitude of the federal government. In attempting to provide a common level of education for all, according to Thorson, the government has succeeded in lowering standards, in "taking the cream out and homogenizing the rest."

Socially, however, many GC students have grown up generally protected from many of these "factors," through a combination of home, community, church and school influence.

What should Goshen College be doing about the erosion of writing skills? Yoder sees the need for more counseling of incoming students with writing deficiencies and, at the same time, more challenging courses for highly articulate students.

Schertz would like to see the Learning Resource Center better publicized and expanded. He would have a full-time staff person in the area.

Yoder and Hartzler agree that the basis of teaching is in meeting the student where he/she is and going on from there. This may mean going back to basic grammar and construction rules, though this becomes frustrating to profs who would rather spend time concentrating on other areas.

Students themselves can respond if they sense a need for improved writing skills by taking advantage of the Learning Resource Center and profs who are willing to give extra help.

Students can put pressure on the administration for an increase in "in-class" help.

Students can express this need in the Record, on the opinion board, or in memos to the dean. Perhaps these very acts may serve as writing aids in themselves.

SST-ers send in



SST-ers get acquainted with the country and culture of Haiti. Unit there this trimester, led by Mr. and Mrs. Chet Peachey, are Aschliman, Lydia Doremus, Becky Garber, Pam Hoffman, Mary Gregory Long, Eric Metzler, Ann Meyer, Renita Miller, Jeri Mowery Owens, Lyn Schlabbach and Carol Weaver.

Are Larry, Hank and Bob representative?

Female role m

by Beth Gerig

"We've come a long way," says Olive Wyse, professor of home economics, vocation audience. She was referring to women at Goshen who have come to college and still have much to go.

When Wyse started GC in 1926, only six women were on the faculty. In 50 years, the figure has tripled to 57 men and 57 women, which is a fine until you realize that the female faculty has tripled, from 19 to 57.

This imbalance, which leaves women in the minority, is composed of reverse imbalance in population. There are more male students than female students, and the faculty of 57 men and 57 women provide needed roles for its 668 female students.

"You're not in nursing, what are you?" "Goshen?" That is a question it appears women who pursue



Photo by Deb Hostetler

June Alliman Yoder, counselor in Student Personnel

ages of Haiti



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than home ec, nursing, elementary education and foreign language will find very few, if any, faculty women in their academic departments. Of the college's 24 departments, only four are chaired by women — nursing, home ec, phys ed and foreign language. Female students flock to these areas which have been staked out for years as "acceptable" for women. College women now need a variety of role models encouraging them to extend their talents to a broader range of possibilities. These role models can most effectively be present in the form of more female faculty.

Because women on the faculty are in a minority, it is hard for them to be well represented on faculty committees. An example is the new faculty committee formed to study the mission of the college; it consists of two women among thirteen men.

College administrative positions are also held by men. June Alliman Yoder, counselor in the Student Personnel Office, referring to the president,

provost and business manager, asks "Can we expect Larry, Hank and Bob to come up with programs for women?" She adds, "The fact that a fair number of faculty women have sought me out and expressed that they are glad to have a woman in this office says that faculty women have not always been comfortable to share with the all-male ad cabinet."

A few women are filtering into the lower echelons of the administration, such as Alice Roth, who was hired as director of alumni relations this summer.

The hesitation that faculty women have felt in relating to a male administration is naturally intensified on the student level. A female student at GC who is trying to focus on goals and realistically assert herself may also be hesitant to relate to male faculty members, but in departments where female faculty members are not present, the student is left with no option. GC should recognize this counseling problem and try to provide, at least among their counseling staff, adequate

Kumie remembers festival and childhood fright in Japan

by Kumie Koike

I still remember the morning this picture was taken. It was a cold November morning, with soft wintry sun promising a warm afternoon. I was three years old, and was celebrating Ochigomatsuri which is a Japanese festival for children.

Our house was at the outskirts of a small town and the second floor overlooked the flat rice paddies which were then all bare

and brown after the autumn harvest. Beyond the rice field, the top of Mount Fuji could be seen with its cap of snow.

After my mother dressed my sister and I, we all went outside to visit my grandmother, who lived only ten minutes away. I was cheerful and excited, following after my parents hopping and singing, even though my kimono was too tight for much activity. My mother called for me to hurry, and as I looked up I saw the black hole in the

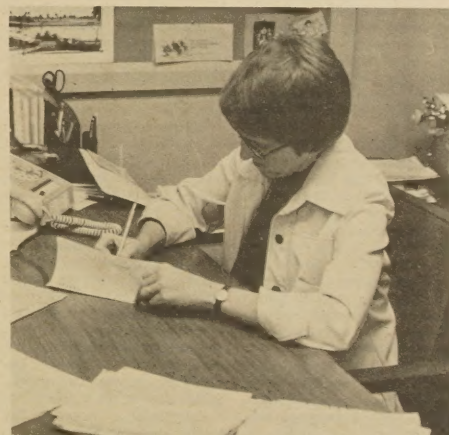
white face again. I was horrified and froze on the spot.

There was a shabby house where the blind old woman lived. I had seen her many times before. Her hair was gray and white, all tangled together, and she had a faded gray kimono wrapped around her shriveled body. She was a masseuse like many of the old blind people in Japan. She walked everywhere bravely, among cars and trucks and people, with her white cane constantly hitting against the gutter of the street. Whenever the tapping sound was heard, the children on the street stopped playing and gazed at the passing woman as if we were spellbound. Sometimes a boy of about ten years was leading her with his hand on her arm. She always had her head tilted to one side with her face slightly upward. She had her mouth half open, and the toothless black hole in the midst of the grayness was the first thing which met my eyes whenever I saw her. I always shut my eyes so I wouldn't see the hole.

As I followed my parents, I was horrified to see the hole again and I was all alone. My sister who was always with me was with my parents, going further and further away. The old woman was sitting in front of her house in the wintry sunshine. I crossed the street and walked on the opposite side from her, my eyes tightly shut and walking as quietly as I could, so that she couldn't know I was there. When I thought I was far enough away, I opened my eyes and glanced back at her. I was terrified again when I saw her face turn towards me and her eyes looking at me. I was sure that she was watching me. The black hole looked as if it was getting bigger and bigger to swallow me up. I started running to my parents, crying, afraid that I wouldn't ever reach them. My mother didn't understand what had happened. I was still crying when we reached my grandmother's house. This picture was taken a couple of hours later, when I was still horrified at the thought of being swallowed by the black hole.



Yukie, age 5, and Kumie Koike, 3, pose for a photograph on the festival of Ochigomatsuri, originally a time when small boys were sent to serve in the Buddhist temples. It is now celebrated as the observance of young children's "growing up" process. The dots on Kumie and Yukie's foreheads symbolize the moles on Buddha's forehead.



Director of Alumni Relations, Alice Roth

Photo by Deb Hostetler

continually into the awareness of others.

The women at GC must decide if they are going to strive to correct this imbalance in faculty and administration. Will the women of this age take the responsibility to build on the foundation started for them by Wyse and her peers?

As Wyse concluded, "All of us have certain gifts and a specific time in history. So I would leave you with the challenge Mordecai left with Esther, 'Who knows but that you have been brought to this kingdom for such a time as this.'"

Where are the daughters of Esther now?

Film preview

Fine acting and Bach's music save Paper Chase from frivolity

by Ryan Ahlgrim

Friday night, at 8:30 in the Union, the GC film series will present *The Paper Chase* (or, reruns from Business Law).

The Paper Chase is about the frustrations, agonies and hysterics of a student trying to make the grade. (Sounds familiar, doesn't it?) The student is David Hart (played by Timothy Bottom) and it is his first year of graduate work at Harvard Law School. The class he's trying to make the grade in is a course on legal contracts taught by a contemptible ogre — Prof. Kingsfield (played by John Houseman).

Hart immediately realizes that Kingsfield's class is going to be tough, and throughout the film he tries to be tougher. Month after month he tortures himself over his homework in order to impress Kingsfield and conquer him. The only pleasure he finds is in Kingsfield's daughter, Susan. But this love affair turns against him as Susan pleads with him to forget the grades, as not worth it.

But Hart cannot be stopped. While he rises in the class, his friends break under the pressure and one attempts suicide. Finally, after a weekend of sweat and tears and cramming, he takes the final exam.

How good is the movie? Not too good. It's drawn out too long, but worse, it doesn't quite make sense. There doesn't seem to be any reason behind Hart's super-ambition to totally drain himself just for a mark on a card. Added to this is the confusion and almost needless love affair with Susan, which only contributes to *The Paper Chase* by giving it a PG rating. The movie tries to be sophisticated and say something significant about the worth of grades, but its lack of solid reason and over-abundance of the frivolous causes it to be unconvincing.

The movie also overdoes it. The scenes of Hart intensely studying seem more like the sufferings of a prisoner at a concentration camp. And Kingsfield is too awful, too unfeeling to be believable.

But the film needs to over-emphasize, as that is the one element that keeps *The Paper Chase* running. For instance, John Houseman, though unbelievably cold as Kingsfield, delivers a powerful and fine performance that can not be forgotten. Actually, all the acting is well done and deserves credit.

The background music by Bach lends the film a bit of class.

The Paper Chase is not the finest, most uplifting film we've had yet, but it isn't quite a waste either. It controls the emotions, and you may even cheer at the last scene.



Shrimpboat is passage to Edisto life

By Dirk Eitzen and Rich Meyer

Edisto Island, home of the Nick Lindsay family, is one of a long string of islands stretching along the Carolina and Georgia coasts. About thirty-five miles southwest of Charleston, Edisto Island is an eight-by-twelve mile delta at the mouth of the Edisto River. For three centuries the population of Edisto Island has been mostly black and mostly poor. (A history of the island is given in Nick Lindsay's *An Oral History of Edisto Island*, Pinchpen Press, 1975.)

During the winter tri '75-'76, Rich Meyer and Dick Eitzen were asked if they would like to spend the fall tri '76-'77 on Edisto Island. Nick Lindsay, then associate professor of English, and his family were going home for a few years. Eitzen and Meyer wrote their own courses for the fall, then went to Edisto Island to take those courses. They have been there since the beginning of August.

The Alda W. is a twenty-nine year old shrimp boat. She should have died long ago, instead she is again having life breathed into her. This time Nick Lindsay is the resuscitator. We're helping.

The Alda W. is tied alongside the Williams, a seventy-foot tugboat sunk at the end of the dock.

I pick my way across the foredeck of the Williams, and balance back the near-submerged port cap-rail. At the end of the dock is a pile of ten-foot boards. They are all around 2" x 3 1/2".

I choose one as close to 3 1/2"

wide as possible. Yesterday I would have chosen the clearest stock, but the table saw motor burned out, and the less ripping the better. I wonder if we are going to get Besler's house. He sounded pretty encouraging on the phone, and said he would call back. I sure hope he lets us rent it. We are just about out of possibilities. Of course, J. G. Murray said he would let us live in his tenant house if we can't find anything else, and there is always Mary Mellichamp's shack. How long have we lived with Lindsays now? Three weeks. It has been terrific, but it will be good to get a place of our own soon.

Balance forward along the Williams' cap-rail with the piece of oak. It digs into my shoulder. Toss it onto the foredeck of the Alda W., climb after it, then take it back to the sawhorses on the afterdeck. Nick is working on the port bulkwarks. He told us what to do, and he doesn't pay any attention to us unless we ask for help. I like that. Like most of the islanders (and everyone knows who the exceptions are), he is conscientious about minding his own business. A young boy wandered into the adult Sunday School class at the Edisto Island Presbyterian Church. The teacher first told him where his class was, then said apologetically, "You tend to your business, you'll do a lot better than I would."

Lay the board heart up on the sawhorses. Round the two top corners with a plane. Edisto Island Presbyterian Church: the white church, the Confederate church. The blacks go to the Edisto United Presbyterian Church, the Yankee church. We want to go to all the island

churches at least once; we have to, for Good Society. But we will wait until we are better known to start visiting churches. Lindsays say we should wait until we are invited to visit. There are plenty of folks to get to know at the white church for now. Quiet J. G. Murray and talkative Marian. Gregarious Reverend Herman J. Womeldorf. Warm Charles and Mary Spencer, she the sister of J. G. The venerable island families are more inter-related than Mennonites at a hymn-sing.

Bevel the ends of the oak at parallel 45 degree angles. All the island's old white families are represented by couples in their fifties or sixties — like they couldn't keep their kids on the island. I guess they probably did not want to. Their kids left to get educations, jobs, to get married and raise families. Maybe some of them will come back to retire, but the island isn't their home like it was their parents'. Meanwhile, the age distribution is unnatural, it looks like the white community is dying out.

Climb overboard with the oak, into the crab boat moored alongside. Put the oak into place, tucking the angled front end in behind the previous piece of fender. Tack it in place temporarily. The island white community may be dying, but the beach, the all-white beach, is booming. There are now fifty families that live there year-round, but they are not islanders. The beach has incorporated itself as Edisto Beach, and seceded from Charleston County. The beach people just whiz down the highway to the beach, and never notice the rest of the island unless there is some kid to hook at.

Get the drill. Careful not to step in the bilge water with the thing,

Provost studies education's adjustment to new demands

by Provost Hank Weaver

One of the duties given the Provost is to "study developments in higher education as Goshen seeks to keep alive to new possibilities."

Currently Goshen College has a "Mission of the College" Committee that is meeting for 2 hours each week to plan for the future. It is asking questions such as: Whom should we serve? What are the goals that the college wishes to achieve? What programs are needed to achieve these goals?

In order to work at these questions faculty and students are looking at the prognostications of the experts or how many students will plan to go to college in the future and what kinds of programs they will need. Here are several trends that are predicted:

It is expected that there will be a decrease in the number of college age people in the 1980's. The percent going to college may remain about the same. Currently about 50 percent of high school graduates go on to college in the United States, but less than 30 percent of Mennonites who complete high school go on to college.

There is an expectation that liberal arts training will increase in popularity. The trends seem to be away from specific training for a particular technical skill. It is expected that the average person will change jobs at least 7 times and careers at least 3 times. The person with a liberal arts degree will clearly have the advantage on the long pull over the person with a limited

technical training in a narrow specialty.

It is predicted that higher education will cover a wider range than in the past. Many older people are already going to colleges and universities both to get additional training in certain specialties and to broaden their backgrounds. Most colleges, including Goshen College, are giving serious thought to more continuing education courses that will be taught in formats more suitable to older scholars than our present schedule allows.

Another distinct movement in colleges is the development of a "consumer consciousness".

More students are demanding that the college or university deliver what they promise in the catalog. Many colleges are seriously asking how they can better serve their students. One of the ways that Goshen College is attempting to answer that question is by a major look by secretaries and administrators at the way we carry out our tasks. We are currently trying to find places where our procedures are more for the benefit of the institution than they are for the student. So far we have had a lecture by a marketing expert from the University of Notre Dame business department, a presentation by Eastern Airlines personnel and a training film on telephone etiquette by the General Telephone Company. Administrators have examined their own activities to try to spot the weak places and on Monday night we are hoping that students will tell us how they feel.

If you can spare an hour between 6:00-7:00 p.m. on Monday evening, November 22, join us in the old seminary library.

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Coaches, players, figures reveal status of Goshen athletics

by Dave Graybill

Goshen College is hardly an athletic superpower. With no athletic scholarships and a total Physical Education budget of \$29,000, excluding salaries, GC is unlikely to go the way of UCLA, Ohio State, and Notre Dame.

But like the Irish, Goshen does have a problem of green. Programs require funds, and funds, unlike desires, are inevitably limited. So where do athletic funds come from, and where do they go?

Financing GC sports

According to Ruth Gunden, head of the Physical Education Department, athletic funds come out of general college funds, and from "some above-budget giving." No admission is charged at any games, so no income is derived from them. After subtracting the \$10,000 in class or instructional expenses, administrative costs, and student labor included in the P.E. budget, spending on athletics this year will total \$19,000, less than one half of one per cent of the \$4 million college budget.

Of these expenditures, \$600 is budgeted for men's and women's intramurals, while the remaining \$18,000 goes to support GC's seven men's and five women's extramural sports. (A wrestling club competes without any college funding.)

There is a wide disparity between spending on men's extramurals and women's extramurals. Men's sports, which involved a total of 120 — some individuals last year, will cost \$13,500, while women's sports, which involved approximately sixty persons, will cost roughly a quarter of that amount, \$3,500. This is despite the addition of a new women's sport this spring, track and field.

Those are the figures. What is the philosophy behind them?

GC's "philosophy of sports"

For first-year soccer coach Dwain Hartzler, the goal of sports should be to reach "optimum levels." This means, he says, "try to do it right, but don't overdo it." That is, strive for a balance between trying to play up to one's potential — playing to win — and enjoying the experience. In the past few years, he says, "I think we've done pretty well at hitting an optimum level."

Sue Roth, also in her first year of coaching here, agrees that such a balance is important. "I like to think anything you do is worth doing well," she says. "You go out and have fun, but you don't want to just horse around. . . . If it's worth doing, let's be serious enough about it that we can really get somewhere with it."

Gunden believes that sports must not be allowed to squeeze out the academic life of athletes. GC's student-athletes "are students first of all," she observes, "and that's the way it should be. Their academic work is important, and they realize that's what they're here for, basically. The sports program is an additional opportunity. Hopefully it's one in which they learn also."

From an athlete's viewpoint, senior Sue Becher indicates that coaches are indeed sympathetic

to players' academic needs. On occasions when she was "really pressured" by upcoming tests, she recalls, coaches were willing to excuse her from practice so she could study.

Unique aspects of sports conduct

It is widely claimed that Goshen conducts sports differently than many other schools. In addition to emphasizing academics over athletics, what are some specific differences? Two policies already mentioned were cited by John Ingold: free admission to games and no athletic scholarships.

According to Ingold, who coaches cross-country and golf, most of the teams Goshen plays offer scholarships. In the Mid-Central Conference, of which GC is a member, only one other school, Marion, does not give them.

Goshen's refusal to charge admission to games, he says, is very rare. "There are only about three schools in the Midwest that don't charge for basketball games," he says.

Ingold, who has been a professor and coach at Goshen for 13 years, supports both policies. Players on scholarships are "semi-professionals," he says. "I prefer not to give athletic scholarships and hire players, but to treat all students alike on the basis of need through the financial aid office."

The admission question, he says, has been studied several times. The most recent study concluded that charging non-students while continuing free admission to students would not bring in any large amount of money.

Aside from that, Ingold feels that when people buy tickets, they feel they "have a right to do certain things at a game — throw paper, yell. If they don't pay to get in, they're more like guests. And there's a little different philosophy there in the kind of crowds you have."

Also, he says, if a team starts losing paying spectators will stop coming much sooner than non-paying ones. "I've seen this at various places," he says. "We don't want to get in that kind of trap where gate receipts or the income from contests dictates your philosophy." This, says Ingold, is what can happen when loss of fans means loss of money. What does a school do then, he asks, recruit players so the team will win again?

Attitudes of athletes

Most athletes questioned seem happy that GC is not contemplating such a move. Paul Keim, in his fourth year of basketball, finds Goshen's way of sports to his liking.

"When I first came, I had to get used to it," he says. "I kind of resented the downplay (of athletics). But once I got into it I liked the way . . . everyone was there because they wanted to play." Sports at Goshen is "low-key." But GC's competitive success in recent years "just goes to show that you don't have to have scholarships and a big budget to have a good program," he says.

Freshman Jay Hochstetler knows something about scholarships. He turned down a wrestling scholarship from a Kansas community college to attend Goshen.

GC's attitude toward sports is good, says Jay, who runs cross-country. He came to Goshen at

least partly because he "didn't want to be obligated to go out for sports." While there is "a high degree of consciousness for physical fitness," here, winning is not overemphasized, as it sometimes is elsewhere.

Jan Reichenbach, a three-sport athlete, concurs. "I've really changed my opinion (about winning) just in the last year," she says. Whereas for her winning used to be "the most important thing, now I just want to do my best and to have fun doing it." In line with this, she would like to see an expanded intramural program.

Both she and Jeff Martin have some criticisms of the way students view athletes and athletics, but from very different perspectives.

"I find sports here to be very much like high school sports," says Martin, a junior with three years of tennis experience. "Although sports isn't pushed hard by the administration, it is (overemphasized by) the students. The athletes are kind of big names around campus, just like in high school."

Reichenbach's criticism is the opposite. "It really makes me sick when guys are so down on girls who participate in sports," she says. Too often, women athletes are branded as "jocks," she feels.

Support of teams by school

How are teams here supported by students? Both coaches and players seem to think fan support is pretty good.

"There's a lot of support for sports here," says Sue Becher. "There's not as much for women's sports, though."

Are women's sports treated fairly in relation to men's? Despite the financial disparity between men's and women's finances, or in some cases possibly in ignorance of it, all those questioned said yes.

"Things are pretty fair," Becher says.

Sue Roth agrees. "I don't feel as though the women are slighted," she says, citing equal treatment in such matters as use of the gym.

"We feel that we get what we need," says Gunden, addressing the budget disparity. "We don't particularly want to have equal size budgets. . . . We do want appropriate opportunities for women and women's sports." She believes her male colleagues and the administration have been "very open to that."

"Small is beautiful"

What is Goshen's philosophy of athletics? There is not total agreement, but perhaps "small is beautiful" would meet with general approval. All those interviewed expressed concern over the dangers of letting sports become too big in terms of emphasis. A relatively low-budget, low-profile athletic program, they seem to feel, can best serve the needs of Goshen's student-athletes.

If there's any general trend in athletics, observes John Ingold, "there's dissatisfaction with the way super-athletic programs are run. Financial considerations are going to force . . . changes if they don't make them on the basis of principle anyway."

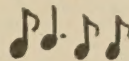
"I think a lot of institutions are going to become more like Goshen," Ingold predicts, but it will take some time.

This Week on WGCS



Since the WGCS staff did not deliver the goods by printing deadline, we are unable to print the radio schedule in the manner to which you have grown accustomed.

We are therefore introducing the "scratch hear" effect — scratch the note below to hear this week's entire program agenda. If you are very lucky, you may hear the voice of Larry Becker whispering the secrets of the schedule that only he knows.



Sutter explores meaning of experiences on walk

by Ruth Sutter

The Continental Walk for Disarmament and Social Justice officially concluded in Washington D.C. a month ago but I find myself continually evaluating my experiences with it. I joined the walk in the August heat in St. Louis, convinced that it functioned as an organizing tool for building grass root support for the necessity of nuclear disarmament and establishment of a more equitable social system within the U.S.

My first day of walking included a walk through the black ghetto and I felt rather inadequate passing out leaflets calling for social justice. We were a basically white group, talking about inequities but aware that at the end of the day we could leave without ever being forced to deal with the problems. In the South, another branch of the walk with primarily black participants moved toward Washington, walking through white communities that resented their presence. The dichotomy of the two receptions remained with me throughout the walk.

Most communities welcomed us. Often my exchanges with others would have no deep political significance. "How far have you walked?" "Aren't you tired?" Despite the insignificance, small bridges of linking person with person encouraged the person to read our literature later, after we walked on. Usually the people that disagreed with us feared the Russians. I doubt whether we convinced many people that our present overkill potential is more dangerous for everyone including U.S. citizens, however I think of hostile people that could eventually agree with me on at least one aspect and the tension of the conversation would disappear.

The walk called for individual integrity and responsibility. Changes occur ultimately on that level. Since this was the emphasis, the grass roots con-

necting the isolated peacenik with the one down the road also made the walk politically effective. The walk provided a catalyst that forced the local people to work together to prepare for the walk. Often they would discover that they really were not as isolated as they had previously thought.

We walked into Washington joined by many people that we had met all across the United States. The numbers did not impress the media nor did we expect them to. The real commitment is not found in a weekend in Washington nor is it found in one spending several months walking to Washington. The commitment to peace is best lived out daily.

Most of the walkers felt they had benefitted more personally from the walk than the walk had from them. I too share that feeling. By leaving Goshen and the Mennonite community I gained a better sense of my own identity. To most of the walkers, Mennonites were a curiosity. Some did not realize that Christians were ever pacifists! I am more appreciative of the Mennonite Church's differences but also more critical of our withdrawing to ourselves.

My experience with the walk concluded with a three-week stay with the Community for Creative Nonviolence in Washington D.C. Again I was in the decaying inner city. (Some of us arrested at the Pentagon the last day of the walk stayed at the CCNV house until the trial when we were given a suspended fine and unsupervised probation for the misdemeanor charges.) I had walked during two seasons, talked to many groups and with a diversity of people and yet I felt the closest to the issues I had walked for when I saw building after building boarded up, the pushers and prostitutes on the street, the unemployed sitting around drinking from brown paper bags, and the bored children. Off in the distance the presidential helicopter flew back and forth and the dome of the Capitol reached toward the sky.

Continued from p. 1

three delinquency billings. If we get to the point where we can't get a response, and there's a pretty good indication that they're just ignoring their indebtedness, then we turn the account over to a collection agency. But we've not done that very often."

Whenever possible, the college likes to work with its debtors in helping them to repay. This assistance ranges from putting students on a slowed-down repayment schedule to helping them find jobs.

Most of those who fall behind are "in genuine hardship circumstances," says J. B. Shenk, who has been working with many of them. "One of the satisfying things," he says, "is that the

number of people who are not responsible is very, very small." Nevertheless, he emphasizes that "good planning is a necessity" in accepting financial aid. Otherwise students may be "flooded" by the size of their financial obligations when they get out of college.

How do Goshen students do on loan repayment? By most accounts, they do pretty well.

"There are a few persons who are not making payments and maybe never will," Schmucker says, "but I think the record is pretty good, really. I think it's perhaps due to our clientele that are not just the run-of-the-mill kind of people that you'd get at a state university, where the default rate would probably be considerably higher."

Spring Arbor shatters soccer team's dreams

by Hugh Sommer

The Cougars of Spring Arbor dealt a fatal blow to Goshen's Rose Bowl hopes last Tuesday, defeating the Leafs 3-2. Leaf soccer players must now set aside visions of Pacific surf in favor of the harsher reality of winter on the banks of the Elkhart river. The close defeat culminated a very successful season for the Leafs, who finished with a 12-4 record.

Spring Arbor became only the second team this year to score more than one goal against the tough Leaf defense. Grace College defeated Goshen early in the season 5-0.



The game was a rough one from the start, with two Cougars receiving yellow cards during the match. Spring Arbor was off to a 3-0 lead before Goshen pulled together and sent the Cougars on the run. But the rally was a case of too little, too late, as Spring Arbor held on to win by a narrow one-goal margin. The home team from Michigan got the upper hand early in the game by virtue of a questionable penalty kick. "They intimidated us, got us down," said Goshen's Cal Esh. Seizing the advantage, Spring Arbor wasted no time in adding two more quick goals at the outset of the second half.

Down 3-0 with about one quarter of the game to go, Goshen realized that they had nothing to lose. Cal Esh scored first. John Sawatsky scored soon after on a penalty kick (unquestionable of course), despite a fantastic dive by the Cougar goalie that almost blocked Sawatsky's well-placed shot. Coming back as they did, the Leafs showed maturity in that they reacted well and with determination not characteristic of earlier games. In the final moments of the game the Leafs clearly had the Cougars backed up against a wall. The Cougars rallied to beat off the Goshen attack, but the Leafs kept coming. However, time ran out on the Goshen team and Spring Arbor will advance to Tennessee.

Four of Goshen's players made their last kicks for the purple and white in the game with Spring Arbor. Retiring from further extracurricular soccer are Steve Sawatsky, Bob Gingerich, Lynn Hostetler and Jerry "Mahoney" Hertzler.

"Gloria" featured

Dr. Doyle Preheim will lead the 65-voice Goshen College Chorale in tonight's 7:30 concert in the church-chapel.

Antiphonal singing will be featured in Mendelssohn's "Holy, Holy, Holy." The "double-chorus" effect will be created as the chorale sings from the chapel balcony.

Modern English anthems composed by Hassler, Praetorius, Vaughn Williams and John Joubert will follow the Mendelssohn work.

Student soloists Joy Martin and Miriam Hostetler, both sopranos, will perform in Poulenc's "Gloria," a contemporary French work inspired by Latin church liturgy. Donna Detweiler will accompany the chorale on piano.

The final selection in the evening's program will be an early American Christmas Triptych by Read, Holden and Law. Familiar carol texts in early American settings involve the organ, chorale and audience singing.

Instrumentalists for the program are Anita Stoltzfus and Louise Ranck, flute; James Gingerich and Reba Smoker, violin; Cheryl Liechty, viola; and John Gingerich and Phil Beachy, cello. Larry Becker will accompany the chorale on the organ.

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Phil Clemens (back to camera) and H. Brent Weaver (saxophone player on far right) led the new GC Jazz Band in concert last Friday night. The performance was well attended and drew an enthusiastic response with an exciting blend of jazz, jazz-rock and blues, played by musicians experimenting with the new band style. The Band promises to be a bright asset to the GC music scene.

Photo by Mike Yoder

Volleyball team to go to regionals

by Randy Clouse

The women's volleyball team met with mixed success in the state small college tournament last weekend. Although they had to settle for a third place finish, they will still compete in the Midwest regional this weekend.

Goshen opened the playoffs by defeating Bethel 15-6, 15-2, and Huntington 15-8, 15-12 in their

round robin pool section.

In single elimination play, the Leafs beat Marion 15-5, 15-3, and then lost to Valparaiso 7-15, 10-15 in a semifinal game. Valpo then defeated Manchester for the state title.

Indiana has two spots reserved in the Midwest tournament. However, Manchester is not a member of the Midwest Association and is ineligible for

play beyond the state level. Therefore, Goshen got the nod as the third place team.

The regional tournament will be held at North Central College, Naperville, Illinois today and tomorrow. Goshen will open the tournament today in a three team round robin. Two teams from each of the pools will then meet in single elimination competition tomorrow.

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Photos by Sheryl Burkhalter

A lifetime spent in India left GC student Sheryl Burkhalter with an unlimited store of memories. These photographs represent a very few of her images of that country.
INSIDE: MORE FROM OTHER LANDS

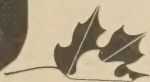


The Goshen College record

December 3, 1976

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Newsshorts

Oliver replaces Dustin

The movie "Oliver!", starring Jack Wild, Mark Lester and Oliver Reed, will be shown in the Union at 8:30 tonight. It replaces the showing of "The Graduate", previously scheduled, on the grounds that the originally planned-for movie was "not in good taste."

\$5000 yearly scholarship

Fifty-three students who will be in their junior year of college next fall are being sought as recipients of the first Harry S. Truman scholarships.

The Truman Foundation will award scholarships in programs leading to careers in government, and will provide a maximum stipend of \$5,000 a year for up to four years of study.

One student will be selected from each of the 50 states, plus one each from the District of Columbia, the Commonwealth of Puerto Rico, and, considered as an entity, Guam, the Virgin Islands, American Samoa and the Trust Territory of the Pacific Islands.

For consideration as a Truman Scholar, a candidate must be nominated by his or her college president by December 15. Candidates should be outstanding students and able to demonstrate a strong commitment to public service. Nominations should be sent to The Harry S. Truman Scholarship Foundation, c/o Doremus & Company, 120 Broadway, New York, N.Y. 10005.

Preheim to lead Choir

Marles Preheim will lead the GC Chamber Choir in its fall concert this Thursday, December 9. The free concert will be held in the Church-Chapel at 8:00 p.m. The public is invited to attend.

Orchestra concert tomorrow

The annual fall concert of the Goshen College Orchestra will be presented tomorrow, December 4, 8:00 p.m. in the Union Auditorium.

The concert will include performances of Prokofiev's "Lieutenant Kije Suite", Tchaikovsky's "Sixth Symphony," and Mozart's "C Minor Piano Concerto" with soloist Kathryn Sherer.

Sixty-three Goshen College students are currently participating in the orchestra. There will be no admission charge for the concert.

"The Messiah" to be sung

"The Messiah" will be sung through by community and college people who enjoy singing Wednesday, December 15, at 7:00 p.m. in the Church-Chapel. All singers are invited to bring scores of the oratorio to the chapel at that time to participate in the singing.

Weekend sports schedule

Weekend sports events will include wrestling, at Grace College, tomorrow morning at 10:00 a.m., and men's basketball here with Huntington. Basketball games will be played at 1:00 and 3:00 p.m. tomorrow afternoon.

Honeytree to play Sunday

Honeytree, musical artist who has worked closely with the Adam's Apple Christian coffeehouse in Fort Wayne, will perform in Assembly hall this Sunday, December 5, 8:00 p.m.

Early influence by the music of Appalachia, and later by Judy Collins, Joan Baez, Dylan and Laura Nyro are all evident in Honeytree's style, while her commitment to Christianity shapes her performance today. Tickets for the concert are 75 cents.



Beechy in Ireland for peace

by Greg Leichty

Professor Allee Beechy has been in Ireland and Northern Ireland this past week, participating in a "Journey for Reconciliation", sponsored by the National Council of Churches of Christ. He is there as a representative of the Mennonite Churches. Ninety other people from the U.S., representing many denominations and peace groups as well as people from other foreign countries, are participating in peace activities in Northern Ireland.

They were invited by Betty Williams and Mairead Corrigan, leaders of the Irish Peace People, which is a bipartisan movement for peace, justice and reconciliation in Northern Ireland of both Protestant and Catholic men and women. This group is

holding their final rally of 1976 on December 4 in the Boyne River Valley, a historic place in the saga of Irish political and religious history.

Beechy saw the initiative as an effort to "identify with and extend spiritual and moral support to the current peace initiatives there. This suggests listening, learning, affirming... a general affirmation of interest in and concern for the efforts to break out of the current violent patterns."

In addition to the Boyne Valley rally, the week has included briefings on the many facets of the complex conflict situation. The group has also met with people of the Irish Peace People's Movement. Beechy will be returning to Goshen Monday by way of Dublin and New York.

Up with people unique

endeavors to release and cultivate the innate confidence and initiative of young people so that they are equipped to tackle many of the great issues and challenges that may face them in the future."

Interested high school students may arrange to spend a year with the group in lieu of regular high school classes. The program is structured so that a diploma will be received. A college-credit program is also being developed.

In August, GC student Kumie Koike spoke with the president of Up with People in the Tucson office. According to Koike, the organization makes a special effort to define itself as an educational program, non-partisan and non-denominational.

Last evening's program was arranged for by Goshen High School and The Goshen News. According to Tom Marquis, associate director of college relations, Goshen College was invited to participate by providing facilities for the performance.

Up with People, the organization which presented a concert on campus last evening, is a school on wheels. It is an educational program that has grown until it now includes nine touring groups of students, ages 17-23.

Up with People is also a company, independent and non-profit, with offices in Tucson, Arizona and in Brussels, Belgium.

The philosophy of education purported by the organization is an effort to complement formal training. It is an innovative approach to education, encouraging and facilitating the learning process in a variety of settings. The groups tour across the U.S. and in other continents. Last year they were invited to Poland.

In reference to its goals, Up with People claims that is "aims to develop in young men and women initiative, integrity, flexibility, decision-making skills and a global perspective. It

Editorial



This is a very self-consciously modest attempt at an "international" issue of *Record*. We've had to neglect many possible sources of articles, simply because there are so many to choose from. The campus community is amazingly well-traveled. Thirty-four bona-fide international students currently study at Goshen, and it is hard to estimate how many of Goshen's American students have at some time lived abroad. Profs' kids have accompanied their parents on sabbaticals and SST years, and Goshen's Junior Year Abroad, college tours in other countries and SST have all given numerous students a taste of life in other countries. The children of missionaries, many of whom are at GC, have often grown up considering another country their own.

This issue is offered in the hopes that more students will become aware of the miniscule "world" inside the confines of Goshen College. It is often too easy to see other students only as existing here, now, at the college to "get their education" and then disappear. The range of experience, customs and beliefs embodied by the GC students is incredibly rich and exciting, if it is explored by others. We can offer each other warm friendships and very valid kinds of education, if we will only take the time and the consideration required to seek each other out.

* * * *

I know it won't do any good at this time, but I at least want to go on record (haha) as objecting to the cancellation of "The Graduate," originally scheduled as tonight's movie on campus. Critical acclaim alone can mislead as to the worth of a movie, but I believe that "Graduate" will go down in history as a modern classic. Stanley Kauffman, writing of the movie for *New Republic*, says, "American films are coming of age of our age. . . It is a milestone in American film history." The *New Yorker* called "Graduate" "a nearly mandatory movie experience. . . 'The Graduate' has been accorded a reception like that of *The Catcher in the Rye*."

Oh, well, Salinger was banned in at least high school classes, too. And "Graduate" was only made in 1968, maybe in another seven years it will be allowed on campus.

Do we have to be so fearful? Does showing a film to a voluntary audience automatically suggest to any reasonable soul the condoning of every value implied in the actions of every character? I don't think so. "The Graduate" does indeed deal with the topic of extramarital sex. On a much deeper level it deals with the topics of the disillusionment of the 60's, the pain and confusion of searching for a place in the world, and others that have made the film strike home to a tremendous number of people since its release. An amusing film about sex does not endure in the way that "The Graduate" has. I believe that the Goshen College student body could have handled it. Are morals considered to be such fragile things that they will fray and disappear upon being exposed to a three-hour film? If this is the case, I think we have more to worry about than a movie.

BJ

Goshen College as a foreign environment

by Carl Haarer

When I think of a foreign culture, I think of the situation in which I currently find myself. I am a student attending a Mennonite college; a world within a world. Although I come from a Mennonite background, I'm just now learning what the Mennonite

tradition is all about. I grew up in Albion, Michigan, where our family regularly attended a Baptist church. We lived there until I was six years old. My memories of the church include standing on the pew while imitating the song leader and being awed by the musical sermons that were filled with crescendos, decrescendos and

many forzandoes.

We then moved to a small town, Dansville, which is twenty-five miles from Lansing and about twenty from the nearest Mennonite. My life in high school was the life of a student politician, trying to stop the Viet Nam War singlehandedly while tearing down the educational system at the same time.

When I began at Goshen I knew nothing of the Mennonite life other than what I had learned from the Brethren Church we had attended and whatever my parents had taught or shown me. So I now observe Goshen College as something of an outsider. Having first-hand experience with other universities, I am impressed with the sense of focus here at Goshen. There is an underlying theme here that seems to say "Through selfless action, one attains fulfillment." The focus is on service to others as part of the body of Christ. Students and faculty seem to have a purpose that transcends

the amassing of facts and figures.

The foreign environment that I find myself in is characterized by a relative lack of pretense. Here at Goshen there is a conscious attempt to see all people as equal before the Lord. Few people seem to have an exaggerated sense of their own importance. To me, that's very refreshing. Every smile I see in this isolated world is a genuine smile, a seed planted in fertile soil. A seed that will germinate here and blossom in the "outside" world.

Perhaps you would get a different, less naive description of the college by someone who has grown up in a more strict Mennonite environment; but what I know is that before I started at Goshen I would have been content playing bongos in a commune somewhere, and now I think maybe I can be a teacher. I hope that by the time I graduate, I will have assimilated into this foreign culture known as Goshen College.

Perspective

Ghana-before, during, after

by Carla Roth

September 3, 1968

Swissair Flight 250 from Geneva circles Accra. Every 359 degrees the plane hits an airpocket and dips. So does my stomach. The woman sitting next to me (my mother) is clutching her blue bag. The man across the aisle (my father, the one who never gets airsick) is persistently pointing out the lights of the city. Two hours later, we land. I disembark onto the concrete of Africa. Humidity engulfs me like a heavy, wet blanket. Two plane-loads of passengers are pressing into the customs area. We spot one chair in the entire building and take turns sitting down. The airport officials are tired, rushed and irritable at 10:00 p.m. We are the last in line. Finally, we make it through the gate and into the waiting arms of our new "mission family", strangers to me. We load our luggage into the dark blue '63 Peugeot. The pavement ends as we turn onto Hearts Lane. It is too dark to see, but the potholes feel at least two feet deep. My little brother asks "Mommy, are we really going to live down this street?" The house has window bars to keep out "tiefs". The faucet says "hot" but the water never warms up. The bed is lumpy and musty smelling; the air is still. They assure me that the geckos on the wall won't bite and the chances of there being a python curled up underneath my bed are slim. I feel foreign. In my 10½ years of existence, life has never looked bleaker.

June 30, 1973

PanAm flight 651 to New York is about to take off from the new Accra International Airport. Grandpa says I look like a pumpkin vine—brock-brimmed straw hat, flowing Ghanaian smock, backpack, flight bag and purse over shoulder, red suitcase in one hand, blue in the other. My friend Fred is leaving on the same plane and we've attracted quite a crowd of non-voyagers. Last call for boarding. I hug Barbara for the fifteenth time and go. The people in the seats next to me (my parents) are silent, still. I point out the light of the city; they get dimmer as we rise and blur through the tears. I join Fred at the back of the plane. We drink

champagne and I pick the cherries out of his fruit cocktail while he flirts with the stewardesses. It is late. We sleep. Dawn breaks over the Statue of Liberty. The customs officials are groggy at 6:00 a.m. No, we aren't importing any dried antelope meat. ("Why I had some folks through here from Africa just last week. . .") Fred goes off in search of his luggage. We never say good-by. Mother and Dad get off the airport bus at the United terminal and leave me on my own to make my way to the helicopter for LaGuardia. The straps of the backpack are cutting into my shoulder. I can't find my American money. I am alone in a country full of strangers. I feel foreign. In my 15½ years of existence, life has never looked bleaker.

December 1, 1976

The *Record* is about to go to press. I sit at my dining room table trying to think of something profound to say about what I learned between the coming and the going. It was a strange sort of life, living in a state of cultural suspension—impossible to exist in one's own little American world, equally so to be totally African. American enough (and therefore rich enough) to belong to the sports club with the lighted tennis courts and the new swimming pool; African enough to go swimming at the water hole and not sponge off with alcohol afterwards (as several of our acquaintances did). Avoiding those "obnoxious Americans" at the embassy all year, until they handed out real hot dogs (flown in from South Africa) with Hunt's ketchup and French's mustard and Rooti root beer on the Fourth of July. Enjoying the freedom to pick and choose between cultures, to create my own.

I start to write down the lessons I learned and scratch out the clichés—about Africa having a culture and a history, about being able to relax in a country where life goes at a slower pace, about malaria being like a gyroscope rotating in your head and dysentery keeping your weight down. The lessons (some by now forgotten) have become an indistinguishable part of me and only the images, the memories remain—the beach, the market, hibiscus, music, dance and sunshine. Maybe 19 is too young to live on memories.

LETTERS

Dear Editor,

The November 19 issue of *Record*—letters page—was a real disappointment. The general theme of several of the letters points to something I hoped the Mennonite Church was moving beyond— isolation from the world. As a local, non-resident, non-Mennonite, Christian student, my experiences with the Mennonite faith as exemplified through faculty and fellow students have thus far been positive. I have felt a respect for and affinity to the Mennonites that were lacking before enrolling here.

Now I read that some Mennonite parents who saw students drawing moral values from the uncloistered world (Neil Simon) wish to clamp down on dramatic freedom on campus. A committee on the Mission of the

College wants to retain a Mennonite identity in the student body. Eber Smucker is concerned that the "Standards" agreement isn't being followed, and is in favor of dropping any students who won't or can't abide by said standards.

Diener's response to the letter against "The Odd Couple" was excellent. I'd like to respond to the other two items.

It seems to me that GC is called to educate, surely, but also to witness to the surrounding communities. Does that mean closing our eyes to all secular works, no matter how moral the tone? Does it mean excluding those who disagree with Mennonite dogma? Or does it demand that this school admit those who apply, and by actions prove the worth of Christianity? I believe the latter. Ideals are necessary,

but remember Christ's response to the woman at the well, and to Zaccheus. He related to them where they were, physically and philosophically. He even included a crooked tax collector in His "in" group of confidantes!

Christ was more open-minded than many Christians have been. I doubt that He'd agree with Smucker's assertion that people are "quality" only if they will uphold GC's "Standards." The quality in people is not something contained in any contract. Isn't that type of judgement arrogant? We'd do better to approach each other in loving humility— as equal children of God.

Sincerely,
Tamra Houser

To the editor:

I have always appreciated the spirit of social awareness and concern for others so successfully taught as part of a fine education at Goshen College, and so successfully lived in the Mennonite experience. But this last week's flap (*Record*, November 19) over the college presentation of "The Odd Couple" shows again how the concern for personal awareness and social development is being hindered by some unnecessary soul-searching.

Must it be necessary to constantly demand a moral "temperature-taking" concerning even the most minor social encounters? (My apologies to the producers). This seemingly never-ending rigidity is now and has in the past created useless, crippling guilt and conflict for those who are joining the outside world. Granted, a Christian life doesn't chase the world and its tastes. But that same life, in order to witness successfully, must be able to function at a useful level and not hide in the corner. Mr. Good, who wrote the original letter criticizing "The Odd Couple," encourages hiding.

Sincerely,
Norah Johnson Wolthus,

The Goshen College

record

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Dean Lapp justifies liberal arts

by Dean John Lapp

(Ed. note: This is one of the series of articles written for the Record by GC administrative persons.)

The numbing and humbling issue that haunts me as one in part responsible for the educational program at Goshen College is whether we are indeed preparing people to live in the 21st century. Not many of us are inclined to be very futuristic. Indeed, keeping up with the present consumes nearly all of our energy and imagination. The plain fact, however, is that if the bombs don't fall, most present day students will be at the peak of their life performance between the years 1995-2015.

Persons who do concern themselves with the future say that we have no reason to expect the pace or impact of technological and social change to be any less during the next twenty years than during the past two decades. These persons also suggest a continuing readjustment to a world more tightly interrelated than ever before, with a continuing shift of political and cultural power from the northern and western to the southern and eastern hemispheres. How do we educate for a "world becoming" now only dimly perceived? How do we prepare people for what the biologist John Platt says must be the goals for the 21st century, if there is to be such — "One family, one planet, one enterprise"? How do we prepare people with power and prestige to

relinquish these peaceably? There is an inevitable corollary for North Americans if they are to be part of the one family.

The answers are not easy or obvious. I am increasingly drawn, however, to the conclusion that the best way to prepare for the future is not primarily in the amassing of information, but in equipping individuals and groups to live through transition with some capacity to choose and determine the future. Paulo Freire, a Brazilian Christian, defines the educated person in his *Education for Critical Consciousness* as one who "has the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality . . . The prerequisite for this task (is) a form of education enabling people to reflect on themselves, their responsibilities, and their role in the new cultural climate."

I would furthermore suggest that a traditional liberal arts education provides exactly those qualities most needed to live and work in the 21st century. Those qualities were and are: the ability to communicate, the capacity for problem solving, an understanding of oneself existentially and historically, and the self-confidence essential for critical reflection and decision-making. All together these qualities, (personal development and career training of the highest order), prepare people to actively participate in public life. None of these qualities could be exclusively identified with any one subject matter. All disciplines could be and have been taught not from point of view of amassing information or professional cer-

tification, but enabling individuals to seriously grapple with the big questions confronting the church, city, nation, and world.

We should not overlook an important weakness in this tradition which suggests to some its irrelevance. Namely, the identification of the liberating arts with the dominant culture and ruling classes. And so alongside the liberal arts tradition a fifth quality is required: a value structure for personal living and public policy. Perhaps as never before, religious and ethical considerations need to intersect with the entire educational endeavor, emphasizing commitments to justice and nonconformity which make possible critical analysis and action.

Max Lerner has recently written that "unless we know the implications of what we know, we don't know much." Understanding implications is particularly relevant for planning the future. This concern is equally applicable to the micro dimensions of small group communication as to the macro considerations of genetic engineering and public policy. Recognizing the implications of what we know has always been an integral concern of liberal education and moral inquiry. The 21st century, if it is to be a reality, will depend on people not only with solid training, but also with commitments to making the future possible.

Perhaps by recognizing that the 21st century is our business, faculty and students can discover a new zest in learning and a fresh excitement for our common pursuit.

Goshen not just local

by Carla Roth

The Goshen in Europe program is a fairly recent one. The program began in 1971-72, although courses had been offered sporadically in Europe before then.

Provost Henry Weaver, who was acting dean at the time the program came into being, cites several reasons for its inception. The primary purpose of Goshen in Europe is to round out the college's international education program, complementing the SST program. While SST gives students experience with third world countries and concerns, the Goshen in Europe program provides a chance to focus on their own roots, which in most cases are in Europe.

Since courses in European universities require more time and an adequate knowledge of a foreign language, it is impractical to put a student in that setting for only three months or less as in SST. So, GC decided to offer its own courses on location, taking advantage of the three week spring terms which offer the chance for short periods of intense study. In past years, courses on a variety of subjects, such as literature, history, and fine arts have been offered in Germany, Denmark, England, Ireland, Switzerland, and France.

The summer courses in Ireland, now a regular feature of Goshen in Europe, began before the program itself did. The first courses, instigated by John Fisher, were offered in the summer of 1971. Those two classes, in literature and history, convinced Fisher that the country was a good learning laboratory for Irish literature, folk culture, and the problems of national identity.

The courses so far offered in Ireland (in the summers of 1971, 1975, and 1976) have all taken place in the western part of the country, but this summer's offerings move to a new location in the east — Glencree Reconciliation Centre — near Dublin.

The language program in Kassel, Germany is another staple of the Goshen in Europe program. Goshen students first went to Germany under the SST program in the summers of 1971 and 1972. Although the SST unit was discontinued, the language institute in Kassel had proved both congenial and thorough, and a smaller group of students has been there every summer since. This is the one Goshen in Europe offering that is taught by national faculty, where students fit into the program of a European institution. Thus a student is always assured of being able to go; there is not the uncertainty of whether the 15-student minimum needed to run most Goshen in Europe courses will be reached.

The program is expanding this summer to include classes in the Middle East and Africa. The African class grows out of the interest Prof. J. Howard Kauffman has had in the continent since the mid-sixties. He first visited Africa during the summer of 1969 with a UCLA seminar for college professors, and has since spent a sabbatical year teaching and travelling in seventeen African countries, collecting data for a book on African kinship and marriage patterns.

Jr. year abroad proves popular

by Joe Springer

Like many other colleges and universities around the country, Goshen College offers the possibility of a year of study abroad. In contrast to SST, this year abroad is usually in a first-world, Western setting. Most students travel to Spain, Germany or France although others have gone over the years to Columbia, Kenya, England, and Japan.

Goshen College sends most of their students through Brethren Colleges Abroad (BCA) which operates continuing programs in Barcelona, Marburg, and Strasbourg. The Council of Mennonite Colleges (CMC) enables other to be admitted to and receive credit for work done at other foreign universities. The difference between the two programs is that BCA has staff members on location and offers intensive language training at the beginning of each year whereas CMC does not. This year for the first time, GC students may also register "in absentia" for programs offered by the Council on International Educational Exchange in Seville (Spain) and Rennes (France). Students who are registered "in absentia" at Goshen retain eligibility for most state and government grants and loans as well as some other types of financial aid.

Although this experience has been known as "Junior Year Abroad," Prof. Gerhard Reimer, International Education Advisor since 1968, points out that technically it is a "year abroad," not always coinciding with the junior year of studies. The programs are not just for language majors; general education being the main goal. Of

the fifty-six students participating in the past nine years only about half have been language majors.

Reimer is "surprised that there are not more students who avail themselves of this opportunity." This year eleven GC students are participating in BCA or CMC programs, a record number but still a small number percentage-wise. Prospects for next year show about the same number of interested persons. The cost of tuition, room and board, and transportation from New York and back for the BCA program in Barcelona (\$4100) is comparable to the cost for two trimesters and two spring terms at Goshen this year (\$3780). Students receive a maximum of 36 hours of credit for the year of study, the average being 32 to 34 hours.

The emphasis, requirements, and opportunities vary according to the location. Strasbourg is very language-oriented, each person working to improve his abilities in French. The type of courses one is allowed to take depends on one's language proficiency. In Marburg, the preliminary language requirements are stiffer but one has a greater choice of courses and participates more in the normal university life. In Spain the emphasis is very definitely on humanities. There are also good opportunities for persons interested in art, and that side of the Barcelona program has lower language requirements.

What are some advantages of the program? Senior Kathy Oyer feels that one who spends an entire year abroad (versus or in addition to fourteen weeks of SST) has a better chance to learn to know the people, customs, and language of a foreign country than those who have only gone on SST. Other students have gone

for the proverbial "break" during the college years. One is not under the same types of pressure that are felt here. Students often use the year to take courses they want to, often not directly related to their majors.

There are some very practical advantages for language majors although, as stressed earlier, the year abroad is not just for such persons. Among other things it automatically fulfills the foreign language practicum which will be required of such majors beginning in 1978. It is also possible for students to take a wider variety of courses toward their degree than is possible at GC. Some students, after returning and counting credits, have decided to take a second major in a foreign language upon realizing the relatively small number of credits needed for completion.

While abroad, students generally live in dorms or boarding houses, most often with native students or students from other foreign countries. Each student is more on his own than on SST. Although there are BCA courses and leaders, students are usually scattered around the university city and each student is pursuing an individual program of courses.

In addition to the above advantages, there is ample freedom to pursue travel interests. BCA students may arrange their own travel if they desire and are partially reimbursed from the total fee which included transportation. Some students have attended Goshen in Europe courses the previous summer and stayed on, while others have spent time travelling after their term of study was over.

For interested students: the application deadline for the 1977-78 term is February 15, 1977.

Archeology major focus of Middle East seminar

by Bob Beeson

The third Goshen College Middle East Bible Seminar will take place May 20 to June 11, 1977. The seminar group leader will be Stanley C. Shenk, Professor of Bible, and the purpose of the trip, according to Shenk, is "to better understand the Bible in terms of geography, history, and archeology."

The Seminar will spend four days in Jordan and fifteen days in Israel. Numerous locations of interest will be visited, however Shenk says, "Jerusalem receives more stress than any other location." Other major locations are Megiddo, Hazar, Dan, and Gezer, all archeological centers of interest.

More familiar Biblical places such as Jerusalem, Bethany, Bethlehem, Jericho, and Beer-sheba are on the agenda. Of special interest to students will be Masada, an ancient fortress where Jewish zealots were attacked by Roman soldiers.

Shenk has previously made six trips to the Middle East, two of these being earlier Seminars in 1972 and 1974.

Last year Shenk and his wife spent a sabbatical leave working and studying in the near East. Three months were spent in Egypt doing a study for MCC about the Coptic Church. The primary purpose of this was to make acquaintances with the leaders of the Coptic Church.

In early November, the Shens traveled to India where Stanley taught Old Testament at the Union Biblical Seminary in Yavatral. This was under the auspices of the Mennonite Board of Missions.

Upon leaving India they visited

briefly in Nepal, Bakrain, Iran, Kuwait, and Jordan. They then spent three months in Israel. This part of their sabbatical included spending three weeks at the Hebrew Union College Archeological Dig, staying at an orthodox kibritz in Galilee, and studying archeology in Jerusalem. This experience coupled with Shenk's prior visits to the area make him a very informed and capable group leader.

Shenk says, "the interest shown for this trip is the best ever this early in the year" and that, "mostly students but also some alumni are expressing a desire to go. The maximum number that will be allowed for the Seminar is 30." A larger academic group than 30 is not efficient for educational purposes abroad.

The cost for those wishing academic credit is \$1,670.00. The cost for those who wish to participate in all the travel and activities of the group, but who do not wish academic credit, is \$1,555.00. These figures include all air fares, hotels, meals, local transportation, and admissions. Whether you wish academic credit or not, a place can be reserved for \$100.00. The check should be made payable to the college and sent to Stanley C. Shenk.

The academic requirements for the course are 750 pages of reading in a selected bibliography, preparation of a response-reaction paper to the readings, and a journal about the Seminar experience.

As do all GC courses abroad, this Middle East Seminar offers all students and alumni a chance to broaden their educational experience.

African music

African sounds nasal, strident to unaccustomed American ear

by Mary Oyer

When speaking of the traditional music of Africa, "African" used as an adjective suggests an unfair degree of generalizing. "Ghanaian" or "Nigerian" would be more precise, and "Ashanti" or "Yoruba" would focus on a specific ethnic group and lead to even more accurate observations. However, I have noticed through listening to traditional music and trying to play it in various areas of Africa that a few characteristics emerge repeatedly throughout the continent.

First, the character of the sound, vocal and instrumental, differs from Western ideals. The Westerner is accustomed to hearing bel canto vocal sounds, and smooth, mellow instrumental tone. By contrast, African sounds seem nasal and strident. The singers use their vocal cords in ways different from Western singers, and materials from which instruments are made also produce unique, "African" sounds. A buzz or rattle, produced in ingenious ways, seems essential to the musical character. If that buzz is not present in the instrument itself, another player provides it on a second instrument.

Secondly, the pitches in African music are unfamiliar to the Western listener. For some strange reason, Western universities expect anyone submitting a dissertation on African music to write the sounds in Western notation, although I find that the pitches do not fit our piano. When we try to notate them, we must force them into our system of relationships, making the African sound a bit "primitive" and out-of-tune. When I try to play the Ugandan one-string fiddle, I must either force the tones to adjust to my hearing or find myself inept.

Finally, the shape of a given piece tends to be flexible. The



Photo by Alice Roth

length of our Western pieces is usually pre-determined, probably because we have a written rather than an oral culture. Our composers write down a piece of music, and our respect for the printed page urges us to follow it explicitly. We do not add a few notes to a stanza of our folk-like forms — the hymn or the ballad. We may vary their performance in many ways, but our expectations for length are Western. These expectations come probably from Grecian ideals — from Aristotle's descriptions of a drama as a living organism in which all parts are necessary to the whole. We expect in music a growth to a climax, as he did in drama, and then a fading to the conclusion.

In contrast, African traditional music is open-ended; it moves forward by brief repeated patterns in a cyclical way. It seems, to Western perception, to negate Aristotle's principle that a drama has a beginning, middle and end. I can never anticipate the ending of an African work. It comes abruptly. My African teachers assure me that I would understand if I knew the language; but there must be some musical explanation for the abruptness as well. All of the accompanied songs that I have learned (from Ghana, Uganda, Liberia and the Gambia) consist of a brief pattern which returns as often as the performer wishes with variation. A good player can improvise on a given pattern for hours at a time.

American jazz idioms and popular music borrow heavily from these African ideals. Many recorded pieces simply fade out after repeating a pattern many times. Blues singers find notes in the cracks between the keys of the piano. Jazz musicians prefer nasal, raucous sounds to sweet, mellow ones. Contemporary "classical music" also seems to be moving toward open-endedness and an expanding tolerance for types of tone and pitch.

But there are still many foreigners in Africa who quickly shut out traditional music as "noise" and seem unable to understand the anxiety they feel with the open-ended forms.

One of the privileges of a technological society is that of rising above one's immediate surroundings. We can hear music from all over the world and extend our concepts of what is beautiful and valuable.



"Unity"

International program

by Beth Johnson

The International Student Program at Goshen College was instituted in 1946, only a year after the end of WW II. Viola Good, adviser to the international students, has worked with the program since its inception. She remembers today, "There were many wounds to be healed. The Mennonite people had their roots in Germany, and their families. Ernest Miller was then president of the Council of Mennonite Colleges, and he began to encourage the colleges to bring European students to their campuses."

Europe was rebuilt after the war, and its educational systems recovered in time. The number of students from European countries dwindled over the years, but began to be replaced by others. "The program simply took off in another direction" explains Miss Good. "The college wanted to encourage worthy students from abroad to come to Goshen, and we began getting recommendations from Mennonite workers in all parts of the world. People who knew Goshen would get to know young people they worked with, and began to set up contacts between the students and us."

After the restoration of European universities, why did Goshen continue its emphasis on the bringing of international students to its Indiana campus? Apparently, the effort to improve relations between the U.S. and Europe had left a lasting impression on the college. Goshen saw an opportunity to, in Miss Good's words, "promote world peace in a unique, very real way, and too, to promote understanding between American students and students from other

countries and cultures." Another objective of the program is to serve the students of developing countries, whose domestic educational resources might still be limited.

A further goal of the International Student Program is to benefit American students studying at Goshen. "A cosmopolitan atmosphere, which is what we strive for, can broaden the American horizon and enrich the American educational experience as well as the education can benefit the student from abroad," continues Miss Good. "I believe that the SST program may have grown in part from the realization of this educational possibility."

The Goshen community, too, can become a part of this educational experience, although the community reaction to the program has not been unmixedly favorable. Miss Good remembers the objections raised by an influential member of the Goshen community when the college accepted its first Japanese student after the war. "There were still bitter feelings, and the college risked losing at least that one person's support over the issue. But Ernest Miller made the decision to bring the student. He was a man of courage and deserves great credit." For the most part, however, community support of the international students has been warm, and has grown over the years. Local sponsors provide financial aid to some of the students, and organizations such as Rotary Club support the program. Local families often volunteer to host students in their homes over holidays and other occasions.

The college has been pleased with general realization of the International Student Program's objectives. Of the 365 students who have come to GC through the program since 1946, the majority have returned to their homelands

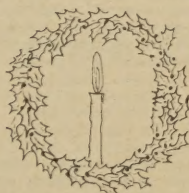
with at least a bachelor's degree and have since made valuable contributions to their own societies. Others have found new lives in the U. S. and have elected to make their careers in this country. Only a few have "dropped out," through the years, disappearing from college view to pursue other opportunities.

"It's very difficult to keep track of our alumni abroad," admits Miss Good. "Addresses change, people fail to respond, and especially in East Africa today, trained people are being sent by their governments to often very out-of-the-way locations." Still, she can point out with pride some of the positions that GC graduates are occupying. Three alumni-professors are currently on the teaching staff at the University in Dar es Salaam, Tanzania, and another at Kenya University. "That's not bad for a little school like Goshen!"

When a student from another country initially inquires about Goshen, he or she is sent a form letter, explaining what kind of school GC is, its calendar, fees and so on. Later, if the applicant can secure a sponsor who will recommend him/her to Goshen, the student is required to demonstrate how much of the college expenses he or she is able to pay. Academic credentials, a personal recommendation and a score of 500 or more on TOEFL (Test of English as a Foreign Language) all must be submitted by the prospective student.

If the student is accepted on academic standards, and is able to pay for transportation and living expenses, the GC administration may grant a full or half-tuition grant. "We try to make sure that living expenses at least can be met," explains Miss Good, "or else there is always the fear of a student getting stranded here without any resources."

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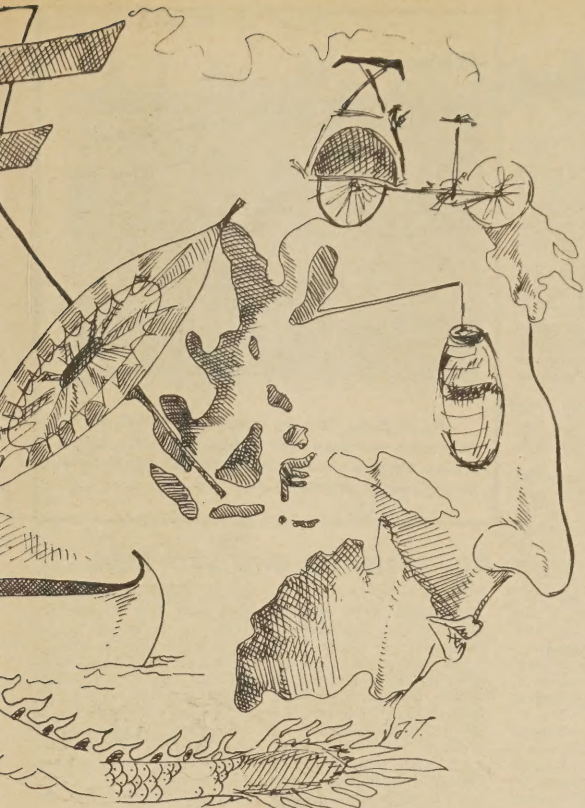
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the international and the American students.
That brings up one objective mentioned before of the International Student Program — that of the reciprocal educational opportunity between the international and American students. Is this goal being achieved as fully as the others? Miss Good does not think so. "The international students and American students do have difficulty in mixing. The problem seems most noticeable in the dining hall segregation." To improve that situation, she believes that interested people from both sides could take more initiative. "An American student recently criticized one of the

Africans on that subject, and the African man replied that 'we feel like guests here, and it is up to you, the hosts, to join us or invite us to join you.' " However, she adds, there is also an obvious difficulty for an American to approach a "clique," especially in the case of several people from the same country staying together and using their own language. Still, she is aware of friendships that have developed among the international and American students, and believes that, although it may take some extra effort on both parts, the rewards of an enriched understanding and education through one another would make that effort worthwhile.

Viola Good was a Goshen College graduate and then Head Resident of Kulp Hall. After receiving her master's degree in personnel from Northwestern University, she became GC's dean of women from 1939-57, working part-time as well with international students.



After returning from a sabbatical through Korea and Japan in 1965, Miss Good left the dean's post and divided her time between the Career

Services office and the international program.
Miss Good then partially retired, keeping the position of International Student's Adviser. After this winter trimester, she plans to retire in Goshen. Although not yet certain of her retirement plans, she expects them to include volunteer work at The Window or Meals on Wheels, and perhaps doing volunteer tutoring in English (Miss Good has taught an American English conversation class for incoming international students each fall trimester.) She may also travel, hoping to visit her brothers and sisters around the country.
Whatever her plans, Miss Good will remain active. She hopes to keep close contact with the college, and especially with "her" international students. "I'm not cutting myself off, I'm just not going to be responsible for them anymore! Now I can stop worrying about problems and just enjoy being friends with them."

Argentina

Terrorist groups struggle

by Dave Brenneman

Dave Brenneman spent seven years in Argentina. He is now a sophomore at GC.

The South American country of Argentina has been in the news in recent years because of the violence characterizing its political scene. The cause of the violence is the power struggle between the terrorist groups of both left and right-wing groups.

The leftists in the country want to create a socialist state with a touch of communism, while the right desires a near-fascist state to be made out of Argentina. Of the two movements, the right seems currently most likely to succeed. The fascist-type group is tied to the military government of President Videla, the Army Chief of Staff. Videla's government closes its eyes when right-wing terrorists act, but pounces on the operations of left-wing commandos.

Two primary leftist groups, the Peoples' Revolutionary Army (E.R.P.) and the Montoneros, were formed in the late sixties. These groups recruited members from middle-class youth who were disillusioned with the state situation of Argentine politics and with their parents' generation, who conformed to the moderate to right-wing government of the military. At first, the leftist's attacks were sporadic, but damaging. As the years went by the attacks became more and more numerous, achieving devastating results on military and police bases.

By 1973, the military government, seeing no alternative, granted national elections and handed power over to civilian rule, thus washing its hands of the violent situation. In 1973 Juan Peron, who had been exiled from Argentina since 1955, returned to take command of the country. The situation remained volatile, and Peron's wife Isabelita, who succeeded him as President after his death, could not bring peace to the country.

By early 1975 the military reluctantly decided to once again intervene and take command of Argentina. Isabelita Peron was passively overthrown. The military immediately declared that is would crack down hard on the terrorists and return Argentina to normalcy. But it was soon evident that their harsh anti-guerrilla measures were ineffective. The leftists attacked even more violently than before, though with less consequence than in earlier years.

Kenya

Kenyan teaches joyfulness

by Jane Jacobs

Jane Jacobs, GC junior, lived for six years with her missionary family in Nairobi, Kenya.

With the memory of Thanksgiving still heavy in my stomach and the anticipation of the Christmas season burning a hole in my bank account, memories of other holidays in other places dominate my thoughts. Flashbacks of the six years that our family spent in Nairobi, Kenya fill my mind. Years of weekend camping trips when we strapped the tent on the car roof and went out into the game parks and bush, years when I learned to love the loneliness of seemingly endless grassy plains, speckled with occasional wildebeests and gazelles, and the solitude of empty moon-lit beaches all reappear in my memory. The list is long, and I have much to be thankful for in my past. Accompanying these memories is the impression of the relationships I have observed and those of which I was a part.

Many of the people I knew, both Kenyan and in the missionary family, had learned from practice how to celebrate Thanksgiving all year round. I vividly remember the hospitality of families we visited on some of our travels. One day, on a farewell tour, we had tea or a meal in six different homes. In their thankfulness for friendships and material goods, the people find fulfillment in giving; and giving the best of themselves and their possessions.

I wish that everyone could know someone like Gladys. She was a Kikuyu woman who worked three or four days a

The element that dragged Argentine politics closer to anarchy was the creation of a third terrorist group, the right-wing Argentine Anti-Communist Alliance. The A.A.A., which is composed of federal police, sees as its mission the elimination of all leftists from Argentina. Because the organization is connected with the government, it suffers no reprisal for its violent operations.

Other factors, besides the ideological ones, contribute to the country's violent state. One of them has been the rise of neo-Nazism among factions of the military. The A.A.A. itself is known for its members who are Hitler fanatics. Recently there has been created a group called the Argentine National Socialist Front, which has proclaimed war against Argentine Jews. Reports of Jews being killed are frequently heard. Thus the element of racism as well as ideology enters into the violence of the situation.

During my seven-year stay in Argentina, from '67-'74, the violence was not as acute as it is now. It was hard for me, as a Christian, to condemn the ideals of the leftists, who were concerned for the plight of the poor. As I sought action for liberating the poor I looked to the Church (in general terms) for its help. But the Church offered me nothing. My energy for action then turned to the socialists, for their ideals not methods. As my thinking and concerns became more and more political I tried to get involved in the political realm of action. But before I got deeply involved in the turmoil, my family returned to the U.S., and aborted my activity.

Although the Church was not particularly involved in politics during my years in South America, recently it has become more outspoken. Since Argentina in 1976 has no legal political parties, the Church lets them function through its institution, as it is the only legal institution still allowed to utter a word of protest to the government. No one knows how long this avenue will remain open. Rumors of persecution against the Church are already spreading, and it is said that fifteen Catholic priests have been murdered. The course of Argentine politics seems headed towards fascism. If the Church takes a courageous stand against this trend, perhaps Argentina will yet be saved. But if the Church becomes silent, and blind to the murder and destruction carried out by both the right and the left, it might well prepare the ground for a second Hitler.

week in our home. Through her, I learned much about life, abundant life, and how to accept and express its gift. Her husband had left her, stranding her with the responsibility of raising their ten children, tending the garden, and finding money for school and other expenses. But, like most Kikuyu women, Gladys was strong and ready to work. How many times have I seen these women, walking, their eyes on the road, bent nearly double under huge loads of "kuni" (firewood) or sacks stuffed with heavy vegetables? Gladys worked endlessly and always with a smile, singing or whistling in joy.

She was the most thankful woman. One morning I walked into the kitchen where she was taking her morning tea. In her clasped hands she held a steaming cup of sweet milky tea and on the counter in front of her lay a thick slab of bread spread with jam. She was praying aloud in Kikuyu. Even when school fees were due and she hadn't the money, she gave thanks. Her assurance was in the fact that "the Lord knows."

Christmas lasted all year too. Many times my family received vegetables from people's gardens or eggs from their chickens. One day, harvesting pumpkins, the children found a huge one with the response "we must give it to the Jacobs!" There was such joy in giving, it had become a natural part of their existence.

Through Gladys and other people like her I learned about deep joy and peace. These are gifts that can be appreciated and intensified only through accepting and giving Christmas and Thanksgiving all year round.

Iran

Khanom-e-Farance, of Hamadan

by Ervin Beck

Professor of English Ervin and Phyllis Beck lived in Teheran, Iran, from 1961-64, during which time they taught at the International Community School sponsored by the Presbyterian Mission.

We first met Khanom-e-Farance in the teacher's room, where we had come for our first lesson in Farsi.

She was a petite, attractive woman of about our age, dressed in a neat beige suit, carrying a leather bag and a dog-eared, mimeographed syllabus from the Iran-American Society.

"Salaam aleikum," our first lesson began. "Hal-e-shoma chetuer e?"

In learning Persian pronunciation we studied her face as well as the syllabus. In place of the brown eyes, olive skin, and oval face typical of classic Persian beauties, hers was more European — despite her origins in Hamadan, the ancient Ecbatana, summer home of Xerxes and Queen Esther. Her eyes were green, her lips, glowing with iridescent lipstick, quivered. Her short-cropped hair was red — colored artificially, we later learned, with the application of henna, which old Persian women used to disguise graying hair but which Khanom-e-Farance used for fun.

She soon told the school compound and the mission station that Phyllis and I were good students of Farsi. Not as good, of course, as Mrs. Busse (who mastered an idiom a day), but we were mastering our basic sentence patterns very well, she told our many mutual friends. We were not dull students, I must admit. But neither were we as good as claimed by Khanom-e-Farance, a mediocre teacher who was being given fewer missionary students all the time and needed therefore to prove her ability in order to hold onto her one means of earning pin money. So, while Mrs. Busse held forth in the teacher's room with

her one idiom a day and her sickening, childish inflections, we bore the burden of excellence thrust upon us by speaking little, but well.

Friends soon told us that Khanom-e-Farance was a childless wife, married to a man fifteen years older than she. Was she a Christian? Well, no one knew for sure, but her family was long associated with the Presbyterian Mission in Hamadan. Like many other Persian Moslems, they showed no interest in the mosque and only enough interest in Christianity to benefit from an association with the Americans.

Khanom-e-Farance had pretensions that separated her from the average Iranian housewife. Her part-time job, her ability to speak English, her familiarity with foreigners made her different. Furthermore, with the money she earned giving language lessons, she indulged her hobby of rooting around in the bazaars and buying antique objects of art — not native Persian metal work of intricate design, but cut and colored glassware from Russia, France, and England. In the course of our language lessons, Khanom-e-Farance would initiate, in English, conversations on this mutual interest, or on what it was like to live in the United States.

After we mastered enough Farsi to go marketing successfully, Phyllis stopped taking lessons, but I continued to take individual lessons from Khanom-e-Farance, sometimes in the teachers' room, sometimes in an empty classroom downstairs, sometimes in our apartment.

One day a change in our schedule required me to cancel a lesson. Since we had no telephones, I had to walk to her home with the message. I followed vague directions through a maze of walled alleys behind the Parliament Building, where I finally found a wall and gate resembling the one that had been described to me.

My knock was answered by a

manservant dressed in a U.S. Army uniform, which startled and puzzled me at first, until I realized that he had only bought it in the black market in the bazaar. He led me through a gloomy, tiled courtyard and past a neglected pool to the main entrance of her home.

First her husband came out — mustached, old, pot-bellied, unsmiling, in his undershirt. Then Khanom-e-Farance peered through the doorway behind him, clutching her soiled, quilted robe and with an uncertain smile on her lips.

"Chash'm! Chash'm!" she replied nervously to my message. And I hurried home through the labyrinth.

Only much later did she tell me that her husband had been checking on us on the sly. Not only did he enquire of mutual acquaintances regarding our conduct on the school compound, but on at least one occasion he also peeked through the small window in the door to the teacher's room while we were alone inside, having a lesson.

"And he saw nothing amiss!" Khanom-e-Farance exclaimed, shaking her head and beaming with amusement.

Our summer duty as managers of a rest house for missionaries in the hills near Hamadan gave me a good excuse to discontinue lessons with her and then resume them in September with a new teacher who put me to work, finally, studying written Farsi.

The last time we saw Khanom-e-Farance was on our final day in Iran, when we met her near the school gate, headed for a lesson with Mrs. Busse. It was a polite, but pleasant encounter. She promised to visit us in the United States and we promised to write. But, of course, she never came and we never wrote.

I still think of her once in a while, though, and I see her, in my mind's eye, holding her antique glassware in her dingy house. And I wonder how her life has changed in the fifteen years since we knew her.

Morocco



Maurita Martin, GC junior, is shown here in 1962 with her grandmother, sister and a street vendor in Port Lyautey, Kenitra, Morocco. Maurita lived in Morocco from 1958-63 while her father was stationed there with the U.S. Navy.

Ag. co-major now available

As a result of Dr. Franklin Bishop's 1975-76 research and teaching at the University of Florida, a co-major in tropical agriculture has been developed between the university and Goshen College.

Students working toward the new co-major, probably majors in biology or natural science, will study in a series of courses here based on his or her long-term career interests. During their years of study, they will enter the University of Florida for twelve weeks as "transient students," taking fifteen hours of work and then receiving a certificate in tropical agriculture.

The co-major student may specialize in either crops or livestock as they study, taking Florida courses in tropical plant pathology, world vegetables, tropical soils, tropical entomology, tropical and sub-tropical fruits, general animal science and ecological systems.

Interest in a tropical agriculture co-major has increased over recent years as

world food shortages have grown more acute. The potential for service represented by the co-major seems, to Bishop, to make it a "natural" for Goshen College students. "We in the church colleges should be doing a very creative and effective job in preparing our young people for service in all of our agencies in the field of tropical agriculture," he says.

Another reason for the development of the co-major is the lack of agricultural specialization at GC in the past. According to Bishop, only a few of the 20-30 freshmen each year who plan to work in the field of agriculture complete their education at Goshen. Most stay only for general education courses and then transfer to schools which place more emphasis on agriculture, or else return to home-farms to work.

Bishop is enthusiastic about the cooperative program with Florida. "The University of Florida is unique because it is situated in the heart of a sub-tropical location . . . Each tropical course provides information for adapting the Florida experience to environmentally similar, but culturally different situations."

Nancy Tielkemeier, a 1976 GC graduate, will be the first Goshen student to enter the University of Florida for the tropical agriculture courses, when she enrolls there this winter trimester.

Prerequisites for the Florida courses include a number of GC science courses, including courses in tropical agriculture taught by Bishop. Students must also have completed their SST requirement or its equivalent.

Switzerland

Post-war Europe tutored U.S. student

by Mary Bender

Mary Bender, professor of French, studied in Europe at the University of Basel, 1947-49.

My study in Switzerland from 1947-49 occurred long ago, and I recognize that American students in Europe today will have quite different experiences, because of the different historical setting. Most students will also not have their parents with them as I did during the first of those two sobering and maturing years.

But the questions asked then remain, though in altered form. Then we asked whether European civilization could survive the shocks of fascism and the recently-ended world war. Now we ask whether it can survive affluence and limitless expansion.

During the first autumn, I often looked from the peaceful seminar rooms of the University of Basel north across the Rhine to wonder what was happening beyond the hills in Germany, where the great drought was producing the hungriest season since the beginning of the war.

One Christmas I took the train over those hills to visit relatives. Part of the trip was in an unheated box car. But the car was luxurious in comparison to those of which it was

reminiscent, in which many of the six million murdered Jews had been taken to their death.

At the end of my cold ride was a seventeenth-century baronial estate that two centuries before had become a typical Mennonite farm, large, the implement and animal buildings and the house forming an almost unbroken rectangle around an immaculate courtyard.

Now the house looked like many a modern, half-destroyed building, the baroque scrollwork on its roof shelled away in the crossfire between Germans and Americans. Its basement had sheltered the wounded from both sides. Now its rooms, in various stages of reconstruction, were filled with homeless people whom the air-raid siren called to meals.

To save fuel, we went to church that Christmas by sleigh, over the bright snow. We slipped into a city that was largely rubble. Heilbronn had been firebombed at Christmas time three years before.

The little congregation met in a barracks-type building half filled with sewing machines, for during the week it served as the MCC sewing center.

I had spent some time at the farm the previous summer, and had become a friend of one of the guests, a young East Prussian pediatrician, Brigitta Ewert had come as a refugee with thousands

of other Mennonites in the great German trek from the now-Communist East. Many had followed the retiring German army, some on foot.

From Brigitta and German students at the University of Basel I learned what it was like to study and even prepare for exams with no food to still hunger pangs. Among the German students I saw unspeakably precious Christmas gifts; books lovingly copied by hand in a country where books had all but disappeared.

On our first trip as a family to Germany, we loaded the car with oranges and books and drove to visit friends. One of them, Gerhard Ritter, a professor at the University of Freiburg, my father had learned to know during his own days of study abroad at Heidelberg. Professor Ritter and five of his student friends from the history department at Heidelberg had almost succeeded in their plot against Hitler. Ritter had been sentenced to hanging with piano wire, but shortly before his execution the American army had bombarded his north German prison and he had escaped, walking on raw feet, penniless, to his home in south Germany. That strong man wept when he saw the books, his first recent history from the non-Nazi world.

The University of Basel taught

me something that I had missed in the round of social events and committees in an American college; that the purpose of the university is a search for truth.

At the Basel MCC center, the nerve center for post-war MCC work, of which Atlee Beechy was director, I learned something in an especially persistent way that I had begun to learn at home and in my home congregation; that to be a Christian means to live in actively self-giving love. Workers came to the center from all over Europe, where many were living evidence that that ideal can be made concrete in the midst of whatever brokenness history may present.

Problems change. After the currency reform in 1948, Germany experienced an amazing economic recovery. Last summer Brigitta was murdered in her office in Munich by a member of the affluent society searching for drugs. But the question remains: How can we build a livable world?

The University of Basel, where Conrad Grebel gained part of a humanistic education strong enough to enable him to help usher in a new age, and the relief center continue to call their double and yet single challenge: to know and to love, to will and to heal amid the glories and the turbulences of whatever part of history is ours now.

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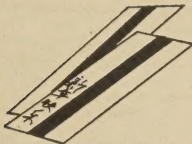
All God's children got holidays

by Kumie Kolke

The people on this earth, regardless of whatever else they may lack, do not lack holidays. As Halloween, Thanksgiving and the Fourth of July add seasonal color to life in the United States, people the world over celebrate on certain days of the year for their own reasons.

Now that the Thanksgiving recess is over, students' minds are already set on Christmas vacation. As Christmas is probably the largest celebration in the U.S., the Chinese New Year's Day is the most important holiday for the people of Taiwan.

Li-Ping Hsu, a sophomore from Taipei, Taiwan, describes how her people celebrate the New Year holiday. The family gathers on New Year's Eve and have supper together. They even share the meal with their dead ancestors by having their pictures on the table, each with a burning candle — flame symbolizing the soul of the deceased relative. The family then sets a miniature dinner before every picture, so that the ancestors can join the festivity. The candles are kept burning throughout the night.



Chinese money envelope

Just imagine all of the good Chinese food we miss, only because we were not born in Taiwan. The Taiwanese make a special food for the holiday which is like a dumpling. Some of the dumplings contain a bit of sugar — which means that the eater will have a sweet year. A coin inside the dumpling foretells a year of wealth; a peanut, health and a long life; and another kind of peanut (for which Li-Ping cannot find an English equivalent) which says that the eater should have a child very soon! Children love the Chinese New Year, because all visitors to their home are required to give them money. Li-Ping regrets that college kids usually don't get any such gifts.

In Haiti, the first of January is the national Independence Day. "It's a lot like the Fourth of July here," explains Kathy Lubin, a freshman from Port-au-Prince. "All the families come together, and we have parades on the street, music and dancing."

The excitement of Independence Day is followed in the second week of February by a carnival called Mardi Gras. People wear bizarre masks of makeup and dresses, and celebrate in cheerful days of carnival.



Chaminuka Day is a holiday in March for the nation of Zimbabwe. One Friday in that month is set aside, and the people remember Chaminuka, who was a Shana seer in the 19th century. Chaminuka foretold the coming of the white people from across the sea, and foretold that they would control Zimbabwe for a time.

No one works on that day. The tribal chiefs give huge feasts to their people and host great dances. The traditional dancing is accompanied by drums and flutes made out of animal horns. The dancers wear special clothing — a kind of shirt for both the men and women, and women wear ostrich plumes around their waists.

"Young people are there to listen to the historical stories that old people tell them," says Eben Nihwatiwa, a sophomore from Zimbabwe. The old people tell of the events and achievements of the past, and encourage the younger generation by assuring them that the strength of the sons and daughters of Chaminuka will take their own lands back someday.

April 29 is the birthday of Hirohito, the Japanese Emperor. On this day, schools and offices are closed, and some people go to the place in Tokyo where the emperor and empress are living to worship them, although very few people have the honor to see the couple in person.

April Fool's Day is a day known throughout the world. Although the holiday is of obscure origin, it is thought to have arisen with the celebration of the vernal (spring) equinox. Many folklorists believe that the custom of playing someone for a fool on this day was begun in France in 1564 with the adoption of the reformed calendar. A person who resisted changing New Year's Day from April to January 1 was victimized by pranksters on April 1, and became known as the April Fish. In Mexico, All Fools Day is celebrated on December 28.

May 5 is Children's Day in Japan. Now it is celebrated in the joy of having both boy and girl-children, but originally this day was especially for the success of boys. Families with sons of less than seven years attach carp streamers to long poles, and hope that their sons will be as strong and healthy as the carp that swim in the early spring waters.



May 18 is Flag Day in Haiti. Kathy Lubin describes how pretty the red and black flags of Haiti are as they hang from the windows of every Haitian house.

Saba Saba, a Tanzanian holiday, is celebrated on July 7. Mohabe (Steve) Nyirabu, a sophomore from that country, explains that on July 7, 1954, the ruling party of Tanzania, Tanu, started the political struggle for independence from Britain.

"I was only two years old then, and I don't remember anything about it," says Steve now. In celebration of the day, the International Trade Fair is held in Dar es Salaam, the capital of Tanzania, and the representatives of many nations are invited.

On that same date, July 7, there is something quite different going on in both China and Japan. In Japan, it is called Tanabata, the festival of the tragic lovers.

In the constellation of the Eagle there is a bright star called

Altair. Altair came down to the earth many centuries ago, disguised as a herdsman, and fell in love with Vega, the brightest star in the constellation of the Harp, as she bathed in a silver stream. Vega was the weaver of the garments of the gods, but had left her loom to come down to earth to bathe.

After seeing each other many times, the weaving maiden and the herdsman were married, and for three years lived blissfully together.

Meanwhile, the loom in heaven was neglected, and no garments were woven for the gods. The angry gods ordered the lovers to return to their duties, but they were too much in love to obey.

Then the Heavenly Mother-in-Law drew out a great silver hairpin, and with one swift stroke drew a line across the heavens between Vega and Altair. Immediately a turbulent river separated the lovers, and they were forced to live on opposite sides of the river, called the Milky Way.

The two grieved for a long time, and finally the Jade Emperor, pitying them, relented and decreed that on one day each year, on the seventh day of the seventh month, the lovers might be reunited.

So when July 7 comes, the people of China and Japan celebrate the joyous reunion of the unhappy lovers in heaven. The Japanese children decorate a bamboo tree like the Americans do a Christmas tree, and they write their wishes on a piece of paper and hang them on the tree, believing that their dreams will come true within the year.

In VietNam, the celebration of Tet Trung Thu, which means Mid-Autumn, is observed in August. "It takes place on the 15th of August on the lunar calendar," explains Hien Nguyen, a sophomore. On this day, the Vietnamese celebrate the full moon's coming. The children go outside at night, carrying transparent paper lanterns of all shapes, and they sing songs and are given special feasts of cookies and candy.

September 10 is National Day in Belize. The celebration starts ten days before that date, with festivities every night. "We celebrate the battle of St. George Caye," remembers Anna Lizama of Belize City. "The battle was between England and Spain for the possession of Belize."

"That was a big thing when I was a little girl," she goes on. "The schoolchildren parade through the streets of Belize City with little flags in their hands. We have concerts of music, dancing, memorial ceremonies, variety shows, speech of the prime minister, a Queen contest, all kinds of fun things."

Id-Al-AraFa is an Islamic festival in September. "Anyone

who can afford to go to Mecca will go there in this month," says Ahmed Haile, a sophomore from Somalia. "Islamic law requires you to do so if you can."

Id-Al-AraFa is the celebration, says Haile, of Ishmael, a son of Abraham who was offered as a sacrifice to God. People kill their animals and give the meat to the poor, and put animal blood on the doors of their houses. Children go from door to door and are given money and sweets.

December 16, 1971 is an unforgettable day for Iqbal Mansur, a senior from Bangladesh. This is called Victory Day, celebrating the day when the Pakistan Army surrendered. The actual declaration of independence took place March 25 of the next year.

"Oh, do I remember that day!" exclaims Iqbal. "People kept shooting their machine guns into the air for three days. They were crazy with happiness."

"Oh, sure I joined them. The first news of the surrender possibility came around 11:00 that morning. By 4:30 in the afternoon, our victory was sure. We couldn't even walk on the street while the Pakistan army was occupying the town — it was such a contrast to see the people celebrating. Everyone was out, shooting guns in the air, yelling and celebrating the victory."



And finally, later in December, comes Christmas Day. Christmas is one of the most widely celebrated holidays in the world. In Europe, Asia, Africa, South America and many other parts of the globe as well as the U.S., people the world over exchange gifts and wish each other happiness in their own traditional ways. Despite their many differences, all the world's peoples seem to feel the need for special days to express the special joys of their lives.

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Photo by Don Thomas

Here it was the end of Thanksgiving vacation and our student (who we will call I. Gotta Book) was suddenly hit with the realization that there was only one and a half weeks of classes left before (ugh!) finals. He knew from experience that it would be impossible to get any work done in his chaotic dorm room and was at a loss for a quiet place conducive to study. He felt as the falcon unable to hear the falconer. He knew that the center could not hold if he failed to secure some form of solitude.

Then the realization hit him. What place better than the Good Library to set up his residence for the ensuing days up until finals? Now, filled with the hope that only can be felt by those damned and then given a second chance, I. Gotta Book immediately secured the help of Ace and Acme Movers, Inc. and was, in no time, settled in on the second floor lounge of the library.

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Goshen alumni use culture for service in local popcorn plant

by Amanda Wampler

"Instead of being God's servant, a social worker, I'm a dirty old businessman. How do you like that for red apples?" laughed Leonard Penner as he sat eating his sack lunch in a cluttered little room built into the back of a weather-worn old barn. (This could turn out to be interesting.)

I want to tell you an absolutely true story about three dedicated, educated, cultured-for-service Goshen College students whose paths have led through just the right twists and turns to land them together at Yoder Popcorn Plant in Topeka, Indiana. With noble goals in mind (doctor, minister, social worker), they followed faithfully where they were led, and now they are all busily involved in harvesting, cleaning, bagging, and selling popcorn.

Three Mennonite Farmers Come to Goshen

Leonard Penner came to Goshen from Manitoba, Canada, certain that God's will for him was to be a social worker. He had seen some of the desperate needs there are in the world through his past five years in VS at Junior Village, a children's home in Washington, D.C. and at Brooklane Psychiatric Center in Hagarstown, Md. At Brooklane, where he worked as an aide, the professionals over him emphasized often how important the aides' work was. But as Penner put himself more and more into his work, he began to wish for more training in it. So on the recommendation of Chet Raber, who was then working there, he came to Goshen.

Bill Shumaker grew up in West Liberty, Ohio. For him the choice was between social work and the ministry. His concern was that the church was not meeting the needs of its people. There was no communication between the laymen and the clergy. There was no effort made on the part of the congregation to show love and concern for those who didn't conform to their teachings, especially those who had gone to war. His convictions were for one of two things: to become a pastor and make some changes in the church, or to become a social worker and meet people's needs that way. So he came to Goshen and majored in sociology.

Orin Horst's home was in Oregon, and his goal was medical school. Before he came to Goshen, he spent a year at EMC and a year at Hesston, and was considering University of Oregon. By the time he was a junior at Goshen, his physics and calculus grades told him that medical school was too high a goal, so he switched to his second interest sociology.

What Can You Do With a Sociology Major?

Leonard Penner, the one out of the three who had his heart most set on social work, didn't make it to graduation. He didn't have the high school background he needed, and he was having to work part time to pay his way. He finally was forced to drop out, though the decision was hard to take. Then he got into a job he was really competent at: carpentry. His work proved to be so good that he was given a position of responsibility, with men under him. It did a lot to restore a lost sense of self-worth.

Bill Shumaker graduated in 1969 with a major in Social Welfare. There was a job open in the Welfare department, but to

really get into that area, he would need some graduate work. He also had an opportunity to join Ed Stoltzfus at Benton Mennonite Church as assistant pastor. The pastorate went out over the welfare job, not only because that was what he most wanted to do, but also because there was no place nearby to get a Masters' in Social Welfare even if he had had the money.

Orin Horst, having successfully switched his major to Sociology in his final year, graduated and was offered a job at Western Mennonite School in Oregon, as head of a boys' dorm. But when he got there, he found out that what they really needed was a teacher. Willing to try anything, Horst dove right in with six classes a day, even without any training in education. He taught science, math, and sociology at Western Mennonite for four years, taking Education courses at Oregon College of Education during the summers. He finished up his student teaching back here at Goshen, and taught at Bethany for three years.

The Call to the Popcorn Plant

The first one to make the move was Leonard Penner. It wasn't that he was tired of being a carpenter. It's just that Rufus Yoder's son managed to talk him into coming, because they needed someone to do the processing. Now Penner is manager and part owner of Yoder Popcorn. He contracts with farmers to buy their corn and makes sure that all runs smoothly in the process of harvesting, shelling, drying, cleaning, packaging, and selling. "Most of the time I'm excited about life," he says. "The world needs the best minds in agriculture."

The next one to change jobs was Orin Horst. He quit teaching and found a job at Centaur Mobile Home Supply in Elkhart. But factory work was "too much of a rat race." For him, that little branch of a larger branch of a big impersonal company, with all the little reports they had to send in every week, was just not where he wanted to work. He knew that Leonard Penner was making some changes in his office, so as quickly as he could arrange it, he took his place at Yoder Popcorn, doing bookkeeping and secretarial work. He likes working in a small business because he has a part in the direction that the whole thing goes. He has responsibility on the board of directors, does all the purchasing of supplies, keeps inventory, pays bills, and plans schedules.

Bill Shumaker just started full-time at Yoder Popcorn a year ago. Things were getting rough in the church. Benton Mennonite was not ready for some of the changes it was experiencing with this new idealistic pastor. He was pushing to get the whole congregation involved in making decisions. Some people didn't approve when he tried to look at all sides of a question. They wanted the pastor to be the "voice of authority" on what was right and Biblical. After a while, things got too hard for him to keep plowing through. He also needed a chance to gain more financial security for his family. He had been working part time at Yoder Popcorn; now he works full-time as a salesman. The hard part is trying to convince stores to buy his popcorn when they can get it more conveniently from a large warehouse. This is hard to do when you have a belief that people have more important needs than the need to buy popcorn.



Photo by Amanda Wampler
Left to right: Orin Horst, Bill Shumaker, Leonard Penner.

Do Dreams Die?

What happened to the noble goals of serving others through medicine, social work, and the ministry? Were they repressed? Are they gone? It may seem very clearly that way at first glance. Leonard Penner really wanted to be a professional social worker. He felt a calling to it, and he worked hard toward it. Have you ever heard the quote from Langston Hughes, "Hold fast to dreams, for if dreams die, life is a broken-winged bird that cannot fly?"

Don't believe it. Penner's life flies perfectly well. If popcorn plant managing were the dominating thing in his life, it would be frustrating. But it's not. He finds many opportunities to talk and share with people. In fact, social work looks kind of limiting to him now. For example, in a social worker's office, he could help people adjust socially, but wouldn't feel as free to talk to them about spiritual things.

As for Bill Shumaker, his dream is not anywhere near having ended. He still looks toward the possibility of finishing seminary and going back into the ministry. But for now, he is thankful to have this job. It's a good one. He wants to point out the value of giving different areas of life a chance.

Those who don't feel like they know what their goals really are, take an example from Orin Horst and "bloom where you are planted." God doesn't put all his servants into "service profession" boxes for life.

Three popcorn processors have found their lives rich in experience. Who knows if they will stay at Yoder Popcorn five years or fifty? If Leonard Penner should get a call to work with MCC in agriculture, who would fit the job better?

Dreams don't end. They just get channelled in different directions.

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Friday, 6:30 p.m., Joyful Noise — Host-Julie King
Saturday, 3:00 p.m., Basketball — Goshen College Maple Leafs vs Huntington
6:30 p.m., Campus Forum — "Sabbatical '77", Guest: President J.L. Burkholder
Sunday, 1:00 p.m., Handel: The Messiah performed by the Philadelphia Orchestra and the Mormon Tabernacle Choir
3:15 p.m., Chicago Symphony Orchestra with conductor Georg Solti
4:30 p.m., Highlights — a selected convocation or chapel from the past week
Monday, 6:30 p.m., Celebration — Host-Galen Kauffmann
Tuesday, 6:30 p.m., Sacred Heart — "The Right to Know - Reality or Make Believe" Guest Speaker - Rev. William Bernaby Faherty
Wednesday, 6:30 p.m., Auditorium Organ — works by d'Aquin, Pachelbel, Rite, and Bach
Thursday, 8:00 p.m., Basketball — Goshen College Maple Leafs vs Grace
Thursday, 6:30 p.m., SANE Views the World

Mid-season lull comes early for Maple Leaf basketballers

by Randy Clouse

The 21st edition of the Maple Leaf varsity has hit the hardwood and has left the fans wondering just how good they are. After a well-played opening win over Defiance, the Leafs have dropped three straight games on the road. The home opener against Defiance proved to be a good introduction for Goshen fans to new coach Ken Pletcher and his style of play. Leaf players controlled the tempo of the game, and outshot their opponents to win 96-90.

The following game against Manchester was a different story. "It was a rough, physical game," said Pletcher, "and that sort of game is not to our advantage. But we could not make them play our style." 86-68 was the final score.

Last weekend the roundballers traveled to Kansas for the Mennonite Classic. It turned out to be a much longer return trip.

Pletcher expected to beat Tabor, but was disappointed. "We missed eleven free throws and didn't fast break or rebound. We just didn't play well enough to win." The 82-80 final score reflects how important a small improvement could have been.

The consolation game against Bethel (Kansas) was pleasing to Pletcher in that it saw a return to the aggressive style of play they had exhibited against Defiance. In the end, however, a 31-5 disadvantage in free throws attempted was too much to overcome.

Statistics tell much of the story of the 1-3 record. A glaring deficiency is in the rebound

column where opponents are averaging 46 a game to the Leafs' 31. Opponents are also shooting field goals and free throws slightly better than Goshen.

Goshen's aggressiveness is reflected in fewer turnovers, more steals and more fouls than opponents.

There are several individual bright spots. Loren Nofsinger leads the team in both points and rebounds, averaging 26.0 and 6.75 per game respectively. Paul Keim and Dave Lehman each have 10 assists. Nofsinger is also the best shooter on the team, hitting 50 percent of his field goals and 84 percent of his free throws.

Goshen will host Huntington tomorrow and Grace on Wednesday, two teams expected to be in the thick of a very tight Mid-Central Conference race.

Grace fields a team including a 6'11", a 6'9", and a 6'8" player. Huntington recently defeated Manchester 120-91.

Pletcher fully realizes what is necessary for a pair of wins, as well as a successful season. "We have to play our very best. We won't have to play over our heads; just as well as we can."

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The Goshen College Record

December 10, 1976

Goshen, Indiana 46526

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Burkholder responds to critics

by Beth Johnson

Criticism has been voiced by members of the GC student body in response to last Thursday evening's campus appearance of "Up with People," a national touring musical group of young people.

The letter to the editor appearing in this issue, writings currently posted on the opinion board in the Union and discussion on campus since the performance have all indicated dissatisfaction at the college's involvement with the group.

Complaints against the group's appearance here center around the "double standard" implied in the guidelines condoned by the college for its students and for its entertainers brought from off-campus. Specifically, criticism has been leveled at the administration for seeming to have invited here a group which apparently embraces a militantly patriotic attitude, and also one which danced

throughout its performance, when campus dancing, (other than folk or square-dancing) is expressly forbidden to the GC students.

President J. Lawrence Burkholder responded to the criticism surrounding "Up with People" in an interview last Monday. "If the students are under the impression that the college actually sponsored the performance, then I wouldn't blame them for being upset. However, he explained, "the Record had it right last week, concerning the college's involvement." The extent of that involvement, according to Burkholder, was to rent the gymnasium and stage to the group on the request of the Goshen High School Music Parents, who did sponsor "Up with People."

"The use of the college facilities was picked up by the Goshen News" (another sponsor of the group) "and our name began appearing on the publicity as a co-sponsor. That was wrong, we did not sponsor the group in any way. Perhaps we should

have demanded a correction then, but it didn't seem especially important.

"We would not have sponsored "Up with People" ourselves," said Burkholder. "Their performance was technically good, but they had no real message." He termed the performance "secular fluff" and "superficial." "They seemed to be saying, 'the world's got lots of problems all right, but if we just all sing and feel good, it's really not so bad'."

In reference to the dancing controversy, Burkholder points out that, "even if that jumping around was dancing," no precedent would have been set. College plays have included on-stage dancing in the past, and college LM's have featured ballet and other dancing. "Dancing is a kind of nutty issue anyway" said Burkholder. "The Mennonite church traditionally has a taboo against it, and, frankly, we've been trying to avoid a crisis concerning it. The decisions over it have to be pretty arbitrary. Total consistency over such an issue is suffocating."

LETTERS

Objects to "Up with People"

December 4, 1976

Dear Editor,

Last night's "Up with People" concert is the stuff of which disillusionment is made. After having talked with members of the troupe I had decided not to go as a matter of principle, but then reconsidered out of curiosity and stood in on the last half hour. That, perhaps, was the biggest mistake I could have made during my career here.

I have had questions about Goshen's integrity previous to this occasion, but was able to ignore or rationalize them away, never having had a first-hand encounter. In that sense I am grateful to last night's revue for destroying these illusions. There is, apparently, a double standard implicit at Goshen that is the accepted norm.

In her interview with a representative of "Up with People," Kumie Koike was told that the troupe experience "aims to develop in young men and women initiative, integrity, flexibility, decision-making skills and a global perspective." That is a clever way of circumventing the issue. When one of the members of the group was questioned with reference to their philosophy, he responded that (I paraphrase) "we try to have something for everyone. Our goal is to provide an evening of entertainment, of 'unique happiness,' for those in the audience." Furthermore, the very inspiring grand finale hit us with "there are many ways to the truth, and they all eventually get there..." (also paraphrased.) This is not just "another song," but an accurate representation of

the group's beliefs. In general, the program had an obviously patriotic flavor, with a "Bicentennial salute" that included the Civil War ballad "Johnny Has Gone For a Soldier." Does Goshen affirm this world-view? I thought not.

There is another aspect of the program I would rather ignore because the issue has become so ripe on campus, but it is here that the hypocrisy becomes most apparent. I refer to the emphasis put in the program on dancing. Now I personally have nothing against the art, having grown up in a situation where it was never viewed as decadent or sinful. I had to come to Goshen to lose my innocence. However, in light of the stance taken by this college against dancing, its presence last night cannot be ignored. If the dancing had at least been what is generally termed "a healthy expression of the emotions" I would be more easily reconciled. But as it is (or was), I have never seen anything more provocative performed on stage than what was choreographed for those shining-faced innocents. That in itself was incongruous.

The truth makes me shudder. So this is how we are willing to compromise the standards of this college, and our faith, in order to get into the good graces of the Goshen community? "The Graduate" is obviously not as ludicrous... As prospective students we are asked to affirm a certain set of standards for our life together and to hold to them with integrity. Yet these standards lose all credibility, all validity, if the college itself has little regard for consistency in adhering to them.

If these standards are unworkable, then there is a need for

revision. If and when we consider them an adequate expression of the New Testament message, we must be as willing to abide by them as uncompromisingly as Christ, who was willing to suffer unto the cross for his beliefs.

Julie Wagner

Applauds Smucker, Good

To the editor:

I want to express my appreciation for the cancellation of "The Graduate," and also applaud Maynard Good and Eber Smucker for their courageous stands.

Now, anyone knows that the current popular stance is to be open to everything; that the "progressive" outlook of our day is to allow all forms of expression to have free play. Anyone who dares challenge this outlook immediately will be scorned as "narrow, closed-minded, and retrogressive." And he knows he will be. We're no dummies.

The point is that to endorse all free expression in the interests of open-mindedness is irresponsible. There's a higher level of operation than "let everyone do anything." This other level is expressed in "Let all you do be done in love," and "taking every thought captive to the obedience of Christ." Operation on these grounds means "everything anyone might want to do isn't all right." Anything not in love and not in submission to Christ hurts both oneself and others. This means responsibility.

However, one cannot legislate others into adhering to these voluntary principles. (Herein perhaps lies the problem with part of Eber's suggestions.) Nonetheless, the voices of confrontation calling for responsible love and submission to Christ need continually to be heard. Because in those things is the only hope for the world.

Philip Shenk

"Hayfever" to strike Saturday

This Saturday night at 8:00 the progressive country, blue grass group "Hayfever" will be in concert in the Assembly Hall. The group consists of Gerry Hertzler, Dale Kempf, Jim Shank, Beth Yoder, Mike Yoder and Carl Haarer. The group has been together since the end of September and currently is, according to group member Haarer, as "well pieced together as a community church quilt." There is no admission charge other than a foot to tap.

Doty designs WGCS program

"God's Music Is Everywhere," a radio program of inspirational music, will be aired Friday, December 10 at 7:15 p.m. on WGCS. The program was produced by Laura Doty for her Creative Expression project and features poems and Scriptures read by Doty and Brent Weaver, with music "from Bach to rock" performed by Debbie Miller and Louise Ranck, Paul Keim and Roger Ruth, Mary Arslan and Ben Yoder, and "Soulshine," featuring Mark Keim.

Evening courses this winter

Fourteen evening courses will be offered this winter at GC. College students will be taking the course as usual, but the evening hours are especially designed to permit community members to also enroll in the classes.

Accounting for Non-Accountant Managers will be offered each Monday, 7:00-9:40 p.m., at Greencroft Center in Elkhart. John J. Hostetter, Jr., C.P.A., will be the instructor.

Three other business courses will be offered on the Goshen campus. Business Communication will be taught by Dr. Al Albrecht, Tuesdays, 7:00-9:40 p.m. R. Gordon Lord will teach Business Law, also on Tuesdays, 7:00-9:00 p.m. A Seminar in Small Business Concepts will be offered on Thursdays, 7:00-9:40 p.m. Karl Lehman will be the instructor for the seminar.

Dr. Stanley C. Shenk will be teaching Biblical Archeology each Tuesday, 7:00-9:40 p.m., and Dennis and Diane MacDonald will be the instructors for Biblical Studies: Biblical Sex Roles each Thursday, 7:00-9:40 p.m.

Christianity and Marxism will be offered each Tuesday, 7:00-9:40 p.m., by Dr. Marlin Jeschke.

Dr. Sara K. Hartzler will be the instructor for Fundamentals of Written Communication, Thursdays, 7:00-9:00 p.m.

Studies in Drama: Classic Theater class will meet Tuesdays, 7:00-9:40 p.m., with Dr. Roy Umble. At the same time, Nursery and Kindergarten Education will be taught by Dr. Kathryn Aschman.

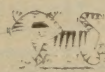
John J. Fisher will be teaching a course in Literature and Science: Medical Ethics, Thursdays, 7:00-9:40 p.m. Dr. Wilbur Birky will instruct in Genre Studies: The American Novel, Tuesdays, 7:00-9:40 p.m.

A course in Social Problems will be taught by Herbert Minnich on Tuesdays and Thursdays, 7:00-9:00 p.m. Dr. J. Howard Kauffman will teach Sociology of Mennonites, Monday evenings, 7:00-9:40 p.m.

Community members interested in an evening class should contact the office of admissions at the college for registration information. Courses for the winter trimester will begin January 6 and end April 5.

Editorial

The battle's o'er, the victory won



This is the tri's final issue of the Record, and the final issue for all time for this staff. I find myself leaving the editor's post with some regret, something which I would have found impossible to imagine earlier in the tri. Producing the paper has been exciting, challenging, very instructive. It's also meant frustration, headaches, bleak moments (I can remember without wincing now that first 3:30 a.m. layout session) and a necessary neglect of all of my classes. In retrospect, it's been worth it all. I hope that you've all enjoyed (or at least sympathized with) our efforts.

In response to numerous requests over the year's, my own inordinate fondness for it, and not least of all the terrific difficulty in getting people to write articles during the last week of classes, Record is proud to reprint for your reading and playing pleasure The Mennonite Game, originally printed in Record of May 11, 1973. Then-editor Glenn Conrad and cohorts created the Game (at least in its printed version). For all of you who weren't students in '73, or who lost your copy of the Game to relatives in Akron, here's a second chance to save a copy for your grandchildren.

Have a joyous Christmas and vacation. See you next tri, this time as a critic!

BJ

Courageously breaking with tradition, Record is not printing the exam schedule in this before-Christmas issue. Check the posted schedule in the Union for the latest exam information.

★★ Score 1 star apiece if you receive Gospel Herald, Christian Living, With, or The Mennonite.	T'nT Go ahead 3 for each first or second cousin in the room
★★ Score 1 star if your church doesn't have an organ	T'nT Go back 3 if you painted a Bicentennial fireplug, and score 2 stars if you trained your dogs to deface them.
★★ Score 3 stars if your family owns a copy of Martyr's Mirror	T'nT Go ahead 2 if your mother calls J. Lawrence Burkholder "Larry"
★★ Score 2 stars if your pastor did not attend seminary	T'nT World War I. Nonresistance out of style. Go back 2 if your name is Miller or Yoder
★★ Score 3 stars if men and women in your church sit on opposite sides of the aisle.	T'nT Go ahead 3 if there are nine or more people in your family
★★ Score 2 stars if you have ever answered an altar call by Myron Augsburger	T'nT You have fallen in with the hippie crowd at GC. Wander aimlessly off the board and start all over
★★ Player on your right scores 2 stars if he can spell "Balthasar Hubmaier." If not, you score 2 stars.	T'nT Go ahead 6 if you contracted Hansen's Disease on the mission field
★★ Score 2 stars if your father is a farmer	T'nT Caught you dancing! Lose ½ your stars
★★ Score 1 star for each year you went to camp at Laurelville, Camp Amigo of Little Eden, 2 for each year you were a counselor	T'nT Go ahead 4 if you have had a Menno Simons Scholarship, back 2 if you have had a National Defense Loan
★★ Score 2 stars if your church has an "amen corner", 4 if anyone related to you sits in it	T'nT You just married a Methodist. Go ahead 4 for being progressive but lose 2 stars
★★ Score 3 stars if you ever attended a George Brunk tent meeting	T'nT Lose 2 stars if you were baptized before the age of one
★★ Score 4 stars if Penna. Dutch is spoken in your home	T'nT Lose 5 stars if there is graffiti in your church bathroom
★★ Score 3 stars if you ever had a "missionary bank." Lose 3 stars if you ever robbed it.	T'nT Go back 4 for each immediate family member in the Armed Forces

T'nT	Pause one turn for grandma's shoo-fly pie	★	★
T'nT	For your work in MCC you are invited to the President's Prayer Breakfast	★	T'nT
A Billy Graham movie was the first but not the last	T'nT	Backslide	Midwest conflict closes Suez and delays your return to the mission field. Lose one turn.
★	Backslide		
	you are Chairman of the General Board	REST at Greencroft	
T'nT	★ SCORE 15 STARS ★		
	★		UCLA offers you a high-prestige, high-paying position
Your Ph.D. goes to your head	Backslide		Backslide
T'nT	★		T'nT
★	Lose one turn as you pause to read the Mennonite Quarterly Review		★

Educational Route

★★ Score 1 star if you prayed quietly the last time you ate in a restaurant, 2 if you prayed out loud, 4 if you sang	T'nT Go back 1 space if your family owns a television	T'nT Go back 3 if your name is Goldstein	★★ Score 3 stars if you do not own a deck of playing cards	★★ Score 4 stars if you didn't date before the age of sixteen
★★ Score 10 stars if you can recite the Schleithem Confession by heart	T'nT Go ahead 3 if you have been to more than four family reunions in the past year	T'nT Go ahead 2 spaces if your mother wears her hair in a bun	★★ Score 3 stars if offended by "The Odd Couple," 4 if offended by the Mennonite Game.	★★ Score 1 star for every recipe your mother or grandmother has in the Mennonite Community Cookbook
★★ Score 1 star if you have read Henry's Red Sea	T'nT Lose ½ your stars if you've sung the national anthem or said the Pledge of Allegiance in the past year	★★ Girls score 1 star for each covering you own. Men score 1 star for every covering owned by girl on left. If no girls present score 2 stars.	★★ Score 2 stars if your father wears his pants above his navel, 3 if he uses suspenders	★★ Roll die, multiply by 10, score 2 stars for every verse of the corresponding song in the Hymnal which you know by memory

slightly revised and updated

Friday, Dec. 10, 1976

GOSHEN COLLEGE RECORD

Friday, May 11, 1973

The Mennonite Game

or

"Was your mother a Moyer from Archbold?"

family buys its television set and cond car

All your cows go dry. Go to Oaklawn

Lay Route

"Old Straight'n Narrow"

T'nT

You're having too much fun in 1-W

Backslide

Service Route

OAKLAWN

★★

Score two stars for the tribulation but miss one turn for therapy before exiting.

Exam time Go to Oaklawn

Goshen College hires you for PR. Go to Oaklawn

T'nT

T'nT

T'nT

T'nT

T'nT

As a child you get headaches in church. Go to Oaklawn for observation.

1. Each player selects a token and places it at the Kalona General Hospital. Casting lots in turn each player goes forth according to the number on the lot. Lots are not to be confused with the urban vacant variety.

2. Choosing the Lay, Service, or Educational Route, each player proceeds toward the goal of the chairpersonship of the General Board of the Mennonite Church. At the same time each player accumulates stars for his-her crown. Landing on a starred square the player draws a Star Card and scores according to that card's instruction.

3. As life is fraught with hazards and pitfalls, so is our game teeming with Trials and Tribulations. Landing on a T'nT square the player draws a T'nT Card and follows its instructions.

4. A player casting a three or a five may move backward or forward in an attempt to obtain more stars for the crown.

5. Players must obey instructions printed in the square on which they land.

Standards

of our Game Together

6. When a player becomes chairperson of the General Board he-she scores fifteen bonus stars. All players immediately move to Greencroft where each player counts her-his stars. The player with the most of the twinkly things is the winner. As in life the chairperson of the General Board is not necessarily the best Mennonite. If he-she does win he-she can thank his-her lucky stars for it.

7. The player with the least number of stars must become a Presbyterian.

GO FORTH

from the

Kalona General Hospital

Glenn Conrad et al.

Dirk and Rich is gettin' along just fahn in Edisto Island

by Dirk Eitten and Rich Meyers

Mrs. Fludd's a big woman. To look at her, you'd almost expect her to speak bass — and she does. It's not a clear oratorical bass; but a deep soft bass, cushioned by mumbled uh-huh's and yeah-suh's.

She drove up just as I did but it took her much longer to unpack the back seat of her Dodge Dart than it took me to unstrap the pack from my bike. I was already dumping my laundry into the best three washers when she came in. She nodded to me. I recognize her because I saw her at Buddy's grocery with her son Walter, a sixth grader. If she knows me, though, she certainly doesn't let on, except for that initial cursory nod. But then, a laundromat, with all its chug-chugging and thud-thudding, certainly isn't a place conducive to meeting people.

Last Tuesday, though, Ms. Gibbs came in with her daughter, Karla. Karla is a "friend" of mine from school — though several of the teachers would rather have the kids see us as dignified protectors than as friends, and perhaps it was a mistake to introduce ourselves as "Rich" and "Dirk." Karla — proud of her acquaintance with a college boy, and what's more, a foreigner — dragged her mother over and introduced us as "my mama" and "he teach us reading sometimes." Ms. Gibbs and I talked a bit and I told her that I was learning for college by teaching at Jane Edwards ... no, voluntarily; and yes, the weather is wonderful. "Fall's de best time of yeah he on Edisto," she said. In school the next day, I sat next to Karla at lunch. She told her friend across the table that she had seen me yesterday and that I had met her mother.

A shiny Buick purrs into the parking lot trailed by a cloud of dust. A few minutes later Ms. Gadsden comes waddling in toting on her stomach a plastic K-Mart basket heaped with crumpled laundry. She's small, and wide but not fat; and speaks in a nasal whine that carries well, even over the noise of the machines. "How ah you dis mohnin'?" she asks noone in

particular. That's the standard greeting, with the inflection of a fourth on the 'you.' I don't think she even sees me over that pile of laundry.

"Fahn," answers Ms. Fludd. It's funny; the islanders are so used to that response that they'll answer "fine" to "Hi," or even a "My goodness, I haven't seen you in a long time!"

Ms. Gadsden bustles about, sorting her laundry into piles and checking from time to time on her two infant proteges who sit outside grubbing in the sand. Ms. Gadsden must be sixty-five, the kids can't be hers. It's curious that in the black community, as well as in the white, we've seen a lot of youngsters and a lot of elderly folks, but very few young couples and families. I've been told that most of the working blacks live off the island; and in truth, there's not much of a living to be had on the island if you're supporting a family. The whites like to joke about the blacks making a living out of the creek. And last week an island white told me that the blacks get two dollars an hour for working in the fields for the well-to-do farmers. "Two dollars an hour!" I exclaimed. "How can anyone be expected to support a family of eight or nine on that? He got defensive and pointed out icily that most blacks owned land and didn't have to make payments and so they didn't need more. I was startled: he said it like, "they don't deserve more."

The two women are carrying on a conversation over the washing machines. It's fascinating to listen to, though I can't make out a word. Ms. Fludd speaks in her bass voice, and Ms. Gadsden in her shrill voice, and each of their voices covers the range of an octave. The dialect here is not at all what I had imagined. We've been on the island now for eight weeks, and teaching at the school for four, but when the dialect is really spoken, as the two women are speaking it now, I still can't even understand one word of it. Neither the words nor the accent are grossly different from the "inner-city" dialect I've heard in

Philadelphia, but the manner of speaking makes it almost impossible to understand. The words all seem muffled, the consonants dulled and the vowels rounded; and the song-like intonation carries a good part of the conversation. I've never heard the dialect spoken by the kids or the young adults as I have by these older islanders. Most of the islanders, and all the young ones, could be easily understood by an attentive outsider. Except for some rapid phrases such as "Ow o'd you is?" and one or two expletives like "ashla noogy!" and several grammatical errors ingrained by frequent use, the language the children speak is a not-unfamiliar vernacular of Standard American English. One teacher reassured me that the dialect wouldn't die, but it's obvious that it is dying.

The whole bank of driers quits at once, I stand up, stretch, and follow Ms. Fludd over to haul my load out. I nod to Ms. Gadsden as I pass by. "Fahn," she says, and smiles. She knows me as one of the white boys with bikes. We ride past her house nearly every morning on our way to school, and we've been attending her church for several Sundays. We are the only whites at the "black" Presbyterian.

As I strap the load on my bike, it occurs to me that the bikes, as well as the kids, have done a lot to introduce us to the black community. We used to be hailed just by the children as we rode our bikes down the highway. Biking here today, along with these came the shouted greetings of their folks.

This Week on WGCS

Friday, 6:30 p.m., Joyful Noise — Host Julie King
Saturday Basketball — GC Maple Leafs vs Hope College
6:30 p.m., Campus Forum — with guest John A. Lepp
7:15 p.m. God's Music is Everywhere — a special student production by Laura Doty
Sunday, 1:00 p.m., Handel: The Messiah performed by the Philadelphia Orchestra and the Mormon Tabernacle Choir
2:15 p.m., Chicago Symphony Orchestra with conductor Georg Solti
6:30 p.m., Highlights — a selected convocation or chapel from the past week
Monday, 6:30 p.m., Celebration — Host-Galen Kauffmann
Tuesday, 6:30 p.m., Sacred Heart — "Our Daily Bread"
Wednesday, 6:30 p.m., Auditorium Organ — music by Corrette, Dandrieu, Bach, Franck, and Langlais
Thursday, 6:30 p.m., SANE Views the World

Leafs lose in overtime thriller

by Randy Clouse

Goshen and Grace Colleges played 50 minutes of basketball last Wednesday night before finally declaring a winner. The Maple Leafs came back from large deficits three times during the game, twice in regulation time and once in the first overtime, only to fall short in the last five minute period.

Grace led from the beginning of the game, at one point during the first half by 10 points, 21-11. Goshen came back, however, and finally tied the game with 3:01 remaining in the half when Gary Yoder drove the length of the floor to put in a lay-up, and then shot a freethrow. The Leafs left the floor with a 40-37 lead.

Goshen's lead grew in the second half, reaching a maximum of 10, 51-41. Grace then took advantage of a Goshen cold spell to go on top 60-59 at the 10:04 mark. Mike Miller fouled out with a minute left and the Leafs behind by three.

Behind 81-79, GC forced a jump ball with 22 seconds left. This resulted in another jump which Goshen won. Dave Lehman hit a short jumper with six seconds on the clock to send the game into overtime.

Goshen lost another big gun when Loren Nofsinger fouled out with two minutes left. The two freethrows resulted in a 89-83 Grace lead. The Leafs crept

back, finally coming to within two points on a Lehman lay-up with nine seconds showing. Goshen fouled with four seconds showing, but Grace missed the freethrow. A quick rebound and outlet pass resulted in a 30 foot shot by Paul Keim as time expired, tying the score at 95.

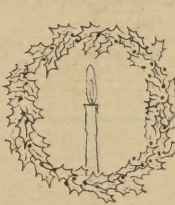
The second overtime looked like a copy of the first, with Grace again grabbing the lead. Goshen tied the game at 103, but two freethrows gave the Lancers their final winning margin. There was no scoring in the final minute of play, although Goshen lost the ball out of bounds under their own basket as time ran out.

Loren Nofsinger and Paul Keim tied for high scoring honors with 24 points apiece. Seven other players added between six and ten as the Leafs exhibited good balanced scoring. Nofsinger also added 10 rebounds to the Leaf totals.

Team totals were as even as the final score. Grace pulled down 51 rebounds to Goshen's 48, but also led in total errors, 22-21. Superior freethrow shooting certainly made a difference for the Lancers, as they hit 25 of 31, compared to the Leaf's 25 of 36.

Goshen will be in action again tomorrow night when they travel to Hope College. They close out the 1976 half of their season on December 20-21 in the Malone Tournament in Canton, Ohio.

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Telephoners recruit students

by Greg Leichty

Approximately twelve students spent three nights during the last week talking on the telephone. They have been working with the college admissions office calling between seven and eight hundred prospective students, of whom a little more than a third are connected with the Mennonite Church. The people who were called had responded by mail to one of the mass mailings done by the college, but had not contacted the college in the last six months. People who have already applied for admission were not called.

Dave Groff, one of the student callers, said that having students call rather than admissions people gives a better base for

conversation with the prospective students. He said John Zook, the director of admissions, told the callers they could speak freely and sincerely, discussing the weak points as well as the strong points of the college. Dave said he felt comfortable that he could be frank.

The calling was concentrated in the state of Indiana. If the target students expressed interest, they were invited to come and visit the college. The callers also tried to answer questions or give additional information about the college. Contacting prospective students directly by telephone helps the admissions office direct its efforts towards people who are interested in the possibility of attending Goshen.

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January 14, 1977

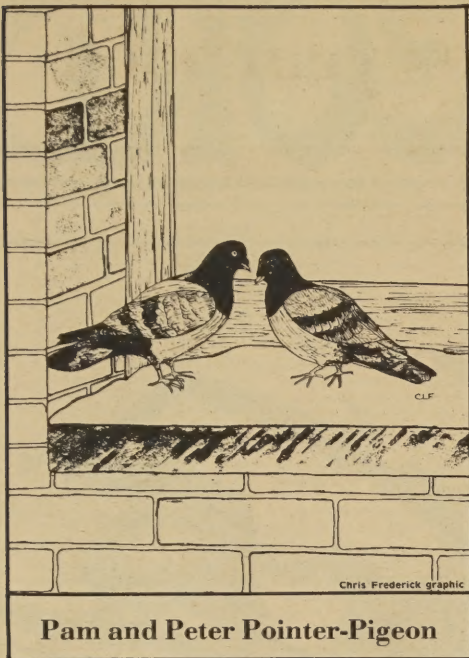
Goshen, Indiana 46526

Vol. 86, No. 14



"Agitated Horizon"

by Susan Ebersole



Pam and Peter Pointer-Pigeon

Orie Miller legacy lives on

by Dan Hertzler
and Jeanette Miller

Orie O. Miller, for whom Miller Residence Hall is named, died Monday at the age of 84.

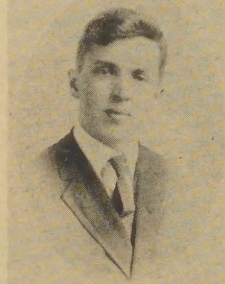
Miller did Near East relief work after World War I and was an early leader in the Mennonite Central Committee, serving 1935-58 as its executive secretary. He devoted 45 years to the Mennonite Board of Education and 38 years to the church's Peace Problems Committee.

The one-time commerce instructor and business school principal at GC (1912-15) was influential in re-opening the college after its one-year closing in 1923. He helped organize Civilian Public Service during World War II, Mennonite Mutual Aid in 1945, and Mennonite Economic Development Associates in 1953.

A granddaughter, GC junior Jeanette Miller, shares this reminiscence of her grandfather:

"He sort of scared me most of the time, not because he wasn't warm or approachable, but because of the kinds of questions

I knew he would ask of me, questions that would force me to look seriously at where my life is directed. He wasn't a stern-faced, finger-pointing person,



Orie O. Miller, in the 1915 Maple Leaf.

He was described as: young and full of ambitions. He has made more opportunities than he has found. Enthusiastic at his post; always occupied; cheerfully anticipates a more practical life in an eastern institution.

because besides those challenge questions his humor stands out the most in my memory."

"He could no longer speak and had to write out his part of our conversation. Yet I really wanted to hear what he had to say to me this Thanksgiving when I visited, since it seemed probable that I would never talk with him again."

"Our conversation vacillated from politics in Canada to life in a nursing home to exploitations in Haiti. I was especially affected by how close to his heart a lot of these issues still were, that when he was feeling his own pain of not being able to express in spoken words his thoughts and feelings, he would want to communicate his concern for the inequalities in the world."

Intro editorial essay

The Problems of Pam and Peter

"We'll freeze to icicles if we stay here. My feathers can't take it."

Pam and Peter Pointer-Pigeon shivered together in the northeast corner of the Ad building.

"We'll wake up dead," Pam insisted. "We've got to ask the Record office to let us in. Let's go; I'll peck first." Peter hated begging, but he followed Pam to the Record window ledge. Pam hesitated; she could hardly see through the ice and frosted glass.

A gal with brown-blond hair stood at the layout table, and at a typewriter sat a bearded boy in a brown sweater.

Pam pecked softly, and then again harder; the girl glanced at the window. Another peck brought her to investigate.

Pigeons, pecking on windows? Poor things! They want in! She crawled on the greenish ledge and yanked at the window. Snow gusted in and whisked up papers.

The boy whirled around. "Two pigeons. . . . ?"

Pete jumped back towards the roof, but Pam flopped him down. "We're sorry to bother you, but we're afraid we'll freeze. . . ."

Pete nudged forward. "Pam, we should introduce ourselves. I'm Peter Pigeon; I mean Peter Pointer-Pigeon. Here is my wife, Pam Pointer-Pigeon. Her maiden name was Pointer."

"I'm Donna Detweiler, layout editor," the girl responded, "and this is Steve Denlinger, general editor." Steve smiled and reached out his hand . . . then quietly dropped it.

"Can we help you with something?" he offered.

"Yes—" Pam broke off. "Well, uh . . . maybe we could find out more about the Record this trimester."

"Actually," Pete said, "We need a warm place to sleep."

"Sure! Take any corner," Donna invited.

"And since you're here, we'll show you around," added Steve. "I like to think of the Record as an experiment in expression. My job is to help as many other people as possible express themselves. For examples, look at pages one, seven and the center spread of the first issue."

Donna ventured, "Editorial Council—that's a group of eight students who decide policy—has highlighted five issues deserving discussion during this trimester: the general education program, male-female relationships and identity, international education, the religious ethos on campus and the counseling system."

Peter remarked, "Once near the old fountain I heard a guy and girl in blue Archbold jackets complaining about their counselors."

Steve nodded. "You'll notice next week that the editorial page is page six instead of two, and sports are on page seven. The back page will be saved for longer features."

"And you'll have big pictures?" wondered Pam.

"As many as possible," inserted Donna. "We're trying to keep it readable."

Pete perked up. "Steve, what are you going to say about the women's movement?"

"Right now—well, it's an important issue, but we really have to go now."

Pam nodded. "I understand. And don't worry: we're clean sleepers."

Donna and Steve gathered some papers and headed for the door.

"So long. See both of you in the morning."

sd

Record urges boarding students to promote social justice by voting Thursday for the lettuce boycott.

Though the farm worker issue is complex, the United Farm Workers' commitment to the poor is concrete and undeniable. UFW leader Cesar Chavez embodies a vision of suffering servanthood with which we strongly identify, a vision refreshing in a world of machismo. Chavez has said, "The strongest act of manliness is to sacrifice ourselves for others in a totally non-violent struggle for justice." UFW staffers, each of whom earns but \$5 spending money a week, prove the sincerity of this commitment. Let us continue the lettuce boycott.

For student opinions, see page 7.

RECORD

The Goshen College Record, published weekly during the fall and winter trimesters and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The Record is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Behind the pages

Susan Ebersole, who created the ink wash on the front cover especially for Record, is a senior art major who grew up in the Midwest. She studied at the Art Institute of Chicago and the

Urban Life Center during her junior year. In her future: more painting.

Some of Susan's reflections on art:

"Art with its many facets never ceases to sustain my interest. Abstractions to me are landscapes of emotions which may describe human experiences or visually interpret confrontations with nature. Perhaps abstractions are the result of partial blindness, perhaps the result of a kick from a muse; in any event they are attempts to sustain energies in a defined direction. Art doesn't just happen; it must be contemplated."

Linda Hershberger designed the new Record flag. This Eckmann type style is "fairly simple, yet has individuality," in the eyes of Linda. Art major in the class of 1976, she now creates GC's commercial art.



Susan Ebersole

Kate Wenger presents senior recital tonight

by Tim Roberts

Kate Wenger will present her senior recital this Friday, January 14, at 7:30 p.m. Kate, a senior music education major, will perform on the clarinet.

Kate will play "Solo de Concours" by Messager, "Suite for Woodwind Quintet" by Lefebvre and "Second Concerto for Clarinet" by Von Weber. Louise Ranck will accompany Kate on the first and last pieces. The Goshen College Woodwind Quintet, of which Kate is a member, will perform the Quintet.

"Solo de Concours" by Messager is similar to an aria in opera," said Kate. "It is very challenging. One's competence is clearly exposed."

The "Suite for Woodwind" is a fairly modern piece with considerable dialogue between the instruments of the quintet. Wenger finds that the blend of the instruments is particularly important here.

"The Clarinet Concerto is very ornate," Kate explains. There is a strong dialogue between the clarinet and the piano."

Because Goshen College does not have a woodwinds instructor, Kate studied with an off-campus clarinet teacher, Joseph Erskine, of Elkhart. Erskine gives private lessons on his own and occasionally with local schools. Kate studied with him for eight years.

Kate plans to finish school by December, 1977, after a fall tri of student teaching. She feels that tri will help her decide what to do when she graduates.

Kate would like to start teaching right after graduating, but she has other ideas, too. Having fallen in love with Haiti this past spring on SST, she would love to return and teach at the Sainte Trinite School in Port-au-Prince. At this time the school lacks a woodwind instructor.

Radio is another possibility for Kate after graduation. Last year she was news director at WGCS.

Jo edits yearbook

by Phil Shenk

Maple Leaf editor for 1976-77, Don Garber, officially resigned Tuesday, January 4. Garber's decision to resign resulted from a series of unusual setbacks in recent months. Jo Bontrager, a senior psychology communications major, agreed on January 5 to become the new editor.

The transition will mean several things. Whereas in recent years Maple Leaf's coverage ended in January, this year's Maple Leaf will cover the entire 1976-77 academic year including graduation. Delivery to the students will then be in September.

Background of Garber's Decision
Garber, an off-campus married student, accepted the editorship last spring. He encountered an early disappointment when several assurances for staff help failed to materialize. Nevertheless, during October and early November the project was basically on schedule.

Garber recalls, "I was working toward an emphasis on academics — what the students were doing. It was a time of gathering information and laying the groundwork." He inserts, however, "I felt from the beginning a real handicap living off-campus — not keeping up with the undercurrent on campus and not having the natural contact with people."

In mid-November trouble struck. Garber's wife, Connie, went into the hospital with clots in her lungs. She was in for nine



days, then out for a week. But after Thanksgiving continuing problems forced her back in — this time almost till Christmas. Garber struggled on with the Maple Leaf, in addition to final pressure in two other classes. "There were some sleepless nights," he remembers.

Then on December 15, with Connie still in the hospital, the Garber's three-year-old son, Jeremy, was hospitalized with a serious flu virus. Connie's parents in northern Michigan were caring for Jeremy at the time. Garber recounts, "That was probably the low point, the night that Connie's parents called (about hospitalizing Jeremy)."

Garber had slotted Christmas vacation for a major block of Maple Leaf work. By the time he returned from Michigan with his recovered son the vacation was nearly gone. With such a major loss of time, he could no longer meet the mid-January deadline.

Postponement into February or March became inevitable. At that point, facing a heavy winter course load and losing several key staff members (chief assistant, Ryan Ahlgrim, for one, left on SST) Garber felt compelled to turn the project over to a fresh starter.

How did he feel? Garber says, "I'm disappointed I can't see the thing through. I had my ideas." But he adds, "In the work done in the fall I really didn't have the creative involvement, but more the administrative groundwork to that point, so I didn't feel like it was my book yet. And in some ways it was more a relief than a let-down."

Bontrager Assumes Editorship

On January 5 Jo Bontrager entered the scene. As the new editor she inherits extensive advertising work and photography but will basically start from scratch. She feels good about the new responsibility though she acknowledges, "It will stretch me out quite a bit." (She is going to retain her ten hours of regular courses.)

"There has been a good response from people willing to help," she notes.

In the early transition stages Bontrager may confer with Garber. Sounding vaguely like Carter about Ford, she notes appreciatively, "He is more than willing to help." But the work at this point lies strictly in her hands. She states, "The first steps will be deciding on a theme, and developing a new organization."

May 1 is her target date for completion. Any students interested in helping should contact her.

Maple Leaf-Record Interaction

An additional wrinkle complicates the transition picture. Bontrager originally had a major commitment to Steve Denlinger's Record staff. She was a member of Record's editorial council — a group of seven upperclassmen assembled by Denlinger in October as an advisory group and as the core staff workers for Record.

Bontrager's move to Maple Leaf caused an unprecedented situation. She agreed to assume Maple Leaf responsibilities only if the Editorial Council would provide advisory support in her task. Her feeling was that to undertake such a major project without advance opportunity to organize would not have been feasible without the support of an already established group. After conferring together, the Editorial Council agreed to fill that role.

Bontrager explains what the Record-Maple Leaf interaction will mean: "The Editorial Council will serve as a brainstorming group at the beginning and will always be there to bounce ideas off of. They won't have a major role in the production unless certain individuals want to."

Denlinger concurs, "We will primarily be involved only in the conceptualizing period." There will be some sharing of staffs, but the specifics of that remain uncertain at this point.

Weaver administers during JLB sabbatical

by John Tiessen

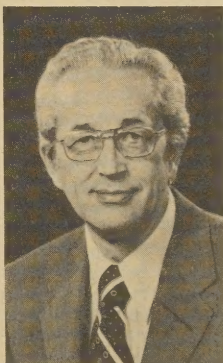
Provost Henry Weaver will be chief administrative officer at Goshen College while President Burkholder is on sabbatical January through June. Weaver will share some of the president's duties with other administrators, including Dan Kauffman, director of college relations.

Kauffman will help with the correspondence. Burkholder normally conducts himself with all prospective students and major donors. Weaver and Kauffman will also work together to maintain the contacts with churches and communities that the president is normally responsible for.

The structure of the administration will change little in Burkholder's absence. Normally the provost, college relations personnel and the business manager report to the president. This trimester instead of reporting, the provost will be the one reported to.

The change is not expected to be disruptive because long-range planning at GC has made it possible to have several faculty and administrators away from the college at any given time. Decentralization, said Burkholder, is what allows his job to be delegated smoothly during his absence.

Administrative work loads have been set up so that they can be easily shifted. This strategy has worked in the past and will



Provost Henry Weaver

probably continue to be needed in the near future. Associate Dean Orville Yoder is on SST this year; Weaver will be on sabbatical in the fall of 1977; and both Lapp and Business Manager J. Robert Kreider are due sabbaticals in 1978-79.

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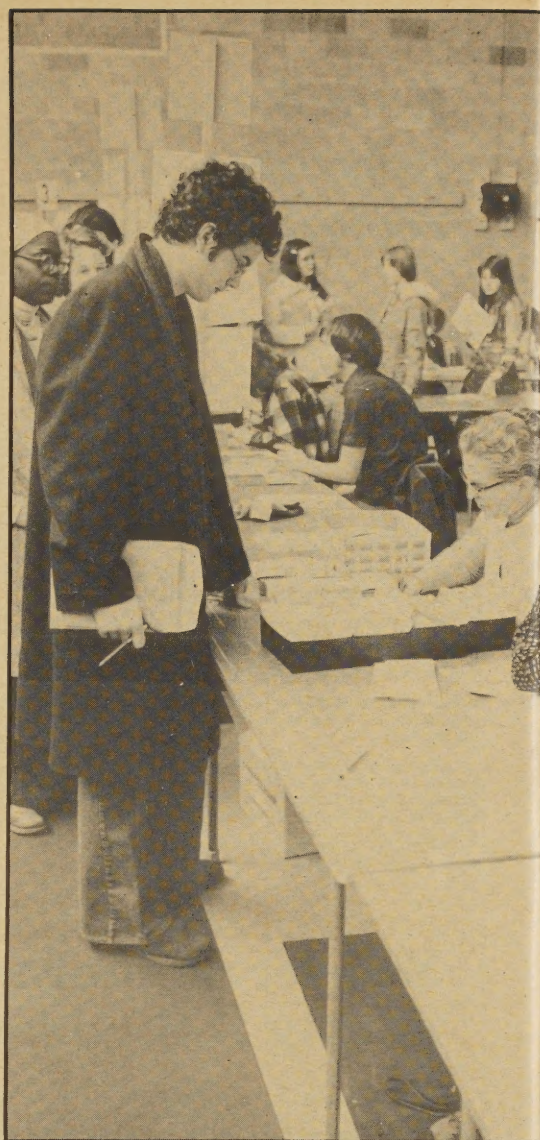
MOVING IN

Buried by an avalanche of new courses, new professors, new books, new schedules and (inevitably) new snow, GC students plow through foot-deep snow and registration lines to reach class and cafeteria as winter trimester opened last Thursday.



Dean Yoder, Dave Graber, Steve Hernley, Cliff Zehr

Randy Fath photo



John Liechty

Randy Fath photo



Steve Yoder, Beth Kingshott

Randy Fath photo

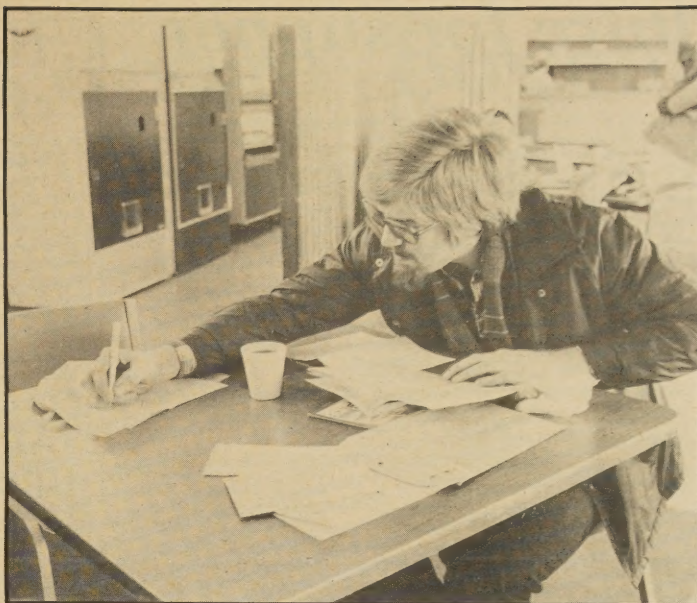
Interviews by Jennie
Sprunger and Curt Oberholtzer

"I hope the thought processes can get geared up
again."

Anita Stolfus
"Wouldn't it be great if classes were cancelled
for the first week?"

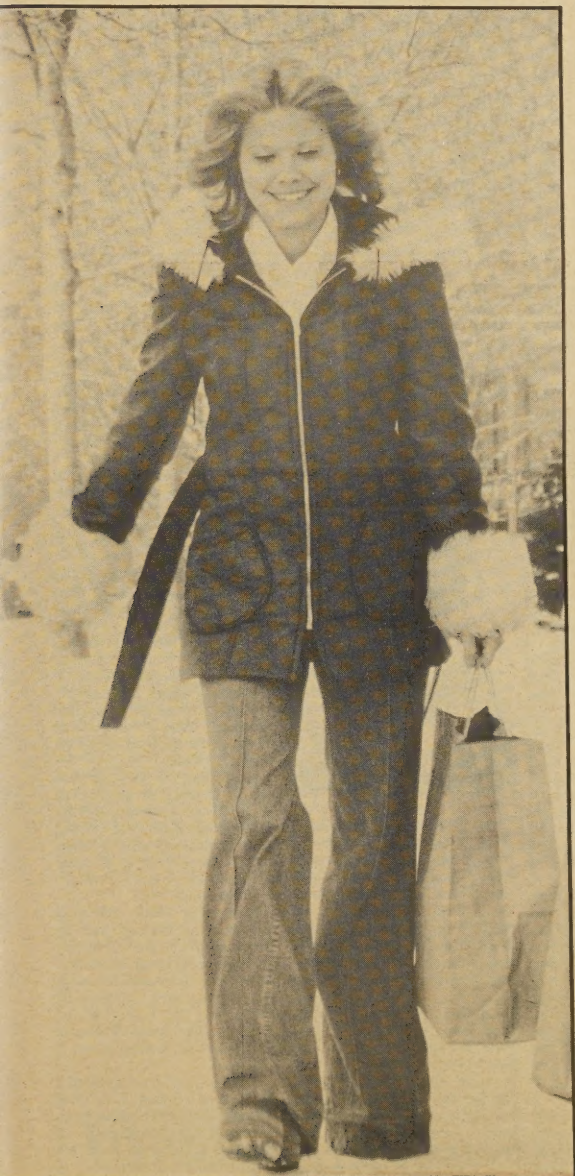
Mary Ann Trautman
"It seems like a new year for me. I was on SST
last tri. I seem to know only about one-half the
people. I'm glad to be back."

Ray Miller



Dale Kraybill

Randy Fath photo



Randy Beachy

Randy Fath photo



Deb Hostetler photo

"My biggest problem is the cold. I don't like it at
all!"

Pierre Geffard
"I'm glad to be back, but I wish we could study
more than just courses."

Becky Nussbaum
"I'm excited about this tri, but since it's going to
be my hardest yet, I might change my mind in
another week."

Lynette Shoemaker
"There's not that much feeling; two weeks is not
that much time."

Jon Clemens
"Exhausted already!"
Marles Preheim, associate professor of music

Culture for supper

by Rich Meyer and Dirk Eitzen

The cafeteria got a coat of paint for Christmas. Santa, saving his best gift for the south wall, bestowed on it a mural of blue, green and red bars on a black background. Santa's consultant for the design was Toshi Katayama, an associate of the architect responsible for the drama center.

Last trimester the Food Service Advisory Committee decided that the cafeteria needed painting. Weldon Pries, the architect for the drama center, met with the committee on November 10, 1976. He proposed that a design be included in the painting. The committee liked the idea.

In December Pries sent the design to the college, and the maintenance department took it from there. Armand Martin did most of the painting. Still to be painted are borders around the windows. Martin is waiting for warmer weather to paint them.

This painting was seen as simple up-keep of the college physical plant. Long-range renovation plans for the cafeteria — new tables, chairs, ceiling, lights and perhaps an air-conditioned section with a seating capacity of 75-100 — await a sponsoring donor.

* * *

And how do you like the cafeteria paint job?

"I think it was a waste of money. They could have gotten any art major to do it for credit, but they went out and hired a designer."

Phil Miller

"I don't consider it especially attractive, I'm sorry to say. Now if it was a dorm room . . ."

Dave Conrad

"I think that they should have had a student design it."

Tim Falb

"It adds atmosphere. It makes the walls look a whole lot better than they did before, you know, that yecchy color."

Dave Breckbill

"I don't like it. It makes me feel like I'm in a shoebox."

Carol Gilliom

"When I first saw it, it slapped me in the face — but it's okay."

Becky Rice

"I like the bright colors. But not the white; it seems institutional."

Becky Ebersole

"I don't like the black; it doesn't go with the rest of the place. But I'm definitely getting used to it."

Doreen Bieber

"Well . . . it's different."

Susan Beck

"It's better than dirty cream . . ."

Sally Oyer

"I see it as a sarcastic portrayal of the institution; neat, clean, straight lines and bars, but (sinister chuckle) the colors! The real meaning of the mural comes when you consider that you must pass through it on your way from the essentially human cafeteria back into . . ."

Anita Yoder

"I think it's nice, actually."

Brent Weaver

Sailing smoothly in the tub of life

by Jan Swartzendruber

Imagine that you are a toy plastic boat floating on bathwater — hot water, still clean; the child is about to arrive. You are a simple, small, empty boat, which makes you unstable and vulnerable.

The child arrives. He throws in his ducky, his Bionic Turtle inner tube, his plastic tractor and a fleet of other small waterproof items. You are leaping convulsively with each splash, ricocheting off tub sides, taking in water. The child has you at his mercy.

Now you know what a toy boat and a college student beginning a new trimester have in common — that is, if your trimester started at full speed with extra-curricular commitments, social life and work schedule taking off at once . . . not to mention classes.

On the other hand, you may be a boat floating on quiet water. The child hasn't arrived. And the very ease in drifting seems a little deceptive, though pleasant. A trimester can start like that, too.

After a week of classes, the calm is disturbed by ripples reminding you of assignments and obligations. The violent jostling has slowed to a predictable, if rollicking, pace. And yet, you may well wonder, can a college student control the demands made on his/her time any better than a toy boat can control bathwater?

Obviously, you have more power over yourself than a toy. You can reduce that "victim" feeling to just that: a feeling. You can set out to meet all deadlines without panic and actually do it. It's a matter of knowing everything you have to do and when you are going to do it. Organization, in other words.

The art of getting organized can be learned by experience — your own or other students'. A little deliberation, searching and structure can shorten the time it takes you to learn how to manage the tidal waves of a college schedule.

Books exist addressed to college students' time-use problems. We consulted a few of them in the Learning Resources Center to compile the following suggestions.

1) Don't try to hold down a 15-hour per week job unless you have to. Research shows that over 15 hours per week on an outside job is incompatible with a full course load. Its result: lower grades.



Chris Frederick graphic

2) Read the requirements on the course outline for each class you're in. Get a desk calendar and write all due dates for reading assignments, papers, projects and tests (in pencil so you can make changes).

3) Look through each course text, especially the introductory materials, including the table of contents. Note whether the

professor plans to go straight through each text, use several texts at once, skip units and so on. This will give you an idea of the pace of the course.

You already know that many three-hour courses do not require six hours of study per week. They may require only two.

However, if you add the extra hours you'll cram in at the end of the trimester working on papers and studying for tests, the average may go up to four, five or six hours per week. Therefore, spend at least three hours of study per week on each three-hour course, and stay sane through the trimester.

Suggestions four, five and six tell how to tailor each class's study time more precisely to its demands while keeping that time spread evenly through the trimester.

4) Calculate the number of pages or reading per week required in each course. Find your rate of reading in pages-per-hour for each text. (Rates vary with page size and difficulty of material.) Now you can estimate the amount of time reading assignments will require weekly in each class.

5) Remind yourself that your total non-class time is not free time by making a chart. Show Monday through Friday horizontally and your waking hours vertically.

First, fill in class meeting times.

Next, block in time for meals and your part-time job. A "flexible-hours" job is often a nuisance until you put it in a regular time slot.

You may want to set two fixed days a week to attend chapel-convoocation, because following a pattern keeps absences from accumulating. You can save the permitted skips for the end of the trimester.

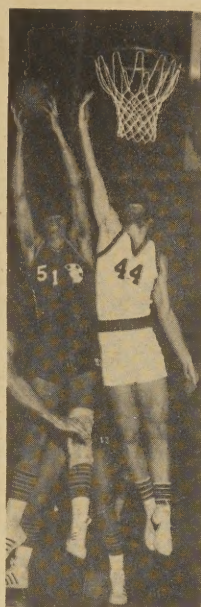
Trojans eke out victory

The Maple Leaf basketball team opened the 1977 half of their home schedule last Wednesday night, but it unfortunately seemed much the same as the '76 portion. The Goshen men dropped a 72-68 heartbreaker to league-leading Tri-State.

Goshen sped to an early lead, twice leading by five points in the opening minutes. The Trojans took the lead with 3:41 left in the half. The teams traded baskets, but Tri-State began to increase its lead. Goshen rallied at the end of the half from a nine-point deficit to trail only 40-39 at intermission.

The Leafs finally grabbed the lead, 55-54, with 12:29 remaining in the game. Tri-State scored 25 seconds later, however, and Goshen never led again.

A tough Goshen defense at the end of the game kept the Trojans from the basket for more than a minute. But neither could the Leafs steal the ball.



Lee Miller photo

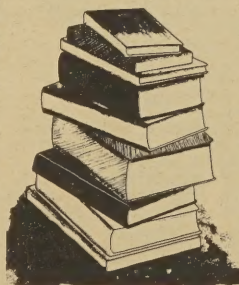
Roger Ruth battles for rebound.

rebounds, compared to the Leafs' seven and 18.

The loss, coupled with one to Indiana Tech last Saturday, leaves Goshen with a 3-8 record, 1-3 in the conference. Two conference games await the Leafs this week, as Marion visits tomorrow, and Goshen travels to St. Francis next Wednesday.

Decide when you want free time, and block those hours or days in on your chart.

6) Assign each class several study periods per week at fixed days and times. Determine the length of time by adding to reading time (suggestion four above) about three hours per week for term papers or projects.



The advantage of a weekly schedule chart is that it shows you how many hours you have for study, social life, recreation and exercise, church and incidentals. You can find incentive to work harder if you see that studies can be handled in five eight-hour days, which leaves weekends and some evenings free.

Reading is probably your main time consumer. Any effort you invest in improving your reading rate will be constantly rewarded in saved time. The most basic pointer for speeding up your reading is to make it a conscious goal. Specifically, try suggestions seven and eight.

7) When you sit down to read an assignment, set a goal that can be reached in one session. For example, you have an hour,

and you know you read about 45 pages of this text in an hour. The chapter has 30 pages, so note that in pencil on the first page. Determine to finish the chapter in 40 minutes, and note your starting time next to the number of pages. Then you can read at a purposeful rate without expecting unrealistic speed.

Record your actual time at the beginning with the other numbers. Next time you read in this text, make your time goal a bit shorter. Put yourself on the back as you improve.

8) Better than a pat, decide at the beginning of a session what small reward you'll give yourself for achieving the goal. At the very least take a five-minute break every hour and do something — anything — for a change of position and subject.

Check off completed assignments on a chart of the course or on the course syllabus — that's a reward in itself.

A calendar, a weekly schedule chart, short-term goals, self rewards and a record of your progress are basics for holding back the tidal wave. Other things help — like studying in the same spot, where distractions are at a minimum.

It helps just to know that study and time management isn't born and that no one learns how to study simply by paying tuition. Experience may teach you a lot, but you can save sometime by exploring the resources on campus — like an upperclassman that looks both intelligent and in control.

And if you haven't discovered it yet, there's a corner of the Good Library basement called the Learning Resources Center. It may be next to the kid books, but it has nothing to do with kids . . . unless you think of yourself as a small plastic boat in a tub of turbulent bathwater.

Students debate boycott

As a forum of student opinion, Record offers two perspectives on the lettuce boycott. Dan Hertzler is a senior German major who spent three weeks in California in 1974 studying farm labor. He expresses his conviction that the boycott helps fight poverty. David M. Groff, a cafeteria employee, is a junior communication major. He recounts problems which the lettuce boycott causes the food service and questions some basic assumptions of boycotters.

YES: support boycott

by
Dan Hertzler

Thursday we vote. Shall the food service continue its present policy of buying only United Farm Workers iceberg lettuce, serving only other types of lettuce or greens when UFW lettuce is unavailable?

The issue goes deeper than whether or not to eat head lettuce every day. As I see it, each of us should consider the question like this: can boycotting the lettuce help the farm workers? If so, let us make the minuscule sacrifice required and make this one small contribution to social justice.

We have all heard of the plight of farm workers, many of whom are migrants living far below the poverty line. I spent three weeks in California 2½ years ago studying this situation. Social workers and government anti-poverty groups agreed on one thing: the United Farm Workers of America are striking at the roots of the poverty problem.

The UFW's presence in California in the last dozen years has raised pay scales and working conditions for farm workers of that state to the best level in the country.

Even more important, the union provides many services desperately needed by the poor, such as extremely low-cost medical clinics, free legal aid and notary service, tax consultation, credit unions, pensions, a retirement home, day care centers and gas station co-ops. The UFW runs these with a very low overhead, reducing the need for high-cost welfare programs.

In 1965 the UFW supported a strike of workers against grape growers (mostly large corporation farmers) around Delano, California. Existing laws did not require growers to allow elections, by which workers

could decide whether to belong to a union and which union to join. Another frustration for the workers was the great abundance of cheap labor which made strike-breaking easy.

The UFW countered with a nationwide grape boycott, which by 1970 brought success in grapes. Concentrating on one crop at a time, the UFW turned next to head lettuce, which was also controlled largely by a few corporations. The lettuce boycott began.

Three years later the 1970 grape contracts expired. Many growers, preferring to deal with a traditional union, invited the Teamsters Union to take over UFW contracts. Again no elections were held. Led by its president Cesar Chavez, an apostle of nonviolence, the UFW picketed extensively across California.

A sheriff's spokesman in Fresno told me the group was remarkably nonviolent considering the tension at the time. The opposition was not so peaceful, however. After violence had killed two UFW strikers, Chavez called off the mass strike in favor of resuming the boycott.

Legislation finally made elections possible in 1975. The UFW has won a decisive majority of several hundred elections to date, retaining all its old contracts and often taking over Teamsters contracts. At the same time, the lettuce boycott has had enough success that lettuce growers are negotiating in good faith with the UFW.

Victory in lettuce therefore appears near. Almost 50 per cent of California lettuce pickers now belong to the UFW; thus the boycott may end as early as next month, according to the National Farm Worker Ministry. This is cause for celebration! Let us reaffirm our support for the farm workers and vote yes on Thursday.

The lettuce boycott does cause Earl Gray and SAGA a few headaches. However, Earl has repeatedly emphasized to me that he does not oppose the boycott. He wants SAGA to satisfy students and is thus understandably upset when students blame him for a shortage of head lettuce (or an abundance of endive). He will appreciate a large number of votes, whether yes or no; because a policy enacted by the boarding students themselves should cut down grounds for complaint.

We all like head lettuce, and we have missed it now for about four school weeks after almost a tri of near-constant supply. Yet our taste is no ultimate concern. I believe that the UFW is working for social justice and that the boycott gives real and symbolic support to the UFW and thus to farm workers. Let us consider these issues Thursday as we vote. I hope you will join me in voting yes. *

NO: oppose boycott

by
David M. Groff

I am a concerned student who regrets that I don't have the time to follow this thing through completely, but 13 hours and a radio station can certainly keep one occupied. Have patience with me while I share something that has been bothering me greatly.

Since the beginning of the school year I have heard talk that the lettuce boycott issue would be re-examined and a new vote would be taken. I was overjoyed. In the more than 2½ years at Goshen I had not heard a reasonable explanation of the boycott on non-United Farm Workers lettuce until I sat down over a long cup of coffee with Earl Gray (the food service director at GC) and he filled me in on the 1972 decision.

Since that decision was reached, Earl has done his part by serving only UFW lettuce in

four times the cost. (By the way, the leaf lettuce and endive can be picked by non-UFW workers. Put that one in your pipe and smoke it.)

The food service agreed with the administration liaison J. Robert Kreider to go along with the 1972 decision to boycott non-UFW iceberg lettuce, but that agreement never became part of SAGA's contract at Goshen. During the course of the boycott, the food service has had to refuse much lettuce and has in fact been forced to let non-UFW lettuce rot on the premises because the produce companies delivered lettuce we could not use.

As a result, endive, romaine or sometimes no greens at all appeared on the salad bars. Often produce handlers were not able to get UFW lettuce, so Earl and his staff had to call different produce companies in order to find lettuce he could serve. They then had to pay the price asked, no matter how high. Things went fairly well until the distributors began to ask for the order a week in advance.

Here is the situation. If SAGA's distributors cannot supply the lettuce Goshen has requested, there is no way they can substitute for that order. In other words, either we would get our lettuce, or we would not have greens at all that week.

As an alternative action, Earl has begun purchasing leaf lettuce and endive in place of the boycotted iceberg, at more than the cafeteria or snack shop — even though it meant using a more expensive substitute.

During the past few days, we

have heard a great deal from a student group who would like the boycott to continue; I would like to present some opposing ideas.

What I am trying to say is that other methods of handling this situation exist. For those of you who wish to support the boycott, Earl Gray has said that he would be more than willing to post a sign on the lettuce table indicating when the lettuce was not UFW-picked. That way you would be able to practice your beliefs and not eat non-UFW lettuce without depriving the rest of the college of iceberg lettuce. Also, it would be possible for the food service to boycott all non-union lettuce buying from both UFW and Teamsters, which would make it easier to find enough lettuce for college consumption.

Give all the possibilities some thought, make up your mind, then be sure to put your thoughts down on paper on January 20. Be aware that the boycott vote results will be based on the total number of votes cast. Your decision not to vote will support the renewal of the boycott.

History of the Goshen lettuce boycott

Dec. 1972 — campus-wide referendum under Goshen College Community Government establishes lettuce boycott at GC.

Apr. 1973 — following a few students' complaints about lack of lettuce, cafeteria begins serving non-UFW lettuce with approval of business manager.

Dec. 1973 — campus votes of 369-177-5 in second GCCG election decides boycott to continue until reversed by campus-wide vote.

Mon., Jan. 17, 1977 — forum discussion of lettuce boycott, snackshop.

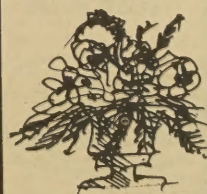
Thurs., Jan. 20, 1977 — referendum of boarding students in cafeteria during all meals. Ballot to read as follows:

Shall the Goshen College Food Service continue to buy only United Farm Workers head lettuce?

_____ Yes _____ No

The UFW may decide to drop the boycott in the near future. If boarding students pass this question and the UFW ends the boycott, the college will also stop its observance. If continued, the boycott will be subject to annual review by boarding students. The plurality of votes cast will decide the issue.

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Burkholders on sabbatical

JLB studies China, ethics

by Dan Hertzler

Goshen College president J. Lawrence Burkholder and his wife, Harriet, left Goshen January 2 on a six-month sabbatical leave. JLB will study the theological implications of modern China and write several papers on Mennonite ethics. Harriet's projects include an oral history of her husband's extensive experiences in China.

Following six weeks of vacation and college-church business that includes visiting groups in Denver, Boise, Hesperia, Seattle, Phoenix, Salem and Miami, the Burkholders will locate in San Francisco. They will use resources of the Graduate Theological Union and of the University of California at Berkeley.

China

"I visited China two years ago, and I was just very much impressed with the social organization, the peace, non-inflationary economy, public and private morality, agricultural production and the fact that 900 million people are eating," the president explains.

"I was intrigued by the analogies between Maoist Marxism and Christianity. What does this mean for Christians? It's particularly complex because there are certain elements in it which we can't buy at all. Yet in certain respects it's far more Christian than our society."

"The question is whether God is working through them in some particular way to achieve His purposes and whether we have something that would tend to modify and humanize their tradition — what is the give-and-take?"

Burkholder is already a recognized China expert, having served in China from 1945-48 under the Mennonite Central Committee and Church World Service and having visited the country for 21 days in summer, 1975. His article "Notes on the Theological Meaning of China" in the January, 1976, *Mission-Focus*, caught the attention of the

National Council of Churches, which has asked him to prepare an extended paper on that topic for a meeting of the North American Consultation on Chinese Studies (a group of theologians and China experts) at Notre Dame, June 29-July 2.

Ethics

Concerning Mennonite ethics, JLB observes, "We're entering a new period of institutional development, economic enterprise and political awareness." Mennonites have, in the last generation, become businessmen on a large scale and have developed considerable

dynamics of the closed community are there.

"The operating principle of the society is to serve the neighbor, and the motivation is one of service." Though motives in China, as in America, are undoubtedly mixed, in China 900 million people are told that service is the one proper motivation.

"Our society is not structured unambiguously for service. It accommodates selfish acquisition and service if you want to serve." Even Goshen College is "to a certain extent... a hybrid of service and of individual aggrandizement... But

farmers and businessmen, in dealing with large sums of money and capital, are wielding considerable power, Burkholder feels. Traditional Mennonite ethics do not serve such people adequately because these ethics assume that Christians will not get into ambiguous positions of power. "The analogy of leaving the nets and following doesn't necessarily serve the farmer or big businessman as a precedent," JLB observes.

The president encounters this problem personally when asking the wealthy for contributions to the college. "In effect, I'm thanking them all the time for getting rich and then giving it; but we have an ethic that says, 'Don't get rich in the first place!'

the church operates a publishing house, colleges, old people's homes and other institutions.

"I want an ethic which admits ambiguity. There are social configurations with good and evil in them. What do you do in the light of that? If there's going to be schizophrenia, we ought to at least know about it and try to limit it or contain it."

Harriet's Study

During the sabbatical Harriet will organize an oral history of JLB's 1945-48 experiences in China. The history, in the form of a taped dialogue between the two, will be put in the Midwest Center for Chinese Studies, St. Paul, Minn. Harriet will also read books related to her husband's China study and type for him. She hopes as well to complete a family history for their children.

Why a sabbatical for a college president? Burkholder, who taught here from 1949-61 and has been president since 1971, has earned a sabbatical leave. Besides that, "I really feel I need it. The pressures and preoccupations of the presidency having to do with finances and constituency are just all-consuming."

"Some presidents conceive of themselves not as scholars but as administrators in the managerial sense. But I believe the president of a liberal arts college must participate in the liberal arts, must have the opportunity to think — and not necessarily just to think about the college, but about what he's interested in. He must be able to think, and think broadly and deeply."

Not all the president's endeavors will be intellectual. "I will keep up certain connections with the church," he emphasizes. "I also want to fish for salmon in British Columbia, for trout in Wyoming and for kingfish in Belize."



Janice Martin photo

"China is one big Hutterite colony with an army."

"We have no ethic of wealth... I wouldn't make a case for lavish wealth but we need to interpret, guide, discipline, limit what we do allow in everyday life."

Another criticism of Mennonite ethics is that "we tend to absolutize nonresistance," whereas "there is a place for nonviolent resistance," Burkholder believes. He was active in the civil rights movement in the 1960s, marching with Martin Luther King Jr., in Selma, Ala., and being thrown into jail in St. Augustine, Fla. "I had to go beyond what Mennonites were saying at the time," he relates.

Some Mennonite radicals begin by criticizing the state and end by rejecting all institutions. That will not do, JLB asserts, now that

church institutions, and the church is saying virtually nothing to them at this point. We've got to examine the fundamental structure and principles of Mennonite ethics in light of this.

"What I want is an ethic which takes into account the facts of institutional life, but which nevertheless takes seriously the radical ethic of the Sermon on the Mount."

China And "Culture For Service"

"The communal aspect of Chinese life is very intriguing to us as Mennonites," JLB notes. "China is one big Hutterite colony with an army. The

in China the emphasis is on service.

"I'm convinced that the U.S. is not Christian — but it is liberal in the sense that J. S. Mill used the term. The issue is between the liberal society of the West and the Marxist closed society."

"I'm terribly impressed by the fact that China has eliminated poverty and corruption... They're emphasizing the family and the work ethic. I'm depressed, however, by the lack of individual freedom, their denial of religious experience and the uniformity of society. So I would raise the question as to whether there isn't something terribly lacking in Chinese society along with their idealism."

Ethics And Ambiguity
Mennonite theology must begin to reflect the fact that Mennonite

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RECORD

the Goshen College

January 21, 1977

Vol. 86, No. 15

BULLETIN

Goshen's lettuce boycott will continue.

By a vote of (209-152-3), GC boarding students yesterday reaffirmed the college's boycott of non-United Farm Workers iceberg lettuce. Results of the referendum, held in the cafeteria during all meals, mean that Goshen will keep the boycott policy first instituted by campus-wide vote in December, 1972, and upheld 369-177-5 a year later.

Boarding students are to review the decision annually.

Yes 209 No 152 Invalid 3

Record and Maple Leaf

Future publications editors selected

by Reba Smoker

The Goshen College Student Publications Advisory Council met Wednesday at 1:30 p.m. and



Sally Weaver



Nathan Stoltzfus



Dave Graybill

chose the publications' editors for the next academic year. Nate Stoltzfus, a junior from Delaware, will edit *Record* during fall tri. Dave Graybill, a junior from Ohio, will edit *Record* during winter tri. Sally Weaver, a sophomore from Goshen, will edit *Maple Leaf*.

Stuart Showalter, faculty publications advisor and communication prof, remarked he was disappointed with the number of candidates for the positions, but impressed with the quality of the applicants.

Stoltzfus was a photographer for the Antioch College *Record*, was a reporter for the GC *Record* and writer and photographer for College News Service last trimester. He is a member of *Record* Editorial Council this tri and has done free-lance photography and writing for the American Civil Liberties Association News and Mennonite publications.

After working as an administrative assistant, the litigation researcher and reporter for the ACLU in San Francisco, he returned to GC last fall.

Stoltzfus commented, "Record ought to be an open voice of student expressions and a forum of provoking such expressions. Sustained criticism is destructive but a searching honesty should be encouraged. Right now, I'm mostly concerned with interesting a sizeable group of students who can help me determine what *Record* will be next fall. Hopefully *Record* will encourage and reflect a climate of joy, freedom, spontaneity and creativity at Goshen College."

Graybill, a communication major, worked on his high school newspaper staff and edited *Current*, Hesston's newspaper, for a semester.

Graybill wrote a public service announcement for TV last year, attempting to give a minority view of the Bicentennial. He works for WGCS, announcing basketball games and planning Synthesis and news slots.

Graybill stated: "I see *Record* as having two major functions. First, it should record what happens here and serve as a campus communication vehicle. But equally important, the paper should lead — challenge students and faculty with significant issues and new points of view."

Weaver, a psychology major who worked on her high school year book staff, is serving on the *Maple Leaf* staff. Her extra-curricular activities include orchestra and staff assistant responsibilities. She is a member of Assembly, serving on its planning committee.

Weaver writes short stories and keeps a journal. She was given an honorable mention in With's Creative Arts Contest several years ago.

Regarding her appointment as editor, she commented, "It was a shock, since I hadn't really applied for the job." She was first nominated by a faculty member, then made the decision to apply for the position.

Weaver plans to focus *Maple Leaf*'s attention toward campus life, presenting different aspects of the college community. She stated, "People are what make the campus."

One of Weaver's main concerns is getting other students involved in publications. She views encouragement as an essential part of the recruiting process. "There are people around here that are interested in publications; but there seems to be a Mennonite stigma about not wanting to move forward and take initiative."

by Ruth Kauffmann

"What does it mean to express faith in the classroom?" This question was put to a panel of five at the faculty meeting of January 6.

The panel included students Paul Keim, Janine Kennel and Greg Leichty and professors Mary Oyer and Norman Kraus. Dean John Lapp moderated the discussion.

The question had been discussed at a December 5

student forum chaired by Paul Keim, a member of the campus ministries team, and attended by John Lapp, Art Smoker and about a dozen students. The Faculty Development Committee responded to the concerns raised there by asking Keim, Kennel and Leichty (who were present at the forum) to speak directly to the faculty. They would do so as a panel, each talking three to five minutes after which the floor would be open to discussion.

The students on the panel asked professors to express their faith more often both in and out of the classroom.

Kennel pointed out that as stated in the college catalog, our faith is not expressed exclusively in religious activities, but it is to permeate all campus life. She called for more opportunities outside of the classroom to grow spiritually, such as seminars or evening discussions with professors.

Keim said that when he had learned to know professors outside of the classroom, he had been impressed by the sincerity of their faith. But he felt that much of his spiritual growth since coming to GC had no connection to his academic growth. The conflict he saw between academics and faith struck him as inappropriate for a Christian college.

Leichty voiced a concern that persons at Goshen College should profess their faith without apology. He said he did feel his faith being challenged in some ways.

The main issue was how faith could or should be expressed in the classroom. Kraus felt that to ask a required class such as Believers Church to pray would be violating the religious freedom of the non-Christians who were in the course. On the other hand, he had no reservations about expressing his own Christian faith in the classroom.

Kraus felt the need to work for honesty and understanding among all people here, which would include the sharing of faith.

The students were not necessarily calling for a form of religious piety to be used during the class period. They admitted that a chemistry or calculus class does not lend itself well to religious language. Rather, the call was for each professor's living faith in Jesus Christ to be evident in his/her attitude toward the students, affirming their worth as persons as well as their academic achievements.

But the students on the panel also called for the verbal expression of faith when it is appropriate. They felt that many times professors remain silent on matters of faith even when they should be speaking.

Responses from the professors were varied. Some felt that just the fact of being a teacher at



Paul Keim



Janine Kennel



Greg Leichty

Goshen College spoke loudly to their faith. Some felt that what they did outside of class — such as teaching Sunday School and participating in small groups — witnessed to their faith.

One professor feared that the students on the panel wanted to hear a certain kind of pietistic language. He maintained that students should look to other settings for faith direction, such as parents, church, chapel and small groups. He said students need to take initiative to ask professors questions about their faith.

Other faculty members saw the call for more articulation of faith in the classroom as valid. They felt that as Mennonites, they may take too much for granted. Not having a good feel for where they stand, they may not take the risk of sharing inner convictions when they fear people will reject them.

Despite some defensiveness, the general reaction of the professors was open and accepting of the students who brought the concerns. The faculty wants more interaction with students, especially on the faith-academics issue.

Schweiker: an appraisal

by Fred Swartzendruber

In his first public appearance outside Pennsylvania or Washington, D.C. since the Republican National Convention last August, Senator Richard Schweiker addressed the Goshen College community on the topic "Is the Republican Party Dying?" Schweiker was the center of controversy before the convention, when Ronald Reagan chose him as his potential running mate in his attempt to unseat Gerald Ford.

The Pennsylvania Republican professes to be worried about the ability of the GOP to survive at a time when Democrats control both houses of Congress and the presidency. He points out that the Republican-Democratic imbalance has steadily grown since he was first elected to Congress in 1960; Pennsylvania is now the only state east of Kansas (out of a national total of seven) to have two Republican senators.

Historically, the Republicans have been able to offset a numerical disadvantage by turning up at the polls in greater numbers than Democrats. A decade of massive voter registration among minority groups may have ended this Republican advantage. (Jimmy Carter received 87 per cent of the black vote last November, giving him the victory.)

However, the GOP has always enjoyed greater financial stability than its rival, and there is no reason to believe that the loss of the White House or of a few seats in Congress will drive former donors into the ranks of other

parties. It seems likely that Republicans will continue to have the means with which to mount media blitzes in favor of key bills and candidates.

The threat, as the senator sees it, is that a seriously weakened Republican Party would, by comparison, elevate the Democratic Party to a position of such superiority that political opposition would be ended. Such a "super-monolithic" party would make a mockery of long-held ideals in American political philosophy. It raises the specter of a de facto single party state; Schweiker mentioned Mexico as an example.

Senator Schweiker berated the media for applying a "double standard" by attacking his alliance with Reagan as a "compromise of ethics," while nonchalantly taking for granted the coalition of northern liberals and southern conservatives which has united Democrats since the days of Franklin Roosevelt. He pointed out that there is a wider range of ideology within Democratic ranks than within the Republican party, citing as an example the image of "Jim Eastland and Ted Kennedy, arm in arm, campaigning for Jimmy Carter."

This raises an interesting point: without the competition of a strong Republican party (assuming that the pessimistic predictions will come true), is it not likely that the Democratic party — a loose coalition of a wide range of background — would quickly split apart into smaller factions? What would be the political glue that would hold together this behemoth, once necessity was removed?

Since the Democratic Party probably will not be a unified threat some of Schweiker's colleagues may be premature in talking about a complete repackaging of the GOP. They have considered a new name, such as the "Conservative Progressive" party to help shake off the



Janice Martin photo

Anita Yoder, Eileen Rosenburger, Richard Schweiker

stigma of Watergate and other Republican embarrassments.

Probably nothing this dramatic will happen. Americans have tended to vote for the person, not the party; all the Republicans need do to regain a large measure of their lost morale is find a candidate attractive enough to win in 1980. After all, nothing succeeds like success, and such a victory might occasion speculations about "the malaise of the Democratic party." Don't count your losers before they get to the GC podium in 1981.

In glacial weather: what style?

by Dirk Eitzen

On those frigid mornings when icy blasts penetrate even our thickest clothing and a simple trip to the cafeteria becomes a grave battle against the cold, what can we do to protect ourselves?

Many solutions to this problem have been offered and put to the test. Perhaps the simplest is the mind-over-matter method: every so often you see someone strolling nonchalantly across campus with his collar open and his sleeves rolled up, simply ignoring the wind and the cold. The results of this approach, however, can be disastrous: frozen flesh, I understand, does not thaw right.

A much more popular answer to the question is to bundle up, and there are many ways to do it.

Many students devote extra attention to a particular part of the body. Some favor the ears — ears exposed to the breeze are among the most effective of heat dissipators; and so, too, fingers. Cold toes are also an exceptional

problem, one best alleviated by plenty of socks, if you have roomy shoes. And other students insist that if the throat is not well insulated from the frost all other precautions are useless.

But then, you do not have to limit your preference to one or another of these — very few do. In fact, singularly efficient methods have evolved to deal with more than just one of the vital spots. The Oyer fling, for instance, covers both the ears and the neck admirably. For this, a scarf is draped over the head so that both ends hang over the chest. Then one end is flung up across the throat and over the shoulder.

And then there are the "back-to-basics" people who ask: "What good are gloves and boots and an Oyer-fling scarf if the body itself is not protected?" These students concentrate on bundling their bodies. Most advocate the layered look: a scarf over a parka over a jacket over a sweater over a flannel

shirt over a T-shirt and all over long johns.

Some say too that since heat rises upward, a broad-brimmed hat or an umbrella is an aid to heat conservation (though on very windy days it may be more of a bother).

But do not assume that these are the only ways to battle the cold. Of course there are many more. Several students pull knit stocking caps entirely over their heads and peer out through the little holes. And a few people simply avoid prolonged exposure to the inclemency.

Finally, let us examine the figure in the accompanying graphic. He has chosen the best points of each of our solutions. A body-bundler, he has adopted the layered look as well as gloves, loose boots, and an Oyer-fling scarf. This student has handled the problem in an exemplary fashion and certainly the one that this writer recommends as the ultimate in protection from the cold.



Hilda Eitzen graphic

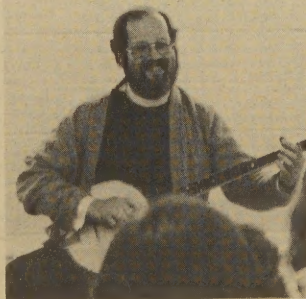
Irish benefit aids Stahl

by Don Nussbaum

About 80 people attended the Irish benefit concert for Marilyn Stahl Tuesday evening. The benefit raised travel money and symbolic support for Stahl, a 1976 religion graduate, heading from voluntary service at the Glencree Peace and Reconciliation Centre in Ireland. Stahl's living costs in Ireland are covered, but travel expenses are not.

Carl Haarer served as master of ceremonies for the evening. Guest artists included a dance act by Tim Roberts and Mary Arslan, Leonard Beachy reading poetry by William Butler Yeats as well as Beachy's own poetry written in Ireland, and Irish melodies sung by Charlotte Lindsey. Father Willis Poyser, Vicar of St. Martin of Tours, Kalamazoo favored the audience with Irish ballads. Poyser, a 1965 GC grad, performed more ballads the following morning in convocation.

Students Haarer, Roberts, and Jo Bontrager, 1976 grad Janice Martin, and professors John Fisher and Ailee Beechy planned the evening.



Mike Yoder photo

Willis Poyser

Faculty passes curriculum changes

The faculty has approved several curriculum changes for next year, as recommended by the Curriculum and Instruction Committee. The changes, approved in December, include a revision of the history major, the addition of a new major in history and investigative skills and a bilingual education endorsement proposed by the teacher education department.

The new history and investigative skills major was added to offer history majors vocational skills. Included in the new major are courses in computer programming, statistics and methods of social research.

James Hertzler, history department chairman, says the new major will help students who find it increasingly difficult to get jobs teaching history in secondary education.

The regular history major will become a two-track system. In addition to a core of history courses, a student will select either a humanities track which consists of courses in literature, philosophy and religion, or a social science track which contains courses in sociology, economics and political science.

The bilingual teaching endorsement is a twelve-hour block of courses which fit the new guidelines for bilingual education of the Indiana Commission on Teacher Education and Licensing. In addition to language proficiency, as determined by the language department, the endorsement requires four courses in bilingual, cross-cultural education.

S. L. Yoder, teacher education department chairman, said the new endorsement applies mainly

to elementary education majors. He emphasized that the intent of the program is to prepare teachers to help children from non - English - speaking backgrounds to understand and appreciate their own culture while helping them learn the English language.

The education and history curriculum changes will not require the hiring of new faculty, because most of the courses in the revised programs are already offered.

The faculty also received a report from the Curriculum and Instruction Committee on a new course in computer programming which uses the COBOL language. Dean John Lapp stated that the computer course is one of a series of planned moves to upgrade and expand the business and social work department.

Seniors investigate careers

by Tim Roberts

J. B. Shenk, director of career services, calls the series "Putting It All Together—Skills - Values - Work." He will lead the sessions, beginning with a preview on Tuesday, January 25, in Assembly Hall at 3:40.

Most students are content with a liberal arts education and a major. The career center, however,

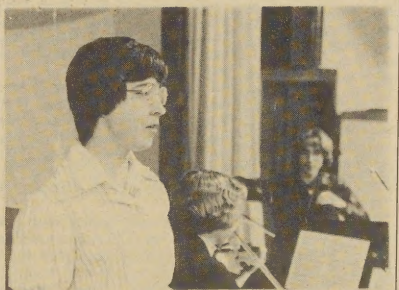
believes that the ability to find and later to change jobs or careers is a technique in itself that should be studied. This technique will be presented in a seminar series to be held on Thursdays at 3:40 in Assembly Hall, beginning January 24 and continuing through February 24.

In the seminar, students will evaluate themselves to find what their skills are, where they want to work and how to present themselves for a job.

"Few of the more creative and challenging jobs that a college graduate would want are advertised," says Shenk. "Some people are under-employed because they do not know how to find the job that will fit them."

According to Shenk, the average worker changes careers three to five times in a lifetime. If one will be changing careers, should one bother with a major in college? "Yes," says Shenk. "A major does not necessarily prepare you for a specific job. Neither does it limit you to a specific task. What you take to the job—all of who you are—are skills, not just a college major."

Shenk hopes that someday all college students will be trained in job and career finding techniques. According to Shenk, it is important to have such training early in the college career when the student is thinking about a major.



Randy Fath photo

Smucker offers variety

by Debby Funk

Cynthia Smucker, performing on both violin and voice, will present her senior recital tonight at 7:30 in Assembly Hall. Smucker, a music education major, will perform music ranging from Telemann to Webern. Donna Detweiler will accompany her on the piano.

In the oldest piece on the program, Telemann's "Trio Sonata in C minor," violin and piano will be joined by alto recorder (Arthur Smucker) and cello continuo (John Gingerich).

The classical period is represented by two Mozart works, one an "Adagio" for violin and the second, the "Laudamus te" from the Mass in C Minor, for voice.

The two sides of Smucker's musical talent are contrasted in the works of Schubert. She will sing two of his songs and play a sonatina on the violin.

Next comes "Standchen," an artsong by Strauss. A glimpse of Impressionism is afforded by "Chanson Perpetuelle" by Chausson, a piece written for voice, string quartet and piano. The string quartet is composed of Debbie Bixler, Evelyn Dueck, Barry Weaver and John Gingerich.

The sampling of music history comes to a close with two songs by Webern. Smucker called them "an interesting way for a soprano to end."

Smucker's musical activities continue with a performance in the college production of Engelbert Humperdinck's *Hansel and Gretel* in March. Next fall she will student teach. After graduation she plans on teaching and graduate work.

Seminar fights cancer

by Jenny Sprunger

A breast self-examination clinic will be held January 24, 7:00-9:00 p.m. in the Miller-Kratz private lounge. The clinic is one of a series of seminars on preventative medicine and health maintenance sponsored by the Health Center staff.

The staff has organized the clinic into four stations: a film on conducting a breast self-examination; a literature table to supply take-home instructions and added information; and an opportunity to conduct a supervised practice breast exam on Betsy Breast, a model provided by the American Cancer Society.

A fourth, optional feature is a breast exam by either Willard Krabill, M.D. or Diane Kropf, R.N.N.P.

Students are encouraged to come at any of the quarter hour marks throughout the two hour session, as the four-station rotation will begin a new cycle every fifteen minutes. By organizing the clinic into fifteen-minute time blocks, the staff hopes to reduce waiting time and to serve more people.

Kropf stated that males as well as females are invited to attend the clinic. The incidence of breast cancer is much lower in males than in females, but it is not unknown. Men can gain an awareness of the problems and procedures at the clinic for their own information and for the benefit of their wives and friends.

Other seminars tentatively scheduled for this trimester include a February showing of the film, "The Heimlich Removal: How To Save a Choking Victim," and a seminar on physical fitness in March.

Students plan communion

by Cathy Eggbeer

A campus communion service for students, faculty and staff will be held Thursday, January 27, at 9:15 p.m. in the Church-Chapel.

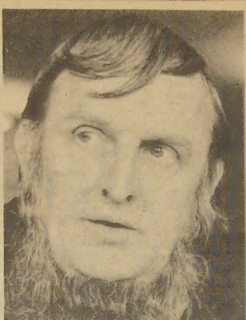
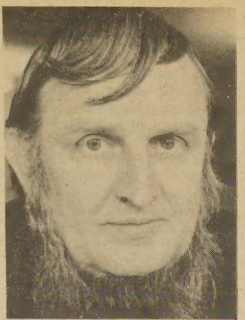
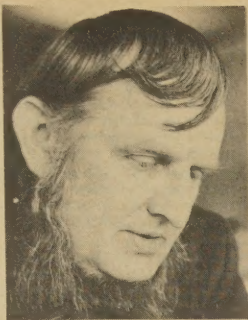
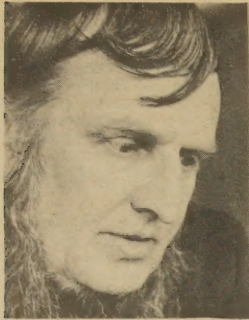
A student committee is planning the event with the help of John Yoder from the Campus Ministries team. The students on the committee are: Dick Armstrong, Cathy Eggbeer, Trionna Hile, Becky Schwartz and Herman Washington.

An all-campus communion is traditionally celebrated during Advent, but due to an unusually hectic pre-Christmas schedule it was decided to move the event to the end of the Christian Life and Renewal Week.

The program will include singing, sharing and communion. Several students will present oral interpretations of scripture. Others will sing, including the group from campus, Soulshine.

Please note the change in time from that printed on the official January calendar. The correct time is 9:15 p.m.

Age Group		Your Risk	
20-34 (5)	35-49 (50)	50+ (100)	_____
Race Group			
Oriental (5)	Negro (20)	Caucasian (25)	_____
Family History			
None (10)	Mother, sister aunt or grandmother with breast cancer (50)	Mother and sister (100)	_____
Your History			
No breast cancer (20)	Previous breast cancer (100)		_____
Maternity			
First baby before 25 (5)	First baby 25 or after (20)	No childbirth (25)	_____
Your Total			



Steve Denlinger photos

Staley speaker on faith issues

Ediger nudges to frontier

I cannot quickly describe Peter Ediger, leader of the upcoming Christian Life and Renewal Week. He's delightfully unconventional. At first glance, you notice that his beard begins below his chin, not on his cheeks. And he talks of civil disobedience, living dangerously and potentially serving time in prison.

Yet he's a Mennonite minister, a church administrator and father of four. He laughs mischievously about his ear-wiggling ability and is reputed to whistle excellently. Indeed, he's unconventional.

Ediger visited GC last November. He and I chatted briefly about his hopes for the week. A few highlights:

by Steve Denlinger

Record: You've said that you hope we can push to the frontiers of our personal pilgrimages. You don't want kids to expect all the answers, instead you're developing questions. You hope that the sharing of your own story will be stimulating and helpful to us students. What "good word" do you have for GC students in 1977?

Ediger: One word that I think we should keep looking at and talking about and living out is the word that we are loved as persons. How ready are we to be loved? And how ready are we to give and receive love with each other and with our world?

Part of the good word that I hope we'll be talking with each other about, is that the Word became human, became lived out in the life of Jesus and wants to be lived out in our lives.

The other part of that word is that there are many voices around us, some within us, that keep undermining that word that we are loved, keep undermining the assumption that living and being loved is the essence of life. Our society says to us in many ways, "There are other things more important than love."

Record: Here at GC, we hear a lot about the word "discipleship." And sometimes that word, after we hear it so very often, develops a kind of hollow ring, becomes sort of rhetorical. Could that happen to the word "love" also? Or What is the relationship between being loved and living lives of discipleship?

Ediger: I feel that from my pilgrimage I have become free to love, and be a disciple when I have people around me loving. And, the good news of God's love has become real for me as God's people love me. The growing edges of my life continue to be around the question of how ready I am to be loved.

Record: You said that there are many voices that undermine that life of loving. Can you spell that out a bit more?

Ediger: I suppose in college, one of the ways that might happen is to assume that the essence of our worth is in our grades. It is important to know that creativity and achievements and intellectual excellence — excellence in any field — is an important gift to be exercised and

developed. And at the same time to understand that our being loved is not dependent upon the things we do or don't do.

Record: What are the voices for us after we graduate?

Ediger: Well, there would be obvious voices, such as prestige in social standing, professional standing, relationship to our jobs, accumulation of property. Again, many of them come out of our creativity, our gifts to be used.

But what I hope we would all be aware of is that there's some seduction, potentially, in all of those voices and goals. If they become primary in our lives, there's danger for ourselves as persons and for our society. Partly because we live in a world where resources are limited. And if we're going to continue to live together, to lead the rest, we'll need to share more of our resources.

It seems to me, generally, that we need to encourage each other to be willing to take more risks — questioning "What are we to be about?" Maybe one of the things that we need to learn, is how to fail. And we need to be willing to take some risks. The prophets were persons like that. Jesus, wherever he went, kept raising questions about the prevailing wisdom of society. That still happens when we discover that Jesus is alive within us.

Record: What are some other involvements in your very down-to-earth, heavenly search for peace? How do you handle it in your congregation or in your community relationship in Arvada?

Ediger: Peace-making has many different facets and involves our personal, family, congregational and community relationships.

We need to feel free to speak the truth in life . . .

One of the myths that many of us get caught in is that peace-making means "an absence of conflict." We need to feel free to speak the truth in life, as we see it. And often that brings conflict out in the open.

Record: Moving to another subject, what was the genesis of your involvement with the church, social action and peace-making?

Ediger: I've had a kind of a turbulent love affair with the church through the years. And a lot of anger, at times, was a part of that love.

My family took the church very seriously. I appreciate many of the things that I received from my home and church in Kansas. Such little things as the clear message that when we played with toy guns, we never point them at people. It was a kind of reverence for life and people.

The primary jolt for thinking more seriously about the meaning of life and of the Christian came to me in the year I was working in the south side of Chicago with the Woodland Mennonite Church as interim pastor.

I learned a lot that year about how our society functions, about justice and injustice. And the old story of the freeing of the slaves in Egypt took new meaning after seeing the slaves that need food in our cities today. The message of the prophets took on new life for me when our society's oppressed ask "What is all this religious ritual? I can't hear your prayers because your hands are full of blood."

Record: What is the crucial agenda for the Mennonite Church in North America for the next decade? Maybe you can relate that to the worldwide Mennonite Church.

Ediger: One crucial question is whether we can learn from the experience of Christians in other cultures what it means to be a Christian and a Jesus follower.

Maybe a second way of talking about the important agenda for the Mennonite Church would be to ask whether everyone could become a part of mainstream evangelical America, or whether we are going to be a kind of minority within American Christendom.

Are we going to maintain or reduce our sense of commitment to nonviolence, pacifism. If we maintain it we're going to have to struggle much more with economic questions, particularly with the question of war taxes.

In some ways, we are probably in the dilemma that Moses was in. We are "making it" in our society. We are cautiously moving into power positions, socially, economically, politically.

The question for Moses was "Who am I? Am I a part of Egypt? Pharaoh's court? Or am I a part of the slave people?" Maybe that's the question for Mennonites. Who are we? Are we a part of the affluent world and the ruling world, Pharaoh's world? Or are we a part of the oppressed people?

Record: What are your current questions, your new frontiers, doubts?

Ediger: One of them would be how much risk I want to take as a person, a person with a family, wife and four children. How much of what I believe am I willing to act on? What if those actions lead to civil disobedience or prison? So far, I have been, I guess, pretty cautious, reluctant to take those kind of stances.

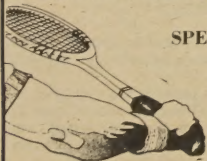
Second, I think the church needs to talk more about what is the meaning of human sexuality. What does loving with integrity mean? Questions of family, questions of marriage, questions of depth relationships in addition to marriage, and questions of how we can be real, be human and not exploitive sexual beings in a society where sex is very much exploited.

Record: And your hobbies?

Ediger: I have two special skills, that I'll show you if you're interested. One is I'm a good ear wiggler. The other is I'm a pretty good whistler. If anyone is interested in a session on ear wiggling and whistling, I'd be glad to arrange that.

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Coffee for service



by Cathy Shank

In response to recent chilling temperatures, there has been a rise in demand for hot coffee. Cafeteria workers note that they can hardly keep it coming fast enough to satisfy the long lines of students.

Said one cafeteria worker, "This has got to be a record breaking week." I thought so too and decided to explore the implications of GC coffee consumption.

After countless interviews of both users and non-users, I discovered that the average campus person falls into one of several main categories. Here is my compilation of the common cases and their characteristic comments on coffee.

First are the Adamant Abstainers who in most cases either do not like the taste of coffee or else refuse to drink the "vile brew" because of its addictive ingredient. One of their standard refrains is, "Don't you know that if you drink six cups of coffee daily for one week and then quit you'll experience withdrawal symptoms?" Prominent among these are the stodgy staffers who have been skillfully taught to avoid all appearance of evil.

The second basic category includes those whom I call the Timid Tasters. They are individuals who sometimes even admit to liking coffee but deny themselves any regular indulgence. One such fellow was heard to say, "Sure I like it, but I'm afraid of getting hooked."

Another explained that he had been deprived of a positive role

model: "My father never thought much of it and neither do I." There was also one stoic who, when showered with descriptions of the tantalizing taste of coffee, quietly remarked that he tasted it once and was "quite unimpressed."

But my favorite response came from a Goshen woman who sighed, "Let's face it, a mug of coffee, a loaf of bread and 'thou' just doesn't bring to mind images of a dimly lit romantic scene."

Another group, the Social Drinkers, seems to be in abundance at GC. One thoughtful drinker observed, "Around here people aren't supposed to drink alcohol so they socialize over coffee instead." Typical of this brand of consumer is the off-campus upper classperson who sits sipping coffee in the snackshop trying to maintain some contact with the campus community.

A variation of this theme is the boarding student who drinks cup after cup in the cafeteria while three sets of friends come and go. Surprisingly low in the ranks of social drinkers are the professors. According to one snackshop employee, "The students drink much more coffee. Actually the professors seem to prefer ice cream."

Perhaps the most evident drinkers are the Coffeeholics who frantically cling to their 14 cups a day, justifying their indulgences by arguing on any grounds (even coffee grounds). Among these is the super student who zealously quotes the *Science Digest*: "Did you know that coffee can reduce fatigue and drowsiness and improve the ability of the mind to think faster and more clearly?"

Or, there are the poor souls who become addicted while on

SST and cannot seem to kick the habit. The furthest gone are the connoisseurs who carry their own blend around in their pockets and insist on using it. Also beware of the purists who scream in anguish if someone mistakenly adds milk and sugar to their cups. These folks may even be known to skip the regular supper line and go directly to the coffee line.

Many types of drinkers and non-drinkers exist. But I would definitely give a prize to that unique category of GCers whose hue and cry is "Coffee for Service!" These individuals will go to any length to practice servanthood. "Wouldn't you like some coffee?" they ask, "Good, I'll get it." On rare occasions one may find a counterfeit whose only motive is to exhibit his

balancing skills. But usually the self-sacrificing servants are sincere.

After having delved into the psyche of the average coffee drinker, I have come to the conclusion that even when cold weather is over, coffee drinking will remain a pleasant pastime at GC and a topic of continued controversy.



Farms for souls

by Jim Gascho

"Which way is the business office?" the man in the Union asked. I pointed north.

"What brings you here?" I asked, noticing the small suitcase he was carrying.

His gray eyes lost their sparkle and he scratched his dirty black beard. "I've got three kids here and it's time to pay their expenses."

"You mean that suitcase is full of money?" I asked incredulously.

"Yep! Walked all the way from Holmes County to get it here."

I knew he had to be putting me on. "Why didn't you send a check?"

"Me and the wife don't believe in all that banking stuff, and I had to sell the car last trimester to make the payments so there wasn't much choice. It's worth the trouble anyway, since this is a church school."

"You sold your car to send your kids to GC?"

"Yep," he answered. "Goshen keeps things simple for us parents."

I pointed to the suitcase. "How much money have you got in there?"

"I got the figures here somewhere," he said, reaching into the bib of his overalls. "It's real simple since the college sends us these bills."

"Let's see. It costs my daughter, Sadie, \$1555 for tuition,

room and board; \$100 for a room by herself; plus \$25 for health coverage; and then there's the \$3 for changing classes (she couldn't take men's volleyball). Oh, plus \$50 for her nursing uniforms."

He looked up and smiled. "See how simple they make it?"

"Then there's my son Jebb. He's going only part-time. That means \$665 for tuition, \$500 for room and board, \$60 for auditing and \$25 for health coverage."

"Is that all?" I asked, managing a smile.

"Oh yeah! Jebb got into a water fight and that cost \$37.24..."

"Then there's Zelda. She has to pay —"

"Excuse me, but how much is that altogether?" I interrupted. "Before or after the finance charge?"

"I don't care," I growled. "Before the finance charge it's \$4161.71. Of course that doesn't include some of the books."

I gasped. "How can you afford to pay that much twice a year?"

"I sold the farm," he said without blinking.

"You sold your farm to send your kids to GC?"

"I'm just glad they can go to a school that is out of debt. Otherwise it might have been expensive and complicated."

He looked towards the Ad building and frowned. "I better go now. I want to make Fort Wayne yet tonight."

Movie review: Trial of Billy Jack

by Paul Smucker

The *Trial of Billy Jack* is a sequel to *Billy Jack*, and true to the rule regarding most sequels, a letdown.

The first half of the movie is much like the late TV series, "Apples Way." Poor acting runs rampant among the bit-part actors, as everything comes up roses for Billy Jack's teen following. Their Indian school is donated an Olympic-sized swimming pool, tennis courts and enough money for a full-scale TV station and studio. With these the students battle the evils of big time politicians, cops and assorted bad guys.

All politically powerful individuals are clearly proved to be cowardly, booze-drinking adulterers. The entire police force is a corrupt bunch of trigger-happy clowns, whose main delight in life comes from harrassing innocent citizens.

The movie is a poorly organized mixture of love-oriented philosophy and violence, which conflict throughout. The

Indian school has no formal leader, for with bounteous love such as theirs, there is no need for anyone to have power over others. Naturally, their hero, Billy Jack, displays his great love for humankind by the general maiming and breaking of bones of anyone who is unfortunate enough to cross his path.

This is not to say that the movie is totally without good points; they are merely difficult to find.

Billy Jack's Indian grandfather does have a thought-provoking philosophy: "The faults and evils for which we condemn others can usually be traced back to shortcomings we have and subconsciously detest in our own person." He claims as well that only the lowest level of man can be provoked into blind anger and physical retaliation when confronted with violence. Unfortunately Billy Jack can't remember this.

Another good point is the scenery: the picture is filmed on location in Arizona, with many excellent shots of the desert landscape and the Grand Canyon.

When the action is sizzling... and the throats in the stands are parched... Coke adds life to even the most hotly contested game.





Yost sees art as praise

by Susan Ebersole

Erma Martin Yost's exhibition of paintings in the Good Library (November 28-December 19) gave us no easy answers. If answers are what one requires from art, the searching spectator at this show would have missed the questions. Perhaps the stuff of dreams, the visual poetry and the inner tranquility of Yost's abstracts seem to probe beyond the meeting of sky and earth.

Working from a thickly textured acrylic base, Yost applies veils of oilwashes in atmospheric colors which define the nature of

those textures. Two major veins of work seemed to dominate this exhibit: the first is vapor-like landscapes concentrating on "the forces which shape landscape."

In another vein are more recent works having the quality of large stone tablets or of deep stone canyons with horizontal or vertical emphases. Imbedded in the pores of the painting or flush on the surface are metallic glazes which glitter and bring an elevated quality of light to the composition.

Background

While growing up in Wakarusa, Ind., Erma Martin Yost developed a love for art at an early age. The youngest child of a carpenter, she was left alone at home while older siblings went off to school. To keep her entertained, Erma's mother supplied her with Prang watercolors and a hallway of wallpaper stretched out on the floor. Goshen College's L.M. Series also made an impression on Erma, especially one concert given by Marian Anderson.

Later at Nappanee High School, Erma fought the more academically-centered advice of guidance counselors in order to take art courses. She then attended Eastern Mennonite College, later transferring to Madison College for a B.A. in art education. She returned to Madison for graduate work, receiving a M.A. in painting and ceramics.

Presently, Erma lives with her husband Leon in Jersey City, N.J., where she teaches part-time in addition to painting. She has had several solo exhibits in New York City and shows this year at Eastern Mennonite and Goshen Colleges.

When I interviewed Erma over

Christmas vacation I was anxious to find out how she relates her Mennonite upbringing to her life as an artist. Erma's statements of her own identity clarify the often obscured questions of loyalties that arise when one is both Mennonite and an artist.

She responds to her ethnicity by saying that, as related to art, "Mennonite" is just another adjective in front of my name. I am a Mennonite woman artist, and 'artist' is the most important part. My art is no more Mennonite than it is female... Artists who consciously try to put forth a Mennonite point of view and call it Mennonite art are really misguided and narrow.

"If something is truly a work of art, it must transcend specific cultures and religions and touch on things of a universal nature. With art, the work is important, not the artist who created it, and all of his/her trappings."

Erma said that she had received no support from the Mennonite community while pursuing an occupation in art because art is not a traditional service occupation. "When asked how I justify painting instead of feeding hungry children in Bangladesh, my response is that both need to be done. Rice is food for the body, and art is food for the spirit. Both are necessities. Someone called to paint should not be doing something else."

In our particular culture we have little trouble accepting the art form of music. We are even willing to go beyond The Mennonite Hymnal and accept things as abstract as Bach or Beethoven. When a corresponding level of visual sophistication is demanded, some people become uneasy and suspicious. "I see art as an essential part of life that affects us from within,

often unconsciously. It can teach us about our environment, our universe and ourselves. It is something to experience, and not just a decoration."

Nature, Work and Praise

While pursuing her studies, Erma was afraid that as a Mennonite she would have the disadvantage of less exposure to the arts than her peers. However the "Mennonite work ethic," which was instilled in her as a child, has paid off. She works hard and incessantly. Erma believes that, as an artist, she must constantly investigate and experiment with materials. In the evening, Erma often looks at slides of nature which present different ideas of attacking visual problems in her paintings.

"My inspiration is nature and its many forces and mysteries. I do not try to reproduce a particular location or event. Rather, I try to present my response to particular experiences. I think of my works as both microcosms. Then hopefully my paintings become an experience, evoking responses from within the viewer."

While working, Erma is constantly aware of the direction of a piece of work, "allowing the medium and its applications to be part of the message," but does not "pre-plan" paintings. This creation is not isolated to a moment before working with the materials but is part of the entire process of painting.

Erma Martin Yost is a creative person who in spite of her background or perhaps because of it, has come to a better understanding of herself and her response to the universe. "Perhaps," she said, "praise would be a good way to describe my intent in painting."

WGCS on blink

by Kate Wenger

WGCS is once again battling with the idiosyncracies of the station's cantankerous transmitter. From Saturday evening, during the Synthesis program, until early Tuesday morning, WGCS was operating at approximately one-third its normal broadcasting power.

The problem was first noticed on Friday during chapel, but the transmitter soon resumed a normal output level. Similar incidents occurred on Friday and Saturday, and by late Saturday night the drop in output was no longer sporadic but remained constant.

The technical staff was called out into the cold to come and diagnose (and if possible, cure) the problem. However, they concluded that the below-freezing temperatures were probably responsible for the malfunction, that possibly the antenna was iced-up and that there was nothing to be done.

The transmitter currently in use at WGCS was donated to GC by another university in 1956. At the time of the donation it was already 20 years old. It was not put into use in the radio-laboratory until the following year.

Vernon Schertz, technical coordinator, said that to operate beneath optimum power is "not a desperate situation." A radio station can continue to operate under power for ten days at less than normal power before notifying the Federal Communications Commission (FCC), which can then choose to shut down operations completely at that station. On the other hand, station manager Dave Groff worries that "operating under power infringes on the rights of our listening audience."

Currently, the transmitter has been coaxed back to full power output by ingenious staffers of WGCS. However, there is no certainty that the problem has been solved. At this point, WGCS can only hope for the best until a cure can be found.

Doodles enhance study skills

by Charlie Klink

The downfall of many college students is note-taking. After racing at breakneck speed to follow a lecturer, the typical student discovers that even prayers will not unravel those scribbled hieroglyphics.

Randy Murray, a senior Bible major from Sterling, Ohio, and program director for Camp Luz, draws many curious stares when he exhibits his answer to the note-taking problem. Murray has

abandoned the traditional outline form that everyone knows and loves for a diagrammatical approach he learned in a reading course.

This method uses five styles that arrange brief notes on the page, using lines and boxes to show their organization.

The linear style proposes a main point from which subpoints branch off like brackets on a tournament chart. The slash style accommodates notes regarding history or

chronologies. The pictorial style allows representative sketches.

The random style works well with the rambling, confusing classroom lecture: it simply plunks comments here and there on the page, often unattached to each other. The radical style best meets the requirements for notes on classroom philosophy. Any of these styles or combinations of them can be used.

Notetakers can escape the boredom of the unchanging outline form, using their

creativity to synthesize materials for best results. Furthermore, this method allows faster note-taking, especially for those who have not taken shorthand. And for the economically-minded, generally an hour lecture takes only one sheet of paper.

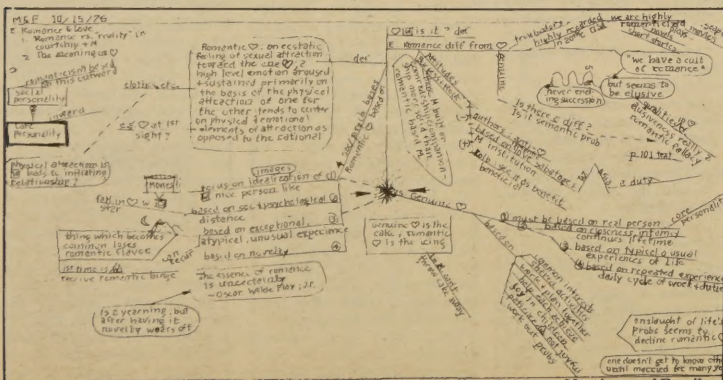
Ideally, Murray claims, this note-taking method will help students retain information better because the diagrammatical pictures are imprinted on the mind.

The only drawback is that the method is difficult to learn unless it is taught by a trained instructor. However it is not impossible: note borrowers can decode it after a brief explanation.

The object of note-taking is to record main ideas as accurately, concisely and coherently as possible, and Murray feels that his particular method meets these criteria.

At first one might be a bit skeptical of such a revolutionary

method, but after talking to Murray the advantages soon become apparent. Creativity and fast thinking are encouraged, while artistic skills may be improved. More importantly, doodling can finally be made legitimate.



Randy Murray's notes on romance and love taken in Howard Kauffman's course, Marriage and Family.

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Editorial essay

A community of change



Pam and Peter Pointer-Pigeon hitched a ride to Florida last Monday evening. They could not tolerate the Indiana article, even with the aid of friends. Some students threw a farewell party for the couple before they left. When only a few guests remained, Peter fidgeted with his feathers and whispered, "I'm kinda uneasy about all this moving; I'm not sure what will happen to us."

Everyone was quiet. One girl in ski boots munched a cookie, and a blue-janed boy cleaned his glasses. Finally a sweated boy, Steve Denlinger, spoke up, "I suspect you have much company among us students. Sometimes I fear we do not see, understand, or create change as we should. A few years ago Alvin Toffler wrote *Future Shock*, and people pontificated about how change itself was changing. Now that has changed; we no

longer discuss change. Yet I am concerned that we sometimes do not perceive the continuing change that we can potentially enjoy, create, or influence. Let's sketch some changes influencing Goshen students in 1977.

"Looking world-wide, we have changed from government by nation-states to control by intercontinental corporations. Our bikes, boots, books, and bananas depend on a global marketing system. Atomic warfare stockpiles mushroom. One of three persons living on this earth is hungry; soon it will be one of two. South Africa, Lebanon, Ireland . . . and so go the changes. In North America, Quebec hedges toward secession, and the United States looks hopefully, but hesitatingly, to a new Carter administration. Commentators predict a rash of capital punishments

now that Gary Gilmore is gone. The cities look futilely in dark financial alleys for a misplaced hope. The ethnics enjoyed an early 70's publicity splash, but the Blacks hear a 70's "maybe" instead of a 60's "yes" . . . and so go the changes.

"The culture and church called Mennonite now struggles to define itself. Mennos from Kalona, Peoria, and Berne meet Mennos from Nairobi, Tokyo, or Strasbourg and wonder if they are sisters, brothers, cousins, or not even in the family. As Mennonite reality is diffusing, so too is the 'Anabaptist Vision.' Scholars continue to redefine Anabaptism and hassle over who is in the camp. Some suggest a dozen varieties of Anabaptists. If the 16th century saw a dozen varieties of Anabaptists, the 20th century is seeing six dozen varieties of Mennonites. But who are we Mennonites? Participants at the recent Conference on the Mennonite Experience in America pushed for an identity informed by social science as much as by theology . . . and so go the changes.

"The Mission of the College Committee here at Goshen College discusses the changing student needs and profiles, changing philosophies of education, changing

commitments by the church, and changing faculty sentiments . . . and so go the changes.

"Changes in students are hard to catch from day to day, even trimester to trimester, yet in a few years here at Goshen, we students do change. We meet new friends, we nourish the seeds of one discipline, but fear thinking of the fields we will never explore. We burn midnight oil, enjoy midnight parties, indulge in midnight snacks and endure midnight cramming. We discover ourselves as male and female and wonder what that means. Often the girls struggle with anger and the guys fumble with guilt.

We serve and sunbathe on SST . . . and so go the changes."

Denlinger stopped and glanced at Pam and Pete. "So we humans are always changing. Change is central to our lives. As we perceive change and understand it, then maybe we can affect, even enjoy it. How can we know who we are without knowing who we used to be? To glimpse a pattern of change is to glimpse a bit of ourselves."

"But that is pretty scary," exclaimed Pete. "We aren't sure we would like what we see," followed Pam.

Denlinger nodded. "Hope you have a smooth ride south." sd

Letter to the editor

Ebner gives thanks

The Christmas season is over, but its spirit surely is not; we have much to give thanks for.

In chapel December 6, Miss Virginia Schrantz, a Christian pacifist and inner-city servant of the poor, shared her vision of working with the poor and the consistent and close relationship that followers of Jesus should have with the poor.

After chapel and for the next week, clothes and money were donated and deposited at the Campus Ministries office in the basement of Good Library. Two full carloads of clothes, shoes and boots were taken to share with the forgotten and needy poor.

Miss Virginia was very happy to receive the clothes and a total of \$52 in the mail to use for the poor of Jesus during the season of the celebration of his birth!

Goshen College friends, I thank you very much for your generosity and love in celebrating Christmas with the forgotten by making it known to them that they are loved, known as human and remembered.

If anyone still has clothes they would like to share, I'd be glad to take another load down to Fort Wayne.

Peace be with you.
Jerry Ebner

Chapel-convo critique

Leggett does us a service by giving us a glimpse of the way Latin Americans view U.S. domination and indifference and the role of multi-nationals in laundering what news we do hear. Unfortunately, he falls victim to the same habit that robs many Third World radicals of much potential credibility; I refer to the heavy use of absolute, unqualified assertions ("the Brazilian economic miracle" is a complete and total myth, "absolutely false," etc.) while remaining vague about sources and evidence.

Oversimplification may be the price of "consciousness raising." On the other hand, Americans are easily turned off by polemics, and college students especially are wary of one-sided presentations. What would our reaction have been if the speaker had been, say, a conservative Brazilian economist?

by Fred Swartzendruber

RECORD

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and Writing

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Behind the pages

Copy editors: what fer?

by Jan Swartzendruber

Why, you ask does a newspaper need a copy editor? The answer lies in this column. Jan Swartzendruber Peg McLaughlin, and Randy Murray could certainly tell you-but they are anxious to

see if you can figure out yourself. Jan is from Ks., Peg from Middlebury, Ind. and Murray from Sterling, Ohio. A Communication Major, English major and Bible major respectively, the 3 put in long hours in the "Record" office

marking. On reporter's and typists' copy.

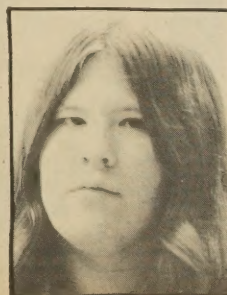
"Consistency," says Swartzendruber, "is one of the copy-editor's main concerns. A Copy Editor must have an eagle eye for detail and the patience to look minutia up in a dictionary".



Jan Swartzendruber

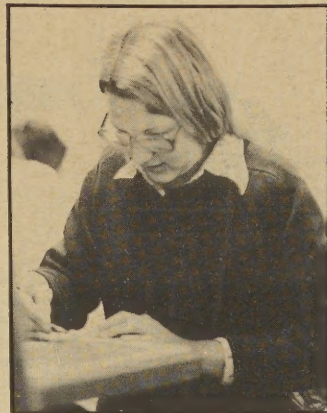
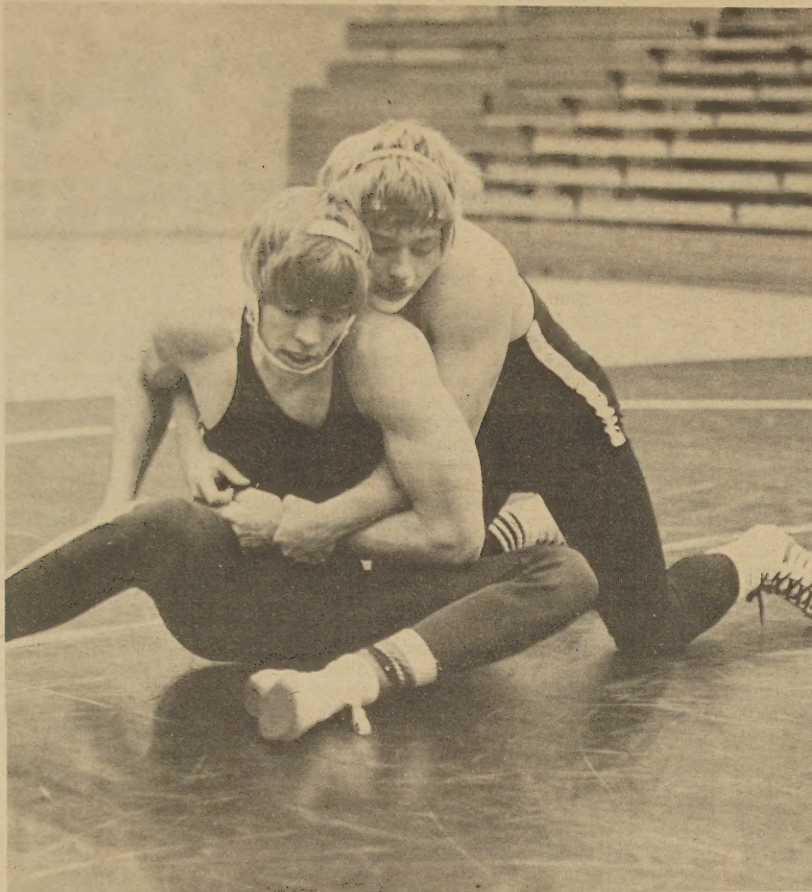


Randy Murray



Peg McLaughlin

Steve Denlinger photos



Ann Klink



Jerri Studer

GC sports of one week

by Randy Clouse

Sports and recreation were in the news this week as Goshenites enjoyed both intramural and intercollegiate competition.

GC's basketball hopes began bright but faded as Maple Leaf teams brought home two victories and one loss. Last Saturday night, the men's team trailed Marion by as much as 12 points, but staged a rally in the closing minutes for the victory. Gary Nofsinger tied the game at 69 points with seven seconds left, but missed the second shot of a one-and-one free throw. Marion called time out immediately, but then scraped the ceiling with an inbounds pass. As Goshen received the ball under their own basket, Loren Nofsinger was fouled and then threw in two foul shots for the victory.

The Leafs were reminded of their previous win when they met St. Francis last Wednesday. Goshen led by 11 at halftime, but by only one point with 10 seconds remaining. Goshen missed a basket and St. Francis scored for a 91-90 victory.

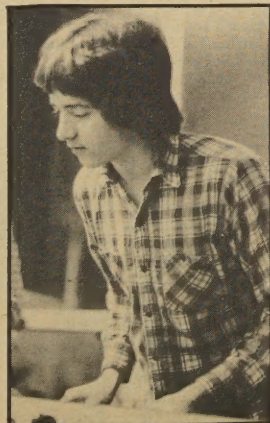
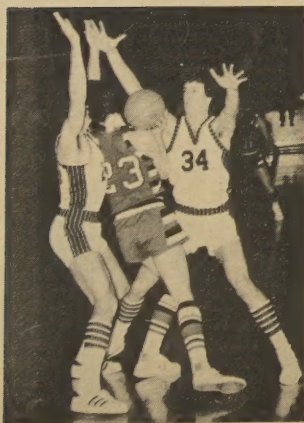
The women's team began their season with a victory when they defeated Concordia of Oak Brook, Illinois, 74-32. Sue Becker and Mary Hedrick scored 23 and 17 points respectively.

Most of the accompanying pictures were shot at last week's recreational activities. Above Cliff Zehr of the Goshen Wrestling Club battles a Huntington opponent at last Tuesday evening's match. Goshen lost, partially due to forfeits in some weight classes. To the right, Ann Klink, Gerri Studer, and Rick Meyer enjoy themselves at last Friday's jig saw puzzle tournament. Below, Joe Miller exhibits a variety of emotions in football competition.

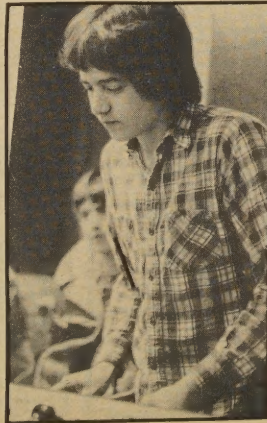
Left below, Dave Lehman (left) and Tom Beck play defense in the Marion victory.



Rich Meyer



Joe Miller



Steve Dentlinger photos

Housing changes to fill empty rooms

by Dave Graybill

It is a problem of inefficient distribution: empty beds in men's dorms, not enough in women's. The problem reflects the GC student population — 74 percent more women than men living on campus, 484-279. But only 61 percent more beds, 496-307.

This inefficiency will become even more pronounced next year if no housing changes are made. According to Admissions projections, Goshen can expect 270 men and 495 women on campus next fall. This would again leave empty rooms in men's dorms — and a total of just one extra bed in all the women's dorms.

The Admissions estimates have a margin of error of 20 men, 27 women. Result: in a worst case situation, 26 women would be forced to take refuge in hallways, lounges, or restrooms.

According to College Housing Director Norm Kauffmann, four plans are under consideration to avoid such an occurrence.

The first option is a trade — the men of Yoder 4th floor exchanging places with the women of Kratz 1st. This plan would

provide 20 more women's beds and "create interest in the Miller-Kratz area," according to a report on 1977-78 housing.

Interesting to High Park residents would be the second option — housing women on the dorm's lower two floors, with the displaced males moving to the lower two floors of Coffman. This plan would provide the maximum number of total beds for women — 523.

The third option would split Yoder 2nd, with 28 women living on 2nd south. Six men would be housed in the basement of Coffman.

This option would come "closest to the optimum balance between men's and women's housing needs. It would also displace the least number of men and (require) the least amount of movement and structural change." It would, however, cause traffic problems, as Yoder residents usually walk from one end of a floor to the other in getting to their rooms.

The final plan would house women on all of Yoder 4th and the north end of Yoder 3rd. Westlawn 2nd would become a men's floor.

This option "creates interest in more than one dorm but calls for the most displacement of people and goes beyond our needs for more women's housing. The report concludes; this much change without testing it on a smaller scale first may seem unwise."

Though necessary to resolve a serious problem, all of these changes would provide some pluses. In addition to such fringe benefits as increased security, they present the potential for new approaches to dorm life.

For example, Kauffmann sees the possibility for a colloquium section to live in close proximity, probably on a Yoder floor. Men would live on one end, women on the other. A lounge would be shared by the two sections.

Such a split-wing arrangement would not require many structural changes, as Yoder floors already have two bathrooms. For

a colloquium set-up, the stairwell rooms could serve as lounges and the office for the colloquium's faculty leader.

If traffic problems can be solved, Kauffmann believes the colloquium plan would be a worthwhile experiment. He cites the "transition from dependence to independence to interdependence" that takes place during a person's college years. He believes an important question is, "How do you help that transition?" This plan, he believes, could be a partial answer.

Other experiments are possible. Kauffmann envisions "interest floors" — perhaps a Spanish floor or a study floor or even a "no-open-house-floor."

A change Kauffmann would like to see is college-sponsored housing for married students. "We have not done much to help married students find housing," he admits. "We feel (doing this) is important."

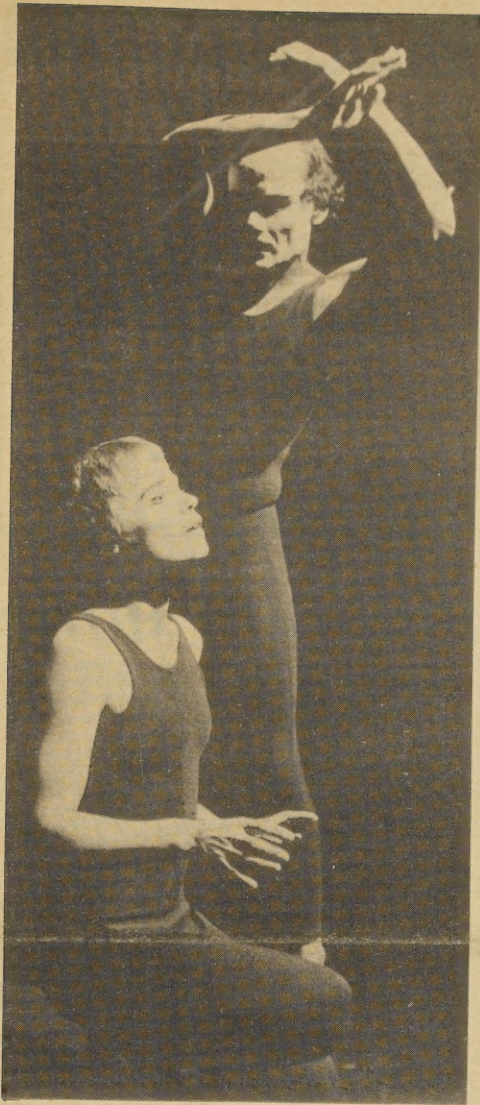
All plans for next year assume that a mixed group will again live in Howell House "and probably a LIFE (Living Inquiry into Faith and Experience) group on Coffman 1st north or 2nd south."

Whatever changes are made, Kauffmann does not feel the result will be co-ed housing in any dorms. "We're not talking about (changing) visitation hours," he points out.

Nor does he believe Goshen should have co-ed housing. "I am not at all interested in creating (it)," he says. Those interested in mixed-group living have ample opportunity to do so in a small-group setting, he believes.

Application deadlines for both single-sex and mixed groups are approaching. Mixed groups must apply by Feb. 28, with housing being assigned March 4. Single-sex groups have until March 14 to apply, with March 18 set as the decision date. Regular dorm room requests are due March 28.

Final decisions on male-female dorm re-arrangements have not yet been made. Kauffmann says student feedback is encouraged.



Tomorrow night

Goshen to host mime

by Ron Metzler

The Goshen College Artist Series is sponsoring mimes Bert Houle and Sophie Wibaux, resident mime artists of the Loretto-Hilton Theatre in Saint Louis. Last evening, Houle and Wibaux presented an open lecture-demonstration in Assembly Hall following an afternoon performance at Goshen High School. After a brief program at Parkside Elementary School this afternoon at 2:00, they will hold a special closed workshop session for thirty participants selected from students, faculty, and community in Seminary 17. Their visit will culminate in a final feature performance in the GC Union Auditorium tomorrow night at 8:00. Tickets may be purchased at the door for \$4 or \$5.

In the last several years, the two artists have captivated audiences at hospitals, schools, shopping centers, and college campuses throughout the U.S. Their twenty-week national tour is produced by the Loretto-Hilton Center and supported by the National Endowment for the Arts

Dance Touring Program and the Indiana Arts Commission. Their repertoire of over two dozen various creative mime pieces includes such originals as "Puppet's Lib," "Cain and Abel," and "Escape." "Puppet's Lib" depicts the struggle in the life of a marionette to escape his predestined role while "Escape" offers a social commentary on drug addiction.

Houle's fascination with mime developed out of his professional career in New Hampshire, where he worked for several years. Sophie, of French origin, first became involved in the art while studying philosophy at the Sorbonne in Paris where a friend convinced her to enroll in a class with distinguished mime instructor, Etienne Decroux. The two met, studied there and arrived in the States four years ago to launch a successful career together in mime.

Mime differs from pantomime in that it is more abstract and symbolic with a theme rather than a simple comic story line. In pantomime, which resembles charades, specific gestures and physical movement can be identified with a particular ac-

tion or meaning such as pulling a rope, climbing stairs, or walking down the street. In a pamphlet entitled "The Art of Mime," Houle and Wibaux discuss their art: Mime is a medium that knows neither language barriers nor bounds of time and space." Houle emphasizes, "We live on a superficial level. The theatre is a time and place to go deeper. People want a more profound expression."



Dirk, Eitzen graphic

Tonight at 7:30 GC faculty and staff will march into the gym carrying their name signs, while S. L. Yoder, Master of Ceremonies, explains the order of events for the Goshen College Olympics. Six teams will compete in individual and team events (including tug of war, weight-lifting, Bible memory, and human checkers) for 30 medals and refreshments.

Sculpture, philosophy and the art of the mime

by Ron Metzler

Music lovers, art buffs and theatre fans alike may forsake all propriety Saturday night and immerse themselves in an art form that seeps to the roots of universal human experience.

However theatrical mime may seem, it is in a distinct class by itself and is fast becoming a popular medium of expression today. Yet it has remained at the core of man's existence as long as he can remember.

news background

Mime developed from man's capacity to imitate. In fact, pantomime, the comic genre of mime, means "to imitate all in nature." The professional mime brings a spontaneous sense of control over the mysteries of nature to the stage.

The figure that best characterizes the popularity of mime today is French-born Marcel Marceau, who has captured hearts everywhere with his portrayal of Bip, the lovable white-faced clown in the 19th century "Pierrot" tradition.

Basically, three schools of mime exist today. Commedia dell'Arte, an Italian comedy form that developed in the 16th century, stresses mime interspersed with improvised dialogues, employing a masked character such as a clown, juggler or acrobat presenting some phase of high comedy. This style is nonconventional and explores new avenues in movement.

The antics of Marcel Marceau best set the groundwork for the school of illusory mime, creating illusions of concrete objects, such as leaning against a wall or pulling a rope. We are indebted to

Marceau for emancipating this mime form.

The founder of Symbolic Mime, also known as "the father of modern mime," is Etienne Decroux. Bert Houle and Sophie Wibaux come from this school. Decroux insists that a mime suggest rather than illustrate a story to evoke "the concrete by the abstract and the abstract by the concrete."

In this way, the spectator's imagination is challenged to move along broader lines. "Mime must create an audience along with its new art form," he emphasizes. The spectator relives elements basic to experience through the movements of the performer.

Decroux terms this the awakening of a "collective consciousness." He likens the actor to a musical instrument with his body as the musical instrument.

Decroux prefers to call his invention "corporeal mime" because it emphasizes tight-skinned leotards that simulate the nude body. When once asked, "why corporeal mime?" Decroux replied, "Because, finally, it's the body that counts, that proves, that suffers. And when I see the body rise up, I feel as if it's humanity that's rising up."

According to Decroux, the student of mime must bring passion to his art. Without passion, he says, applied theory and technique do the actor no good. Inspirations for mime pieces are taken from a dance, a book, song, painting or philosophy. Decroux, for example, adapted much of his work from the writings of Rousseau.

A mime is actor, dancer, musician and much more. Bert and Sophie describe mime in relation to dance: "The mime struggles against space, in conflict with its resistance; he pushes against it, sculpts it,

shapes it." Dance is less restricted, more concerned with movement in itself.

Perhaps, then, mime is closer to sculpture because it attempts to create an "illusion of movement." The audience should not only see an illusory object but feel its weight and texture. Silence itself is a kind of music with rhythm and dynamics intrinsically present.

Decroux states bluntly that the key to success in mime is "daily study for a period of three to four years." In awe of the skillful tension the mime uses space to balance his body with poise, one would wonder if this still weren't a gross understatement.

by Brian Zehr

"Mind if I sit here?"

I looked up from my bowl of ice cream and saw a tall resolute-looking fellow staring down at me.

"Not at all," I said.

He quickly sat down and after introducing himself he said, "Listen, I need some legal advice. I'm planning on suing the physical plant, and I need to know how to go about it."

"Now wait a minute. I don't..."

"Don't worry, Zaire. I know just what you're thinking."

"Zehr."

"What?"

"My last name is Zehr," I said.

"Oh, right, now don't worry. I'm planning on giving you ten percent of the settlement. Let's see, ten percent of ten grand—that's one thousand dollars! It'll be some of the easiest money you've ever made, Zaire."

"Now just a minute. You're planning on suing the physical plant for ten thousand dollars? Why?"

"Well, you see I slipped on the ice this morning. I hit that icy spot over by the old library while I was running to chapel and fell flat on my face. Now the way I figure it, the physical plant is

guilty of premeditated negligence."

"Premeditated negligence, huh," I said, no longer trying to hide my disbelief.

"Sure. Yesterday I noticed a man from the physical plant polishing that area with a buffer that he had attached to the front of his tractor. I walked by shortly after he left and I could actually see myself in the shine. Now if that isn't a blatant case of premeditated negligence I don't know what is."

"OK," I said, "I can see why you're upset, but don't you think that suing for ten thousand dollars is a bit drastic?"

"Not at all. I've got an airtight case. Here's a list of all my claims."

I looked down the list quickly. "Fifteen cents for medical supplies and twenty-five dollars for loss of personal memoirs?"

"Yeah, I scraped my arm when I fell and wrapped it with a few inches of gauze. And the twenty-five dollars is for Friday's Invertebrate Zoology notes. They blew away when I fell. It was a lecture on the mating habits of the cestode."

I stared at him briefly in disbelief and then continued

down the page. "Now wait a second. \$14.99 for crutches? I thought you said you hurt your arm. And \$9,959.86 for mental anguish?"

"The crutches are for the trial. I figure if I walk in on them, we have a better chance of winning the case. Furthermore, at least fifteen people saw me take that spill. I was embarrassed to tears."

"Hey, now listen," I said, "You really don't stand a chance of winning this case. Last month alone those guys from the physical plant spent close to 250 hours clearing the walks. Most of that was done by Don Holsopple, although Armand Martin and Al Slagel helped. It takes close to three hours to clear the main walks on campus after a light snow. Why, several Sundays ago when we had that big snow, Mr. Holsopple began working at 2:30 AM to get the walks cleared in time. It takes half an hour to do Schrock Plaza alone."

"OK," he said, "so they work hard. That still doesn't excuse them for polishing the ice."

"That isn't an ice polisher," I continued. "That's a 54-inch brush with wire bristle. It's only used when the snow is light or when it has melted enough to be brushed away. The physical plant also has a new International tractor with a snow blade in the front and a rear scoop, and a smaller Cub tractor with a blade in front. So you see, the men from the physical plant are doing their best to keep the sidewalks safe and the parking lots cleared."

"I see," he said somewhat dejectedly. "Well, maybe I don't have such a good case after all. Thanks for your time, Zaire." With that he slowly picked up his tray and rose to leave.

"Wait a minute," I said, "You haven't touched your food." "I'm not very hungry any more." He started walking away and I thought I heard him mumble something about not being able to afford tuition now. I was getting ready to finish my meal as he quietly shuffled toward the silverware rack, when I noticed him catch his foot on a chair. The next instant he was on the floor, spread-eagle over the tray. He quickly jumped to his feet and ran over to me.

"You saw that didn't you," he said, a smile returning to his face. "What do you think? Can I sue Earl Gray?"

Newsnotes

The family of artist Erma Martin Yost has donated a painting entitled "Mountain Pass" to Goshen College. The piece was part of her December display in Good Library. It is hanging in the north stairwell of the library. According to Marvin Bartel, this is an attempt to expand students' artistic exposure and create an aesthetic mood and environment.

The planning committee for the "Big Irish Benefit Concert", including Jan Bender and Greg Leichty, reports that \$121.00 has been contributed thus far for the travel expense of Marilyn Stahl to Ireland. Last-minute gifts will be accepted by Janice Martin through next week.

Mike Seeger, a folk musician, will present a concert in Assembly Hall Sunday, February 6, at 8:00 PM. Tickets are available at the student personnel office for \$2.00.

Goshen College students John Stahl and Stan Bontrager placed fourth among 35 college and university teams in an invitational debate tournament held Friday and Saturday (Jan. 14-15) at Wooster College, Ohio.

Stahl and Bontrager, who represented the novice team from Goshen College, won four out of six matches to enter the quarterfinals. The varsity team of Marvin Marks and Pam Hoffman won three out of six debates.

All debaters took turns arguing both positively and negatively about the statement "The federal government should significantly strengthen the guarantee for the safety of consumer products."

Snow removers shine

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SPECIAL TOPIC INSERT

SST

STUDY-SERVICE TRIMESTER



Ann Graber graphic

Should there
be another
name for it?

Well, now that
you mention it...

Maybe some-
thing more
modest, like →

Growth, maturity results

by Anita Yoder

"Don't expect anything. Go to experience what's there," advises Don Thomas, who spent SST in Belize.

This trimester of study-service in a Caribbean or Central American country is wrought with excitement and frustration, some of which were/are expected. Does this encounter meet the objectives set forth by the program?

Arrival in a strange country is generally accompanied by the predicted cultural shock. "I was scared, really," was one student's feeling about Honduras before leaving for that country.

"Whether you like it or not depends on how fast you adjust," reflects Joel Yoder after a tri in Belize. "It's a whole different lifestyle."

Being expected to take part in new and different activities was "exciting, enjoyable, rather than frustrating," for Dennis Zehr, who was in Costa Rica. He sees flexible personality characteristics — "adventurous adaptability" — as helpful.

"My culture shock came because of the language and my loneliness," shares another student about her term in Costa Rica. Dealing with this, however, provided "a new perspective on their roles in their own culture" (objective four).

"I am more open-minded and outgoing because I was forced into situations where I had to be open-minded and outgoing to survive," reports this student.

Beth Miller accepted her frustrations. "I grew more through being frustrated. Knowing that I would deal with a brand new situation . . . it was thrilling."

For John Sommers, also, "trying to over come the frustration of not being able to communicate was an accomplishment."

"SST really changed me as a person," said a Honduran SSTer. "It forced me to do a lot of things I didn't think I could do."

Dennis Zehr recognizes SST as "a good growing experience" through frustration. However, "other people in the group could be the source of frustration because of their expectations of the group."

Other ex-SSTers did not see the value either in "an intensive relationship as a part of a small group" (objective eight). Looking back at her SST experience, Beth Miller "could see spending a lot more time with the nationals than with the members of the group."

Hugh Sommer recommends this. "My group experience was not nearly as positive as my experience with Costa Rica itself — trying to slip through the cracks of Costa Rican culture."

This was the basis for enjoying SST, says Joel Yoder. "I don't think it matters how good a group experience you have. You still won't have a good time if you can't get involved in the culture."

The families with which one is placed affect the possibility for this involvement. Yoder benefited from his home in Belize. "I was treated like a member of the family. Some kids get stuck where they're more or less a boarder."

John Sommers had this difficulty. He didn't feel at home and had no security within his location in Costa Rica, which frustrated him until he developed security within himself.

Another difficulty of cultural involvement is the full schedule of activities forced by the program. In Costa Rica, Jeff Martin "was frustrated at the control put on us — we had all of our time scheduled." To relieve this he says, "They ought to allow you more free time to travel and get to know the country yourself."

Joe Ventura, from his experience in Costa Rica, also recommends "more free time and not having it be so structured. Because getting out on your own, you had to use the language . . ."

What is a "Record Insert"?

A Record Insert is a four-page section dealing with one topic — in this case, Study-Service Trimester. An Insert's purpose is to focus attention on an issue which the Record feels is particularly important to the GC community. Each Insert will take an editorial position on the topic in order to stimulate reader reaction and discussion.

Editors for the Inserts come from Record Editorial Council.

Editor for the SST Insert:
Photography Assistant:
Layout Assistant:

Jan Swartzendruber
Cynthia Habegger
Dolores Nice

The SST field assignment puts students in a more independent position, though: "in close contact with local persons" (objective seven).

One student calls "field" assignment an accurate term, because "a lot of times on service, kids don't make any contribution to the people."

John Sommers admits this about his own experience. "Sometimes you feel that you didn't do enough . . . I had a good time, but I really didn't contribute much to the country. I benefited more from the people than they did from me."

However, in Honduras, Fall Tri 1974, Hurricane Fifi made a difference. A student commented, "On service we really did something. We contributed to the country. There was a need which made us feel responsible for doing something."

The contrast between rich and poor became clear to this Honduran SSTer through the hurricane recovery work in Honduras. "They're poor, yet some of them are richer than we are. They have a grasp of what life is, each other. That's all they had."

"We have so much and yet take it for granted . . . We're wasting away. We've got to look behind material things."

SST also changed Dennis Zehr's attitude toward possessions. "It made me see that happiness and security shouldn't be based on material possessions."

Beyond these examples, though, how much contribution has SST made to the international climate on campus (objective nine)?

Ron Metzler spent SST in Haiti, Winter 1974. "It's been a long time ago . . . but I would say that the principles learned on SST aren't forgotten. It's just that they become less and less easy to apply to this culture, as the years go by."

The end of the trimester was a major disappointment of SST for Joel Yoder. For Beth Miller it was further frustration, "disappointing to come back and fit in. Practically all you have in common with the group is 'remember when . . .'"

"That three months was such a part of me, but I don't find myself living it out." Miller recommends a post-SST development program "dealing with coordination of your two separate lives (SST and GC)."

With such assistance, continuation of SST's learning and growth may be possible.

Anita Yoder is a senior communication and English major who took SST in Costa Rica last Fall Tri. Her spirit, she says, is still there."

SST is . . .

Study-Service Trimester, part of the Humane Studies Program, requires all students to spend 14 weeks living in a foreign country. (The catalog specifies an on-campus alternate which includes two course units of a foreign language and 14 hours selected from an alternate courses list.)

SST locations this year are Costa Rica, Belize and Honduras in Central America, and Haiti in the Caribbean.

Students on SST are expected to do the following:

- 1 Examine and experience the culture of a developing and/or significantly different country.
- 2 Understand and respect another culture and their own.
- 3 Sense the meaning of nationhood.

4 Provide a new perspective on their roles in their own culture by the experience of being a minority — racially, socially, linguistically and religiously.

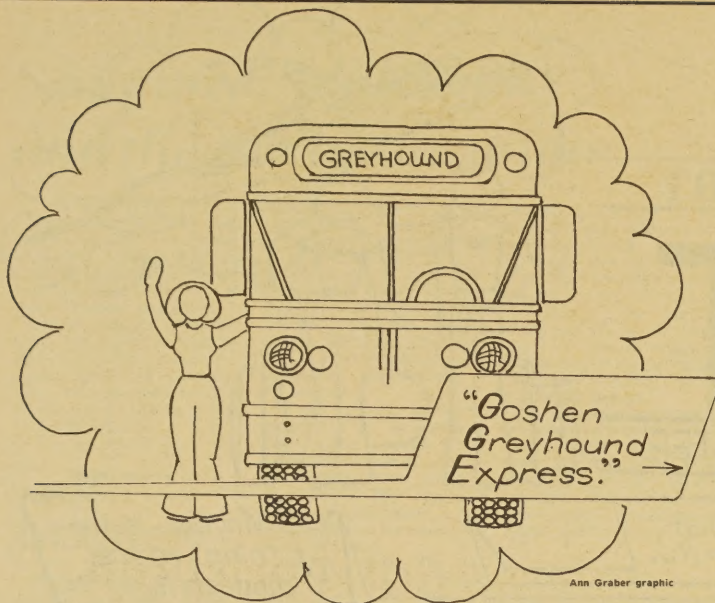
5 Understand the revolutions of our times: technological, industrial, political, educational and the "revolution of rising expectations."

6 Understand how to live and work effectively in a world made smaller by transportation and communication facilities.

7 Gain the experience of serving in a practical way by participating in a program or project: teaching assistants, health service aids, playground supervisors or construction helpers in close contact with local people.

8 Experience an intensive relationship as a part of a small group with one or two faculty members before having decided on collegiate and vocational goals.

9 Contribute to a climate of international understanding and interest on the Goshen College campus.



1970 SST report viewed; fresh evaluation considered

by Dale Kraybill

In 1969 a study commission was employed by the college to evaluate the Study-Service Trimester, which had just completed one full year of operation. The commission's task was to help the college improve the educational effectiveness of the program.

The four evaluators on the commission were known to Provost Henry Weaver through his involvement as representative of Goshen College on the Council of International Education Exchange (CIEE), a New York-based association of 200 colleges.

According to Arlin Hunsberger, current director of international education at Goshen College, the decision to employ an "out-of-house" team of evaluators was new in the field of international education. Most evaluations of this kind are conducted internally due to the feeling that only the personnel of the institution are well enough acquainted with the program to evaluate it correctly.

By organizing and funding this outside commission, Goshen College set a precedent in the field of international education. The commission's report was distributed to other members of the CIEE and served as a model for evaluations of similar programs at other colleges.

Working with the staff of the International Division of GC (specifically with Atlee Beechy and Arlin Hunsberger), the commission investigated the records of the program, visited SST sites and interviewed faculty and students, both on campus and on location.

A ten-page report, entitled "Evaluation of Study-Service Term for Goshen College," presented a general analysis of the program, and although it made no specific recommendations, it did raise "tentative and suggestive" questions for review and proposed that the college study the questions before making final judgement.

Educational Implications

A major question raised by the report concerns the educational implications of the program. "It is our observation that the several field units have all had difficulty reconciling the academic and experiential components of the

program . . . it is in seeking to achieve a balance between the academic and experiential that the SST program can make the most significant contribution to Goshen and to higher education in general."

The problem of relating "study" to "service" is basic. The commission observed that while separation into two distinct phases may be more convenient to administer, it "may not be adequate pedagogically . . . Goshen has the opportunity to bridge the gap between study and experience if it will view the 14 weeks as a single, integrated educational experience rather than as two distinct seven-week blocks."

"If Goshen is to be successful in combining the academic and experiential, it must do so within the basic educational programs on the campus . . ."

In order to achieve this goal, the commission suggested that lectures be interspersed with more field work, that written work emphasize direct observation and assessment rather than library resources and that there be a continuing process of reflection and discussion about what is seen and experienced.

The college administration and the International Education Committee have used these suggestions in setting academic guidelines for SST. SST faculty leaders are now encouraged to place emphasis on written assignments which require field work and observation rather than library research as suggested by the commission.

There has also been an increased effort to obtain resource materials for placement in SST unit libraries to be used in conjunction with lectures and field trips.

Hunsberger observed that the faculty and administration of the college consider the fourteen week program as a single educational experience; however, communicating that idea to students is difficult at times.

Just as important as bridging the gap between study and experience is bridging the gap between the SST

experience and campus life, said the evaluation. "If Goshen is to be successful in combining the academic and experiential, it must do so within the basic educational program on the campus . . . SST will stand isolated within the four-year curriculum unless the student has an opportunity to apply his foreign experience to his subsequent course work." A suggestion made by the committee was that more of an effort be made to use the returned students in seminars as well as in regular classroom sessions.

Goshen College responded to this problem by implementing a program which Arlin Hunsberger has called "the internationalization of faculty." The purpose of this program, according to Hunsberger, was to "attempt to pull the SST experience into the classroom in specific ways."

In the summer of 1973 and 1974 federal grants were made available to the college allowing 16 faculty members to study applications of their discipline in an SST country. Two of the faculty members who participated in this program were Robert Yoder, associate professor of Spanish and Ervin Beck, associate professor of English.

Yoder spent several weeks observing GC students in language classes in Salvador and Costa Rica in order to see how students were being trained in the language on location and to be able to plan pre-SST language instruction.

Beck spent three weeks in Costa Rica and one week in Belize under the internationalization program. During this time Beck, along with Associate Professor of English Wilbur Birky in Costa Rica, visited writers and solicited literary works.

Broadened views, greater cultural perspective and more liberal values were direct results of the SST experience . . .

The results of his efforts in Costa Rica were later translated by students under the direction of Yoder and Poet in Residence Nicholas Lindsay and published by

Insert editorial

Objectives hid

The most memorable Humane Studies course will ever take is the Study-Service Trimester. It is the only course in Humane Studies which requires health center visits before it begins, screens you when you get back and forms one third of the entire general package. Of course, the main reason you will remember SST is that it will take you out of this country for weeks.

GC has a certain status in educational circles because it is unique in requiring almost every student spend a trimester overseas. The admiration is not the ability to ship students out of the country. Rather it is for the commitment to teach certain values and perspectives experientially.

SST deserves high praise if it is meeting its goals. And on one level it probably does so for most students. But look at the objectives more closely. Learning described specifically and "serving" behaviors defined. Now how well does SST succeed?

The objectives say SST teaches about national revolutions of various kinds and world interrelationships. Yet lecture quality and help in integrating information on diverse topics have not been strong point of the program. How many students return to campus intrigued with a country's history, political trends, its place in the international network?

The agenda that SST actually deals with is written between the lines of the objectives statement. Cal personal development: we are to mature by facing meeting challenges to our confidence and self-direction that are more extreme than those encountered on campus.

Pinch Penny Press. The volume of Costa Rican poetry and stories is entitled *Contemporary Costa Rican Literature in Translation* and is the only volume of translated Costa Rican literature in existence.

Beck's visit to Belize resulted in *Jus' Catch 'Um*, a collection of Belizean folk tales, was made available to Beck by a Belizean lady whom he met while traveling under the program.

Both books are being used this trimester by Wilbur Birky in the International Literature course.

The commission responded favorably to the Study-Service Trimester as a whole. They found that the program of 14 weeks in another culture has been, for most students, valuable educationally as well as psychologically. Broadened views, greater cultural perspective and more liberal values were direct results of the SST experience according to the report.

Second Evaluation Slated

Keeping with the tradition begun by this commission's report, Goshen College has planned another "out-of-house" evaluation to be conducted in 1978-79, after ten years of operation of the SST program. Efforts are currently underway to obtain federal funds to underwrite the study which will be modeled after the 1970 report, said Hunsberger.

The future evaluation commission will include experts in the field of education, one of whom, it is hoped, will be a returning member of the previous commission.

In anticipation of another evaluation the international education department has been collecting data concerning the SST program since 1974. A general opinion questionnaire dealing with growth and attitudes has been filled out by students upon entering and leaving the SST program. The results of this questionnaire will be considered by the next team of evaluators.

Dale Kraybill is a junior history and Spanish major who was on SST in Costa Rica, Winter 1974 and studied in Barcelona, Spain, 1975-76.

Poland in native Florida

by Jan Swartz

For a Florida Presbyterian experience is attending Goshen College, GC junior, is a native of Poland whose parents are active in a Presbyterian church in Sarasota.

"I was driven to Goshen by people and climate," Shank says early January.

Independence, curiosity and helped Shank make the 1300-mile home and adjust to Mennonite life. The same qualities led her to the spring of 1975.

She left for Poland again in 1976 as a GC student, but this time in order to go to Warsaw to teach English of the Study and Work program department.

The variety of Shank's life and her indecision on a major, communication, English, music or linguistics have been possible.

But Shank is sure she wanted to be sure enough to earn her money by terspersing full-time factory work.

Likewise, she knows in a way she wants out of life "to satisfy my own see in others."

SST is tailor-made for her motivation and initiative, asking a kind who can spend field experience of nowhere and call it the most fruitful.

In spite of her lack of interest, Shank found herself on Ash weighing grain samples, drying plants and collecting pollen. She worked with Poles, and that was the work with Poles, and that was the work with Poles, and that was the work with Poles.

"I got to know people on a more open to talk in the middle field."

So what did Shank learn? "People in the field? She hates to think: 'The people are hostile. My friend, you're a friend forever.'"

The academic part of SST is highlighted. "The lectures were all who 'knew English.' It was medicine. We heard a lot of

real agenda

SSTers report that they are forced to be independent, to face different value systems, to be in the twilight and therefore vulnerable. "Successful" SSTers meet all these challenges and return stronger," more appreciative of people-centered values, more cynical about the pleasures of materialism.

These indeed are virtues. But they are virtues that students should be complimented on, not the program. They are not uniquely a result of a foreign program, and SST promotes them mostly by writing lectures and making airline reservations. SST's efforts, both academic and personal, depend largely on students' prior attitudes, self-confidence and academic curiosity.

That is fine if we believe the slogan, "You get out of what you put into it." Unfortunately, that slogan deteriorates into, "Take what you can get," or even, "Everyone for themselves."

SST should decide what it really wants in off-campus learning and then tighten up the program to take less of students' energy over fear of the unknown, illness due to fragmented units, boredom in lectures, uncertainty about field assignment, frustration in dining service, triviality due to language barrier and failure to remember only the good once you are back on campus. No more talking out of both sides of the mouth! We cannot have community, grace and independence for window dressing when the real things are through in shades of individualism.

Swartzendruber, senior communication major, was on SST in the Spring 1976. Her plans after grad school: work in international development.

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Henry Weaver photo

"People are more open to talk in the middle of a wheat field."

Wendy Shank, Poland SST, 1975

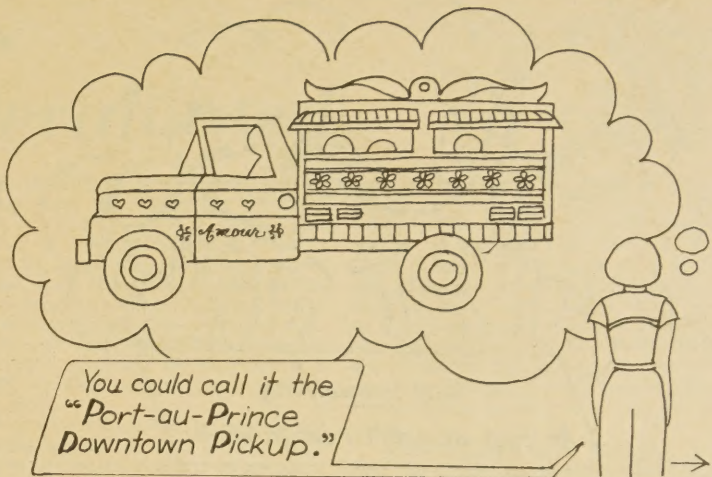
agricultural production. They weren't free to give opinions."

Shank's curiosity about communism was partly satisfied. But she says, "A lot of things I haven't been able to put quite into context because of my own ignorance."

Like many SSTers, Shank admits it's much easier to remember the parties and dances: "You think of the good times instead of the learning."

There's a question remaining: how can the ideal SSTer not be interested in the Third World? Shank's answer: "Poverty had been at my backdoor in Florida. I grew up among the rich, upper-class 'bluebloods' and poor, black migrant workers. I've worked with migrant children."

"I wanted to get away from the hot climate, and I didn't see a need to expose myself further to poverty. I might not have gone on SST if there had not been the Poland opening."



Ann Graber graphic

Ex-leaders want more prep for SSTers: language, soc

by Nelson Kraybill

"When the students in my SST unit arrived at the airport in Managua they looked completely lost and bewildered. They were surrounded by taxi cab drivers and eager luggage boys, all hollering at them in Spanish. The students seemed unable to communicate at all. When they finally spotted my wife and me they practically rushed at us with open arms." — Jonathan Roth, SST leader in Nicaragua, 1969.

How well are GC students prepared to cope with an intercultural learning experience? When Record asked this question of four GC professors, all former SST leaders, they gave varying viewpoints, but all agreed on one point: no one is ever prepared for SST.

Much of the discussion about preparation for SST centers around the language prerequisite. In the spring of 1976 the GC faculty decided to lower language requirements.

Under the current requirement a student can go to a foreign language unit with little or even no training in the language of the host country. The minimum is two units of any language, or an approved communications, linguistics or sociology course.

Yoder: "Host families sort of cringe when asked to take a person who does not speak the language."

Professor of Spanish Robert Yoder (SST, Honduras, 1970, 1976) thinks the low language prerequisite can create situations that are "grossly unfair" to both students and host families. "When an SSTer without language preparation arrives on location, he or she has no handles for establishing communication," he says.

From his experience as an SST leader in Honduras, Yoder reports that host families "sort of cringe" when asked to take a person who does not speak the language.

SSTers limit their learning options when they have no language proficiency, according to Yoder. "When trying to place students on service assignments," he recalls, "we heard dozens of times, 'What is this person's language ability?' Often we couldn't place people at the best service opportunities specifically because of linguistic problems."

Reasons for Reduction

However, GC had its reasons for reducing the language prerequisite for SST in spite of the problems that it caused. Professor of English Wilbur Birkey (SST, Costa Rica, 1974-75) was on the faculty committee that recommended reducing the prerequisite.

Personally, Birkey is convinced students need more preparation, but he says the SST office lowered requirements because "the foreign language locations were short on students, and the English language unit in Belize had a long waiting list."

"Many GC, Mennonite students have a rather narrow scope of existence — they're relatively naive. SST helps those who otherwise would never get out of Mennonite circles. It forces them at a point where they need to be forced."

For herself, Shank says SST "more or less" met the SST objectives. She values mostly the

"Going to an English language SST location had become a cop-out for some people," says Professor of Biology Jonathan Roth (SST, Nicaragua, 1969). "Some students went to Belize simply to avoid language classes here in Goshen."

Roth encourages students to take language classes and go to a foreign language setting. He remembers having frustrating times with students on SST in Nicaragua who knew almost no Spanish. "Anybody who has been an SST leader in a foreign language situation will tell you language preparation is crucial," Roth states.

Roth: "... students went to Belize simply to avoid language classes ..."

Wilbur Birkey believes that facility in another language is also important for the sake of international relations. He says, "In some other countries a main symbol of North American arrogance is our attitude that it is not important to learn a second language."

"Americans seem to say, 'English is the world language — you learn it.' I think GC should be bucking that arrogance."

In addition to language preparation, Robert Yoder recommends pre-SST studies on the politics, economics and culture of their SST country. "People from the host countries all know something about the North American society. Many of us know nothing about theirs." Yoder envisions students taking a one-credit-hour seminar on their SST country before they leave Goshen.

Sociologist's Critique

Professor of Sociology Howard Kauffman (SST, Belize, 1974-75) believes most SSTers "do not learn as much as they could from SST for reasons other than just language." He is satisfied with the current language requirements but says most persons need studies in anthropology, sociology or cross-cultural communication before studying in another country.

According to Kauffman, some SST students are threatened or frustrated when they encounter new concepts of God or different attitudes toward punctuality or sanitation. "Currently few SST students have the proper tools to analyze and appreciate another system of values."

Because there are few SST prerequisites, students themselves must determine how much preparation they need. Jonathan Roth encourages people to listen to the counsel of others.

He observes, "It is difficult for a student to know exactly what academic background he or she will need for SST. People must discuss this with their advisors and with returning SSTers, and then take the courses they most need — not just those that are required."

Nelson Kraybill is a senior Spanish and history major. He was on SST in Costa Rica, Fall 1973, and he spent his junior year in Spain.

newness and experiential learning in SST and travel in general.

Her reasons for going back to Poland: she enjoys travelling, she adapts easily and she might be able to decide what career suits her before she returns to campus for her senior year.



"Service" needs re-defining

An evaluation by Phil Shenk

"Service" — that middle word in SST — has been under fire in recent years. Many SSTers have complained that they really are not serving in important ways. And others have questioned whether we even ought to try to serve.

Several years ago, SST leaders officially began to refer to the six-week work period at the end of SST as "field assignment" rather than "service assignment." Director of International Education Arlin Hunsberger explains, "Our Mennonite definition of service had become so narrow that students felt hemmed in by it.

"Many had begun to feel that true service certainly must produce a couple of blisters and calloused hands and some kind of building or foundation or leveled playground. Students in the past who weren't doing something like that felt like they were letting somebody down."

Burdened by this narrow view of service, students became frustrated at times when they weren't able to be productive, Hunsberger explains. "Often their frustration was unnecessary, but they had become captives of a narrow definition of what true service was."

A few years ago a close Haitian friend of the Hunsbergers gave the Haitians' view of typical American "service." According to it, the main problems Americans have is their own insensitivity: "You Americans! We here in Haiti — we sit back and watch you.

"And we say, 'let 'em go. They'll do like others before them — build a school, build a hospital, run a clinic.' Local people are seldom consulted. It doesn't really make us angry — neither do we have a great deal of respect for what you're doing."

This Haitian was saying that service often has not been true service because foreign efforts always face the danger of being out of touch with the lives of the local people.

With these factors in mind, SST prefers the term "field assignment" to "service assignment." Hunsberger comments, "By not putting a narrow label of 'service' on it, we can allow students to see the real value around them. They are exposed to a different life they'd never get to know."

Hunsberger's Haitian friend continued his analysis by saying: "If your students really want to be of service, let them go out into the villages and talk to the people, drink coffee with them and get to know them. First, show that you're really interested in building people-to-people relationships.

"And second, most people will never get out of the village they're living in. The opportunity to spend time with someone from the outside would be a real service to them."

In essence he's saying, "You Americans aren't zeroes to us. You can be of real value to people if you will only be sensitive."

Worthwhile service is a possibility. But it hinges on things like sensitivity, flexibility and willingness to get involved with people.

Awareness of these factors often grows during the field assignment. As Hunsberger says, "It's a time to learn how easy it is, on the one hand, to profess concern, but it's a different story to give up your desire and give of yourself to people in some difficult situation."

In addition, for those considering a life of service the field assignment can be a proving ground. Hunsberger notes, "The value of the program in relation to future service is to take the stars out of one's eyes — to see the real difficulties.

"The experience can serve as a screening process, an orientation period. It's clearly a time to see the problem in service of rushing in and doing your own thing."

Certainly field assignment is a more fitting term for what Goshen is doing than service assignment. It can meet the major goals of exposure and increased awareness. And it eases our burden of expecting to accomplish major projects in six weeks. The local people are doing us a far greater service just by fitting us in.

Let's not throw the word "service" completely out of our vocabulary and our experience. SST offers the opportunity to develop the kind of sensitivity which is the beginning of true service.

"Phil Shenk, senior, went to Poland on SST in 1975. A Bible/history/communication major, he plans on Christian teaching or pastoral work after graduation."

Alumnus looks back at SST

by Greg Leichty

A communications gap surrounds the SST experience, obscuring not only communication in another language at the SST location, but also the images that students construct before they go on SST and what they talk about when they return.

Such is the opinion of Dan Shenk, a 1975 graduate who went to Costa Rica in Winter Tri 1970.

Dan is a writer; he explained, "I love the English language and its nuances. Good communication is a very important thing for me personally."

When asked about his preconceptions of SST, Dan said that SST was still a relatively novel experience in 1970. "I heard from the people who came back how the people were so fantastic and what a great time it had been. I had pie-in-the-sky romantic images in my mind."

The Winter 1970 Costa Rica SST group is of particular interest because the service and study sections were reversed: members of the unit were sent to their service assignments two days after arriving in Costa Rica.

Dan worked in a small town helping construct a municipal building. He had studied Spanish for four years in high school so he knew more Spanish than most members of his unit.

Yet he said, "I was frustrated not being able to communicate; the superficialities of my communication with the surrounding people bothered me. Several weeks of talking about the banalities of nice weather, good food and how I was feeling about drove me up the wall."

One way he dealt with the communications gap was to keep a journal. "It was a therapeutic exercise which helped maintain my sanity and aided my communication with myself."

The SST program had and still has a lot of validity, but some of the benefits were short-lived. I was exposed to another culture and way of life, and I was accepted and taken in by my family on service; but I knew I was going back to the States in 14 weeks.

"When I came back I felt half good and half bad about SST, but people seldom talked about the bad half. There was a subtle social pressure that implied that you should have had a great experience. Something was a little wrong with you if you hadn't been reluctant to come home."

SST was not the final encounter Dan had with Costa Rica. He went back briefly in 1972 to visit the family he had stayed with during service, which included a "sister" who had become somewhat more than a sister in her visit to the States the year before.

"I asked myself if I could live and be happy in that culture the rest of my life. Spanish was not my native language and I knew that I would never be able to write well in Spanish."

"When it got down to saying and understanding the important things, I found I couldn't communicate. I realized there was no way that I could get married under those circumstances."

Leichty was on SST in Honduras during Winter Tri 1976.



Cynthia Habegger photo

Karen Kreider makes friends with a Haitian flute maker.

Is there another name?

Is "Study Service Trimester" the best description of this program? Cast your vote by selecting one of our options — or write in your own.

We may be kidding, but on the other hand, maybe you have strong feelings about the nature of SST and want your vote to be counted. If we get more than 12 ballots, we will publish the tally next week.

- ☐ Study Experience Trimester
- ☐ Soft Academics in the Tropics
- ☐ Serious Growth Setting
- ☐ Super Recruiting Tactic
- ☐ other _____

Return to Jan Swartzendruber by Monday, January 31.

SST country reopens; new option available for next fall

An SST unit in Nicaragua during the academic year 1977-78 will be led by Professor of Physical Education Roman Gingerich and wife Shirley. The Honduran unit will be temporarily closed.

The Costa Rican unit will be closed during the fall, but in the winter and spring, Professor of Communication Dan Hess and wife Joy will lead SST units in Costa Rica.

This is the first SST unit in Nicaragua since the fall of 1972 when an earthquake hit the country just a few days after the SSTers left.

According to Provost Henry Weaver, the decision to go to Nicaragua is not a major policy change, nor is Honduras being cancelled as an SST location. The change is part of the long term rotation that takes place between Honduras and Nicaragua in order to keep options open in the event of political instability, natural disaster (such as the Nicaraguan earthquake) or the need to operate three Spanish-speaking units simultaneously.

Several factors influenced the decision to re-establish an SST unit in Nicaragua. First, the Gingerichs have led previous SSTs in Nicaragua, and it will be relatively easy for them to establish a unit since they are familiar with both the country and the people. The longer break between the spring and fall trimesters give the Gingerichs more time to re-establish a unit house.

Second, the people in Nicaragua have been requesting that Goshen send students back to their country. There seems to be a relationship between the way in which Goshen students reacted to the earthquake (they raised about \$50,000 for relief) and the rapport between Goshen and Nicaraguans.

As Weaver said, "We sat with them during their crisis." He thinks that Nicaraguan SSTers can expect a warm welcome when they arrive next fall.

Editorial essay

Sacred cow evaluated



If Goshen College has a sacred cow, that cow is SST. We students drink the holy milk, and faculty leaders pay homage in lectures, excursions and discussions. The SST cow is acclaimed in the educational barnyard, but from the remote corners of the barn, voices whisper that the animal sometimes hobbles, occasionally gives sour milk and even kicks lesser animals. The critics say the creature's health could improve. Toward that end, we offer these suggestions.

Consider calling it Study-Experience Trimester (SET) or Culture-Study Trimester (CST), instead of Study-Service Trimester (SST). As Insert articles show, that word "service" spells trouble. Despite warnings from faculty, students still hope to nudge their host country an inch closer to their ideals. Instead, in the second seven weeks, students find themselves frustrated by ambiguous responsibilities and little opportunity to "serve." These naive expectations will continue as long as the name supports the myth of service. Isn't it rather embarrassing always to explain to newcomers that the SST "service" really means "field experience"?

But the question is larger than whether SETers Mary, Myron and Menno drink Coke in a Central American square or teach agriculture in a nearby hamlet. When we speak of "service," we speak of a central theme or mythos of Mennonites in North America. Goshen College has responsibility to prod the church ethically and ideologically and thus should raise questions about culturally imperialistic concepts of service. One public way to do that is changing the name to SET. There is little excuse for insinuating that North Americans have a one-way contribution to the world, let alone subtly capitalizing on that myth. So long SST; welcome SET.

Goshen College must decide if SET is a tropical endurance test or a program of international education. If it is an endurance

test, then stick five bucks in students' pockets and ship them off individually for three months of agony. If SET is international education, it will demand harder work at integrating academic and experiential education. Such integration is demanded in three spheres: improved pre-SET orientation of students and faculty, more innovative interweaving of classroom and non-classroom activity on location, and the beginning of a post-SET reentry process to counter reverse-culture shock.

The problems of pre-SET orientation are formidable, but the results of no orientation are worse. If current students are prepared for SET, they can thank their own initiative or luck, not the program's requirements. Goshen requires essentially no courses in anthropology, sociology, political science, or history before SET. How can a student meet the international ed goals without the basic tools of these disciplines? (Not to mention the recent decrease in language requirements.) Some students never miss these tools because we never encounter them, but others do. "Why didn't I learn these concepts before I went! It all fits together now . . . a horticultural society . . . subsistence agriculture . . ." one student erupted after Cultural Anthropology class last trimester. Just one student, but a significant symbol.

"Study" and "service" are too easily dichotomized into distinct blocks. First one studies, then one serves. Couldn't the 14 weeks be combined into a unified package? Of course this would cause logistical problems with host families, etc., but now that one knows one is not there to serve, in the traditional sense, study and experience can be more effectively integrated. Such rational interspersing should lead to a more developmental pattern of reading, guided observation, field work, conscious reflection, interpretation, and discussion. The results would be improved analytical expertise and maturity.

If one accepts the needs suggested above, the need for a reentry program is obvious. To most students, this absence is the most glaring weakness of the program. Without a reentry process and pre-SET orientation, the overseas stint is too often only an excursion isolated from the other college years.

Could the next SET evaluation be not only "out-of-house", but also "out-of-country"? Maybe host countries, families, and taxi drivers don't like the program as much as

Goshenites. Sitting in the square of Port-au-Prince, after 14 weeks in Haiti, one quietly weeps for the centuries of exploitation the country has endured. But one cries even louder when wondering if Goshen has not also subtly joined that ethos of exploitation. Not by simply pushing Coke or paying slave wages, but by naively flashing our wealth, power, and education, embarrassing our host families, and insinuating that our culture and values are better than theirs. If the blood of cultural exploitation is on our hands, can we wash them?

Should all students be required to go on SET? Maybe the present units can be beefed up and made electives, demanding prerequisites. Ideally all students would be in such units, but if students can't meet the requirements, maybe Goshen should establish less demanding units in North America instead of subjecting hosts to poorly prepared students.

So go the suggestions: a changed name, more integration of academic and experiential, and an "out-of-country" evaluation. Each could potentially make a good program better. sd

Letters

Dear Editor,

We in the faculty and administration are often in the dark about what students are thinking and expecting. And we are sometimes too timid to share in both personal and prophetic terms the faith and convictions we experience and value.

On one hand we want students to make faith decisions in an atmosphere of freedom, without pressure. On the other hand we sometimes fear criticism from faculty colleagues who are able to articulate their faith and who are trained theologically and Biblically to sort through the deep and complex questions raised by the academic disciplines with more skill than many of us feel we possess.

We do believe, but we are not always sure about what to do with our own questions. I hope that the discussion can continue. We need an atmosphere of great openness and trust as well as a commitment to take the time to develop settings in which to talk in-depth with one another.

Art Smoker

Sorry, we goofed . . .

January 14: The last four lines in the fourth column, page 7, belong at the top of the column. Our apologies to Dave Groff.

January 21: The first (paragraph of "Seniors investigate careers" by Tim Roberts on page 3) should be last. On interpreting the chart gauging breast cancer risks (page 3) — the scale extends from 0 (low risk) to 300 (high risk). And on page 8, Randy Fath took the wrestling photo and Lee Miller the basketball photo.

Behind the pages

Three set Record finances

Keeping Record in the black is the function of Business Manager Russ Buschert and Business Representatives Stew Miller and Duane Leatherman.

Buschert coordinates activities of the three, all Goshen natives, who sell Record ads to area businesses. Advertising costs \$2.62 per column-inch, less for larger ads.

A senior economics major and student assistant to Delmar Good, Buschert professes interest in skiing, hockey, camping, sailing, photography, woodworking, car repair and Sunday School teaching. "Basically I enjoy everything except studying," he explains.

Buschert has "many options open after graduation but no definite plans." He describes his political views as "to the left of the right and to the right of the left."

Miller, a junior business major, pictures himself as an "average,

good-looking, intelligent, all-around American guy." He likes tennis, chess, skiing, soccer, auto mechanics and music, preferably rock. He currently works for the Physical Plant.

After graduation Miller hopes to go into business management or sales. His political philosophy is, "Let the best man win."

Freshman Leatherman plans to major in business or social work. He

was business manager of the 1976 Bethany Christian High School Witmarsum and serves in the same capacity on the 1977 Maple Leaf staff. He belongs to Investment Club and Social Work Club, sings tenor in the GC Chorale and enjoys "all kinds of sports."

Leatherman works part-time for Krogers in town. He describes his 1963 Dodge as "the classiest car on campus."



Stew Miller



Russ Buschert



Duane Leatherman

RECORD

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Administration upholds film censorship policy

by Dan Hartzler

Last Friday's showing of *The Trial* of Billy Jack heightened student furor over the cancellation of *The Graduate*. Several opinion board articles asked why *Trial*, considered by many to be violent as well as mediocre, had met GC's standards, while the administration had apparently blocked the "classic" *Graduate*.

Student Activities Director Dwain Hartzler and Provost Henry Weaver deny administration censorship of *The Graduate*, attributing its can-

performances coming from off-campus. Weaver denies board or constituency pressure for, or even prior awareness of *The Graduate's* cancellation.

No written policy determines what is and is not acceptable, however, Weaver mentions films where "both message and artistry clearly promoted the military" or movies with "explicit sex and no particular redeeming social value" as examples of films he would censor.

Weaver mentions social message, entertainment and good artistry as desirable characteristics of movies to be shown at GC, though "not every film has to have a social message".

Hartzler emphasizes the entertainment aspect. "Intellectual stimulation is okay, but there's a lot of serious stuff here at Goshen. We ought to be able to let our hair down a bit and just laugh a little."

The elected Social Commission

of Goshen College Community Government once picked GC's movies. Since GCCG's demise two years ago, Hartzler has assumed that responsibility, last year aided by students Ahlgrim and Miller. Weaver pushes for "maximum involvement of students at all kinds of levels" of college decision-making, particularly in such matters as films, where students have a "vested interest."

Hartzler apologizes for the quality of this year's films. Several movies that his committee wanted were either unavailable or too expensive; thus, "we're scraping the barrel right now".

He opposes strict censorship, however, maintaining that he should not reject a film merely because he does not like it personally. Should students be able to attend movies of questionable taste? "If you can't let a student decide that for himself, then how can you let a student come here to school by himself?"

campus issue

cellation to a misunderstanding between themselves and President J. Lawrence Burkholder. They explain the incident as follows.

Last summer Hartzler and students Ryan Ahlgrim and Connie Miller submitted a list of proposed movies including *The Graduate* for the campus film series. General procedure calls for discussion of films by the president and provost before the schedule is finalized.

According to Weaver, he and Burkholder thought Hartzler's committee was asking for suggestions on which of the submitted titles to use. Since neither had seen *The Graduate*, they recommended other films with less possibility for controversy. But "the nature of *The Graduate* was never discussed," Weaver claims.

Hartzler, however, interpreted this as a veto of the movie and canceled it. Since the film series schedule had already been released students did not learn of the decision until shortly before the originally-planned date.

"We do in fact have the right to censor the films," Weaver emphasizes. The Board of Overseers gives the president responsibility for all films, speakers and other

Basketball

by Randy Clouse

Maple Leaf basketball teams came within four points of a perfect week, but fell short in the final game last Wednesday.

GC's women won two games to bring their record to 3-0. The defending state champs beat Purdue on Saturday, 56-47, and Grace on Tuesday, 61-28.

Goshen led Purdue from early in the game, holding a 29-22 advantage at halftime. Sue Becher led the Leafs with 23 points, and Deb Kreider added 10. Judy Sommer grabbed 12 rebounds. GC's 41 per cent shooting from the field proved too much for the Boilermakers.

Grace looked like they were almost too much for the Leafs to handle, as they came back from a five-point disadvantage to a 22-21 deficit at intermission. Goshen bounced back and scored 13 unanswered points to open the

second half, and Grace was never in the game again.

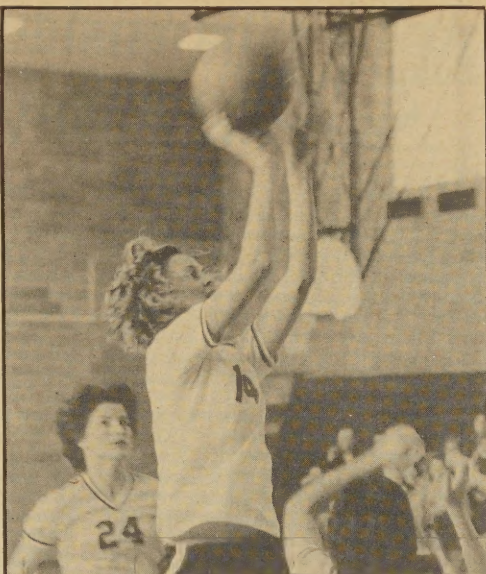
The men's team brought home both a victory and a loss for a 5-10 record. They avenged an earlier loss to Indiana Tech 113-82 last Saturday, but then lost to Kalamazoo 80-76 on Wednesday.

Goshen

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Conrad Mast photo

Center Teresa Turner (14) sinks two points to help Goshen topple Purdue 56-47 last Saturday. Goshen's win over Grace Tuesday night brought their record to 3-0. Saturday at 10:30 a.m. the Leafs meet Marion on the home court.

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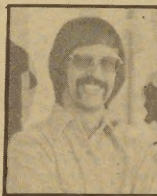
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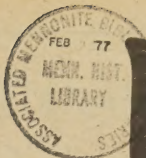
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Nelson Kraybill photo

Newsnotes

Departments consolidate

A proposal to reorganize Campus Ministries, Counseling Services, Student Personnel and Admissions were presented to the faculty Thursday.

The immediate occasion for the rearrangement is the planned sabbatical next year of Provost Henry Weaver and Dean of Students Russ Liechty, and a leave of absence for Counseling Services Director Altee Beechy.

The larger vision behind the rearrangement, according to Weaver, acknowledges a need for increased cooperation and coordination of services between the departments, especially in the area of counseling. Presently counseling is a broadly overlapping, loosely coordinated responsibility of all the administrative departments and the faculty.

Weaver also spoke of a need to make the college more responsive to student needs by instituting a structure to convey student concerns to the policy-making levels of administration.

The reorganization proposal would make the four departments into a department of Student Development, with Norm Kauffmann as dean and June Yoder as associate dean. For one trial year, the new department would have the jobs of the four previous departments as well as the newly-proposed student advocacy function. The main departure from the present system would be that responsibility for execution of plans would be shared by the whole department, even though sub-departments would do the planning.

Weaver cautioned that many details remain to be settled, such as location of the department and the relation of the academic advisors to the new department's counselors.

Weaver stressed that the new system should increase awareness by administrators of mutual problems, provide more responsiveness to student needs and increase the cohesion and effectiveness of counseling services.

GC choir at Gala

The Elkhart Symphony Mozart Gala Concert, originally scheduled for January 30, has been postponed until Sunday, February 6. The concert begins at 4:00 p.m. at the Concord Performing Arts Center.

Performers for this concert include Kay Montgomery, soprano; the Goshen College Chamber Choir, directed by Maries Preheim; Ethel Kambs, organ; and ensembles from the Elkhart Symphony Chamber Orchestra.

Film series relocates

The Film Series switches to Assembly Hall this Friday due to the cutback of heat in the gym. "Play It Again Sam" will be shown twice, once at 7:30 p.m. and again at 9:30. Admission is 75 cents.

Debate team places third

The Goshen College debate team placed third at the Windy City Debate Tournament held this past Monday and Tuesday. The tournament at Loyola University in Chicago hosted over 14 teams from Minnesota, Illinois, Missouri and Indiana. J. D. Stahl and Marvin Marks comprised the Goshen team. The first- and second-place teams were Northwestern University and Loyola University, respectively.

GC shuts off gas

Students who heard about Notre Dame University being closed last Friday and read the *Newsweek* cover story on the gas crisis may have wondered how Goshen College is responding to the natural gas shortage.

According to Provost Henry Weaver, Goshen College has agreed with the city of Goshen not to heat with gas during February. The college will use only coal or oil, resulting in greater cost.

The college did not close last Friday or Monday because doing so might have increased traffic to treacherous roads and would have saved no gas, since the college was burning oil and coal at the time.

Writer's Workshop: Poetry

The Center for Discipleship and the English Department of Goshen College are sponsoring the "Goshen College Writer's Workshop: Poetry" February 25-27, 1977, in the old seminary building. Resource persons include Mary Bender, Peter Fallon, Nick Lindsay, Robert Price and Yorifumi Yaguchi. Workshop sessions will be chaired by Art Smoker and members of the English department Ervin Beck, Wilbur Birky, Jack Dueck, John Fisher, and Sara Hartzler.

Although students are encouraged to participate and will not be charged for the workshop sessions, they must register in advance and submit a page of their own poems. These, along with poems of the other participants, will be used as works-in-progress during the workshop sessions.

D. Preheim at Ruthmere

Doyle Preheim, baritone, accompanied by Ethel Kambs, piano, will give a recital at Ruthmere Museum in Elkhart on Saturday, February 5, at 8:00 PM and Sunday, February 6, at 3:00 PM. Tickets must be purchased in advance by calling one of the directors of "Concerts for Small Spaces" at 533-9701 and 293-3773. There will be coffee and cookies served after the performance and opportunity to get acquainted. Tickets are \$5.00.

Seeger visits Sunday

by Carl Haarer

Sunday, February 6 at 8:30 p.m., a man will step onto the Assembly Hall platform. His first utterance may be such a phonetically fresh phrase as "Good evening".

You will no doubt be immediately impressed by his clear diction, his deep-set fiery eyes and the calm, self-confident, devil-may-care aspect of his being.

No, I am not talking about Earl Gray, our cool, calm and collected cafeteria coordinator; I am referring rather to a man who has even more charisma and vocalizing abilities: Mike Seeger.

Seeger is a folk singer par excellence who sings and plays old-time music from the Southern mountains. This mountain folk music has influenced the work of such greats as the Byrds, Ry Cooder, Bob Dylan and Hayfever.

Dylan once said of this music: "There's nobody that's going to kill traditional music. All these songs... they're not going to die. Mystery, just plain simple mystery, is a fact, a traditional fact."

Seeger's music is indeed a joyous mystery with a beat. His repertoire consists of almost everything imaginable from the Southern folk music idiom. He sings truck mining songs and

even a song about a mule who gets religion, her subsequent baptism, backsliding and her ultimate fate as shoe leather.

Mike Seeger, the brother of folk singer Pete Seeger, plays all of the instruments used in mountain music — the fiddle, banjo, autoharp, french-harp, dulcimer, guitar, mandolin and juice harp (or "Jew's harp" for you anti-Semites).

The Folk Story Idiom

The love of playing musical instruments was early instilled into Seeger. When he was only five, Seeger was apprenticed to his Uncle Simon, a roofer. Simon Seeger was not an easy man to work for; he constantly demanded the best from his young nephew. Every day of the year ('ceptin' Sundays and holidays of course) Seeger would jump to his uncle's stern command, "Git tar and pitch it!"

After two years of dehumanizing stimulus-response situation, young Seeger could take no more. He ran away to Nashville to become a big-time musician, like Burl Ives. When he arrived in Nashville he was captivated by all the music stores in town. His excited visage was reflected in many a music store window.

As he stared at all the shiny new guitars his uncle's command, in a somewhat altered state, drifted into his consciousness. He had to get a "guitar and pick it." He responded obediently, as always, to his uncle's command and has been playing up a storm ever since.

It is rare to have a talent like Seeger on campus. He provides the kind of education we can tap our feet to. For a high peak in entertainment, come and enjoy an avalanche of mountain music from the talented Mike Seeger.



Movie review:

Woody Allen bumbles on

by John Gingerich

Play It Again Sam is a Woody Allen movie. Neurotic, autistic Woody, painfully and morosely self-conscious Woody, Woody helplessly struggling, juggling eyebrows and mouth, desperately trying to turn on the charm, bumblingly innocently offensive, withdrawn, gnawing, doubting, fantasizing future encounters with a hopefully nymphomaniac date, socially incompetent, hapless, feckless Woody, befuddled by gadgets, blessed and cursed with a bounding imagination.

Woody dominates. The list of symptoms is far from exhaustive, and already the smorgasbord offers mostly exotic variants on one basic course. If you have been, are, or anticipate being insecure, especially sexually insecure, the movie will lift your spirits and perhaps even help calm the jitters.

The plot is simple and fertile. Woody (Alan) is divorced by his hedonistic wife. His best friend (Dick), who is a real estate broker, and his wife (Nancy) try to console Alan. ("Alan, you've invested your investments in a losing stock. You need to reinvest.") Finding a suitable sexual companion for Alan becomes Dick's overriding concern, when he isn't fondling a phone. Nancy joins the quest, and the finish is predictable.

What adds a unique touch to this movie is the pervasive presence of Humphrey Bogart. Bogart's machismo has infected Alan's imagination. Every time Alan commits a faux pas, Bogart's image comes forward to haunt, taunt, advise and admonish him. Alan's insecurity is a foil for Bogart's style.

Bogart is neat, precise, potent. Alan is his antithesis. What is ironic, true and nauseously didactic about the movie is that Alan cannot experience a meaningful sexual relationship until he realizes that feeling and

caring are important and that style is only a superficial vehicle for the elegant communication of that commitment. He cannot discover his "own" style until he has the courage to base his advances on his feelings instead of Bogart's external, impeccable judgment.

But that does not decrease Alan's adulation of Bogart; in fact, he even lets Bogart take the credit for his change of fortune. Alan's true appreciation remains aesthetic to the very end: "that's a line from Casablanca; I've been waiting my whole life to say it."

If all this seems rather stuffy to you, or if you happen to be feeling very tired, flippant or hyper Friday night, the movie also offers the usual store of variously crisp, enigmatic or profoundly mundane Alan one-liners and non sequiturs. Or if you are feeling irrepressibly, hilariously ecstatic Friday night, there is a wealth of uproarious mental images to keep you happy. All in all, a movie not worth missing.

Study pressures: how bad?

by Dave Graybill

Is there too much academic pressure at Goshen? It depends who you talk to.

"My guess is no," says English professor Sara Hartzler. "I have not noticed a serious breakdown in student performance."

"We've heard more about this problem lately," says Dean of Students Russel Liechty.

"I'm swamped," says junior Faith Hershberger. Perhaps freshman Anita Stoltzfus has the best answer: It depends.

A lot of variables enter into the situation — a student's classes, major, future plans, and personality. As a result, there are probably as many perspectives on academic pressure as there are GC students, parents, and faculty members.

This article is the first in a two-part series. Next week we hear from students; this week we hear from those who work with them — faculty and administration.

According to academic dean John Lapp, the subject of academic pressure was discussed by the Dean's Council last trimester in response to a "memo" from sophomore Ryan Ahlgrim, now on SST. Lapp said Ahlgrim wrote the memo after being turned down for dates with several student nurses, presumably because of the nurses' busy schedules.

Goshen "makes no apologies for having a rigorous program," Lapp says, adding that "we believe it is not based on busy-work, but on a genuine need to apply oneself."

On the other hand, life at Goshen should not be all work. "We want to have a rigorous program but a human program," he says.

Not all academic pressure is the result of GC's program, he points out. Personal and parental expectations play a part. And good grades are vital for students who want to attend graduate school. In pre-med, for example, "the 'A' is almost mandatory," says Lapp.

Grade Inflation

Such competition has helped to produce a nationwide phenomenon known as grade inflation. The average grade in U.S. colleges, formerly a C, is now a "B."

Some say Goshen has not kept pace. Religion prof. J. R. Burkholder recalls a recent conversation "with an alumnus who happens to be a parent and who also happens to be an M.D." The essence of his friend's argument, says Burkholder, was that "Goshen grades too hard." The supposition is that those who do "B" work at GC would get "A's" elsewhere. This then places Goshen grads at a disadvantage in trying to get admitted to medical school.

Such is not the case, contends Jon Roth, head of the biology department. As an example, he says, the overall grade point average for his classes during the fall semester of 1966 was a "two-point something." By the fall trimester of 1971, that had risen to a "three-point something." And his grades have not fallen since then.

"I don't like to see it," Roth says. "But we've done what we've had to do."

Over Worked GC Students?

Are students here overworked? "I really doubt if the majority of students do 40 hours of studying a week. I

know I didn't." But he notes that some students may be taking too-heavy course loads.

Burkholder's view is similar. "I don't know of people feeling threatened," he says, "but there's always more stuff to do than what gets done" — for faculty as well as students.

Academic pressure is "the first thing people think" about the nursing department, says chairperson Marilyn Liechty. "I worry about that a lot."

There's a lot to learn in relatively little time, she points out. And eliminating or at least minimizing overlap and redundancy in nursing courses has had the effect of increasing pressure. Nursing students take four to five trimesters of work almost entirely in their major. Thus their course load is inevitably heavy.

According to Russel Liechty, the ability of students to cope is one of the most important variables in academic pressure. Some students can handle heavy loads and grade pressure; others cannot.

How a work load is perceived makes a great deal of difference. Attitudes about whether or not a given load is possible are formed on the basis of these perceptions. "You can almost see that happening in the classroom," he says. Some students are intimidated the first day.

Certain teaching practices aggravate academic pressure. One practice Liechty criticizes is scheduling tests the morning after vacations — for example, Thanksgiving or Mid-Term Recess. "To me this isn't fair," he says. "Students need genuine breaks." Testing the first day back defeats the purpose of such recesses, he feels.

Relieving Academic Pressure

What can be done to relieve academic pressure? First, students can take lighter loads. Nursing students

have the option of spreading their work over five years, Roth points out. Marilyn Liechty agrees with that option.

Students in other fields could also opt for this approach. If tuition fees were based on the number of hours taken, Roth believes more students could be persuaded to reduce their loads.

Students can also work on pacing themselves, Russel Liechty says. And if this does not work, they should occasionally consider dropping a particular troublesome course.

Alternative grading is another possibility. "We've learned that people who want to go to grad school are well advised to stick to standard grading," Liechty says. But C/N/C can make college more livable for those not planning to go on.

Non-competitive methods of grading might also help. The teacher education department utilizes contract grading for certain courses. In the nursing department, achieving proficiency levels is the criterion for grading.

"We've had mixed experience with this system," Marilyn Liechty admits. "I don't see it as a panacea. I do see it as better than the system it replaced." Liechty adds that proficiency grading has "pretty well eliminated" student - against - student competition.

A final way of relieving grade pressure is simply to stop worrying about them. In most fields, a diploma is the important thing; grades really are not that vital. "Probably fewer than 12 percent of our students need to feel significant grade pressure," Hartzler says, "because 'B's or 'C's aren't going to break them."

As Russel Liechty points out, some academic pressure is inevitable, and not necessarily bad. But students' college years should be "rewarding, not a drag."

Fuel costs, student fees to rise again next year

by John Tiessen

Total fees for academic year 1977-78 at GC have been raised to \$3695 by the Board of Overseers, a 7.25 percent increase over this year's total of \$3445. Increased fuel bills, inflation and a drop in enrollment explain the increase.

The hardest blow to this year's budget will probably be increased costs for fuel and utilities. Last year's fuel bills totaled \$184,000, and this year's total will be even higher. Natural gas leads the list of price increases going from 11.25¢/ccf (100 cubic ft.) to 14.28¢/ccf in December 1976. Coupled with the 27.4 percent price increase, the coldest December since 1963 has boosted consumption 27 percent.

Due to cold weather, present fuel oil consumption exceeds last year's by 32,000 gallons. The coal-fired boiler is in use again for the first time in almost two years. Total fuel bills for the winter will not be known until the fuel tanks and coal hoppers are refilled this spring.

The college is fortunate because it can burn three kinds of fuel, but J. Robert Kreider, college business manager, says that the final cost is about the same.

Inflation

Fuel is but a fraction of the increased cost of living from 1972 to 1976. During that time period the cost of living as computed by the US Bureau of Labor Statistics has risen 36.08 percent. If Goshen's fee scale had risen as rapidly, next year's fees would be \$3735, forty dollars more than scheduled.

Since the college buys products from virtually all sectors of the economy, Kreider says that the index is a valid measure of cost increases to the college.

In the 1972-76 period, Goshen's fee scale did not keep pace with inflation. "This year we need to make up a little lost ground," says Kreider. "We fell far behind our costs in the period of rapid inflation from 1973-75, and we have never made it up."

This is the reasoning behind the 7.25 percent increase in fees when the economy as a whole experienced an inflation rate of only 5.29 percent from July 1, 1975 to June 30, 1976.

Despite last year's 9.37 percent fee increase, a deficit of \$136,000 can be avoided only if the current special fundraising effort by college relations is successful.

FTE Rates

Size of the teaching facility has become a concern as fewer students attend Goshen. The number of teaching faculty is estimated on a Full Time Equivalency basis; one person working full-time for 12 months rates an FTE of 1.143.

Administrative plans were for 69.7 FTE faculty in the 1976-77 year and 71.84 for 1977-78. Actual figures for this year are likely to be 77.375, the largest number ever.

The two departments presently the farthest over their 1977-78 projections are nursing (+1.4) and general education (+1.76). More difficult to analyze are those departments overstaffed because few students are interested in their courses.

Provost Henry Weaver says that 72.47 FTE faculty can probably be reached for next year without unduly affecting the quality of Goshen's academic program. He feels costs must be cut as the school faces a deficit potentially larger in 1977-78 than this year's estimated \$136,000. Dean John Lapp is presently investigating where these cuts might come without endangering the health of the college.

Standing Among Colleges

Faculty compensation and student costs at Goshen are similar to those of other small schools. Compared to Alma, Earlham, North Central, North Park, and Taylor, Goshen's total faculty compensation comes within fifty dollars of the average.

Student costs at Goshen are \$715 a year less than the average for the seven other colleges, and \$150 less than the average for Indiana four-year private schools.

New computer terminal swells library resources

by Sylvia Horst

The Good Library has joined the Ohio College Library Center (OCLC) through the purchase last month of a Xerox Sigma 5 computer terminal made possible by an \$8,000 grant from the Kellogg Foundation.

The computer and OCLC membership will increase the potential for interlibrary loan and speed up the cataloging of new books.

The grant money will pay for the terminal, initial expenses and part of the operating expenses for the first year.

Joining the OCLC connects the library with a large computer system based in Columbus, Ohio, which gives access to catalogue records of other OCLC member libraries. It can locate a given book within a few hours, decreasing the time it now takes to borrow a book through interlibrary loan.

The terminal consists of a typewriter-like keyboard below a TV screen, so that information can be typed in and travel by phone line to the central computer. Information received from the computer appears on the screen.

The most direct effect of the terminal will be on the library workroom procedures. The library can now make use of cataloging already done by 950 other OCLC libraries. Much of the work of the library staff up to now has been typing, proofreading and filing cards for the card catalogues. This process sometimes took several weeks or even months for a given book.

Now this can all be done by the computer in any format the library chooses, and the whole process takes only five days. This will increase the usability of the library, making new books accessible much more quickly.

According to assistant librarian Devon Yoder, the new system can be put to good use by students and faculty doing research. However, even with the computer, borrowing books from other libraries takes more advance planning than most GCers now do for one-library research.

The Mennonite Historical Library is also joining the OCLC, using the same terminal as the college library. Their new books are less likely to be catalogued by another library. For them, the new system will be a major source for advertising their holdings.

The possibility of putting all back files on the computer is being considered, so that current holdings as well as the newly acquired books can be advertised and used by other libraries.

Operational cost of the OCLC terminal, estimated at \$5000 per year, will come from the college budget. Between 300-350 small independent colleges were offered the grant but only about 190 accepted. The other colleges, many smaller than GC, turned the grant down because operating expenses were too large.

Provost Henry Weaver believes that in view of the major technological changes which he sees occurring in library usage, there was no choice but to change the library system. He sees getting the terminal as a first step in this direction. Failure to take such a step would be a misuse of funds.

Yoder was more reluctant to accept the grant and the OCLC system, mainly because of the expense. While acknowledging the improvements brought by the computer, Yoder is concerned that it may not be a responsible way to spend college money, much of which, he notes, comes to the college from people who give sacrificially.

Of the expense of the computer system he says, "It seems like an awfully big tail for a dog our size to wag."

Faculty teams share the work

by Donna Detweiler and Dan Hertzler

This year GC added three new couples to the faculty: Dennis and Diane Prosser MacDonald, Stuart and Shirley Hershey Showalter and John D. and June Alliman Yoder.

It is not unusual for Goshen to include both husband and wife on its payroll — seven other couples presently share the distinction. But five of those seven wives teach only part time while their husbands teach full time, and none of them team-teach with their husbands.

Dennis and Diane, assistant profs of Bible and religion, respectively, team-teach Biblical Sex Roles, and Stuart and Shirley, assistant profs of communications and English-history, share this tri's Good Society class. The Yoders each divide their time between Campus Ministries and other college duties.

The three new couples and "veterans" Bruce and Helen Liechty Glick, assistant in international education and acting registrar respectively, met last Saturday to discuss team-teaching, the problems of juggling domestic duties and professional careers and their goals for their students and for themselves as teachers.

"Goshen has done us a favor by giving us joint appointments," June feels. June works half-time in Campus Ministries and one-fourth time for Student Personnel. Though she suspects that GC may have felt federal pressure to hire more women, she thinks the college has been "very understanding" in setting and rearranging their schedules with the coming of Amanda April.

"They are going out of their way to work with us . . . much beyond affirmative action" (i.e., preference given to women and minorities to counteract possible discriminatory hiring in the past; this is required for federal aid).

Shirley suggests that GC may realize it has to make an offer attractive to both husband and wife — especially if they are both professionals — to entice them to come to Goshen. Shirley teaches American History Survey in addition to The Good Society.

The college may be "getting more than they're paying for," claims Dennis. "They're getting about 90 percent of both of us. Team-teaching by couples instead of being a poor use of faculty time really is a good investment. We tend to spend as much time on preparation for one or two courses as we might for three. The result is better lectures."

John calls faculty couples a "gold mine for the college," because GC gets "two people with a variety of backgrounds" without necessarily paying two full time salaries. In addition, the college only pays for one family insurance policy. June suggests that money saved on such insurance policies might be returned to the couples.

Also Shirley surmises that "there are probably a lot of unrecognized, unsalaried workers on this campus." Stuart elaborates: "In the past, when a faculty member came in as

"Married teaching-teams are a gold mine for the college" (John Yoder).

a full time person, his (sic) spouse often made a tremendous contribution to the load that faculty member was carrying and never got any credit for it.

Three years ago Bruce worked full time in the SST office, and Helen worked at home full time with the children. But after sharing responsibility while teaching overseas and leading SST units for two years, that was no longer as comfortable as their present arrangement. Bruce works half-time and Helen two-thirds time.

Dennis feels that "What's important is that both of us are recognized as professionals." But John sees being recognized as parents by their children as still more important to him and June.

Bruce claims he gets more done in his half day at work than he did in half a day when he worked full time. "You think about your job when you're gone, too," adds Helen.

Dennis feels that "what's important is that both of us are recognized as professionals."

Why Share a Job?

The four couples do agree, however, that it is not for the money that they are both teaching. Bruce says, "We live on what we make," noting that he and Helen are in about the same financial shape working one and one-third time this year as two-thirds time last year. Stuart indicates that he and Shirley might want to cut back their teaching loads.

All four couples find two full time salaries unnecessary. Helen stresses the importance of a simple lifestyle: "Our interests and tastes don't run to expensive things." Bruce asserts that living in a multi-family home "has made all the difference in the world" in enabling simpler, cheaper living and freeing up time, and in "being part of 'church' as seen by the Assembly Congregation."

June says, "We as women who are professional, prepared to do something want to pursue our professions as well as our home business."

Diane too wants to be involved in professional journal conferences and further education to enable her to keep up with her professional colleagues. While studying at Harvard it was for Diane "very easy to have continuous interaction with other people in my discipline, whereas here it's more of a conscious effort."

What Roles in Marriage?

What happens to roles in a marriage that includes both small children and professional careers for both parents? Who changes the Pampers or combats ring-around-the-collar?

Stuart says he and Shirley go by who has the most time and expertise. One week Shirley gives most of the Good Society lectures, and Stuart spends more time with four-month-old Anthony. Another week the division is reversed. Dennis notes, however, that "breast feeding is one thing we haven't been able to divide."

Whoever can do a job most quickly or efficiently gets the job at their house, says Diane. But Dennis cautions that "you have to be conscious of avoiding role-playing. I have to work consciously at learning a new recipe. Just because Diane's a better cook than I am."

"I have to work consciously at learning a new recipe" (Dennis MacDonald).

June also fears that traditional roles may obscure valuable talents: "I traditionally do the cleaning at our house, but one day when I got home from work John had cleaned the house and I was just mortified at how well he had cleaned it."

Why Teach at GC?

Beyond the goals they have set for themselves in marriage, the Showalters, Glicks, MacDonalds and Yoders have dreams for themselves as teachers and for their students.

Shirley believes that here at Goshen she is encouraged to think "more critically about the relation of our faith to our studies" than when she was at Texas State, where treating students as individuals was surprising to people, an exception to the rule.



Helen and Bruce Glick

Randy Fath photo



Stuart and Shirley Showalter

Randy Fath photo



and June Yoder

Randy Fath photo

I want to give students my best in a scholarly way, but I want to show real concern for them as individuals." But 60 students crammed into an 8/27 time-teaching load, she says, "I just don't have as much time as I'd like to sit in a snackshop and get to know each one."

A real part of who students are centers around their faith, says June. GC's Student Personnel honestly "attempts to deal with the question, 'How can we live in community?'" instead of merely working with discipline as most secular institutions would.

John would like to see students grow in faith as well as academics at Goshen College by, for one thing, taking advantage of the resources they have in professors.

June values Goshen's faculty, too. Having graduated in 1969, she held many older profs in high esteem; she appreciates their ability to "accept me on their level."

June sees her purposes at Goshen as similar to those she has in a secular setting; that goal is to teach students a new way of reasoning that integrates learning with faith rather than allowing it to be a separate activity.

Now far removed from his undergraduate days at arch-conservative Bob Jones University ("I graduated, but I sent it back"), Dennis wants to cultivate in students an intellectual toughness that can tolerate diversity in dealing with religion. "The Bible is a library. And we need to know not only what the Bible said but what the Bible was. I want to be critical and pious."



Randy Fath photo

Behind the faces

Shirley Glick comes from Oak Grove Mennonite Church in Smithville, Ohio, the church to affiliate with both the General Conference and "Old Mennonite" churches.

Shirley Hershey Showalter, from Lititz, Pa., plays guitar and paints in her spare time (in other words, rarely), plays tennis

"when there's not ten feet of snow on the courts," and juggles domestic duties with an 8/27-time teaching load.

Stuart Showalter describes himself as a "Birthright Mennonite" who attends committee meetings as a hobby. Stuart spends 70 percent of his professional time teaching at GC and the remaining 30 percent editing Forum magazine for the student services branch of the Mennonite Board of Missions. He and Shirley are parents of four-month-old Stuart Anthony.

June Alliman Yoder offers to teach Diaper 101 and Drool 207 next trimester. "Team taught," John interjects

of her first-hand experiences with Amanda April, now ten weeks old. Amanda "experienced" her first babysitter while June and John attended this interview last Saturday.

John Yoder works ¾ time for Campus Ministries and last fall spent the other ¼ teaching a colloquium. This winter he is spending that time as coordinator of Festival of the People. Work on his doctoral dissertation — Melville and Manifest Destiny — occupies any remaining fourths.

Diane and Dennis MacDonald joined a Mennonite congregation in Boston. Dennis claims he is having an identity crisis in the



Diane and Dennis MacDonald

Randy Fath photo

GC reviews services for minorities

by Leamon Sowell

During the past few years memos within the Goshen College hierarchy have been shuffled about asking the question, "Can we do something about the minority situation?" This article examines the history of GC efforts to work at majority-minority relations.

Concern for United States minorities officially began at GC

when President Paul Miner in 1964 called for the college to provide higher education for young people from "various racial groups."

In 1965 an international education committee, through several ad hoc committees, implemented summer prep courses, learning aids, cultural activities, new courses, human relations seminars, etc.

Over the years, growing dissatisfaction by minorities indicated the basic inability of a piecemeal approach to broaden the college program to include minorities. The need for a rationalized cross-cultural program became clear.

Annual study groups failed to organize programs which answered the issues raised by the administration and minorities on this cross-cultural relations question. So minority enrollment decreased at GC from 73 in 1971 (65 blacks, 8 Spanish-speaking) to 36 in 1975 (21 and 15, respectively).

The administration in 1975 again formed a task force on minority students, which was to make assessments and determine a course of action. The college assured the task force members of GC's commitment to consider the task force's recommendations seriously.

More specifically, President J. Lawrence Burkholder asked the task force to look at whether current majority attitudes at GC towards minorities — and vice versa — were healthy, constructive and mutually beneficial. Second, Burkholder voiced an administrative commitment to increase the number of minority students on campus.

1975 task force assessments

The task force was made up of administrative deans, Mennonite church administrators, faculty members and students. In the course of their study, task force members discovered that most evidence revealed a lack of healthy minority-white relationships on the GC campus.

They further noted that insensitivity of majority members, the "system" and/or unknown factors "cause deep feelings of alienation, estrangement and isolation." The task force concluded that recognition of racial differences and the perception of mutual enrichment and learning were nonexistent at GC.

On the basis of these assessments, the task force recommended that a program be provided whereby minority and majority students could develop areas where deficiencies lay, both factual and relational.

The task force advised that an institutional director be hired who could sensitize majority faculty, staff, students and

constituents to problems minorities face at Goshen College. Hopefully, this would move Goshen toward being a functional, culturally divergent community. The director would also serve as an institutional member whom minority students could identify with and confide in.

The task force recommended a \$43,620 budget for a Mutual Development Laboratory (MDL) to follow up on the above objectives. A full-time director for the lab, a part-time assistant and a secretary were suggested as personnel.

Proposals accepted, then diluted

The task force presented these recommendations to the administration on March 11, 1976. The faculty accepted them on May 6, encouraging the administration to implement the program. The plan later sustained substantial, unofficial modifications, however.

Under the revised program, Mennonite Student Services Director Hubert Brown was offered a part-time job as MDL facilitator until September, 1976. Beginning then, the MDL was to continue under a one-year "exploratory period," giving only half-time to the director to develop the cross-cultural lab.

Brown believed that a broad-based commitment to the program idea, coupled with his competency, would make the lab experiment successful. To cut the program from a time-and-a-half position to a half-time job for two years seemed to him unnecessary.

Brown refuses post

Brown, the only candidate seriously approached about the directorship, declined to take the job. First among his grounds for refusal was his feeling that the revised program design was not faithful to the task force's recommendations.

Second, the program's funding was uncertain. Brown was never assured of the source of quantity of funds for the program; he was concerned about being delegated fund-raising chores. Brown believed that this would interfere with his being a competent MDL director.

Third, uncertainty in funding caused Brown to question whether the GC hierarchy (i.e., Board of Overseers and Mennonite Board of Education) backed a united administration in a high level of commitment to the program. Also, Brown feared that no single administrator could be held accountable to answer to problems which might arise.

Minorities deserve a place at Goshen

by Leamon Sowell

Goshen College is succumbing to the national trend. In the 1960s, the heyday of black protest, legislative acts and judicial decision influenced the admission of minorities to universities and colleges across the nation. Like other campuses, Goshen began experiencing

We must not forget, however, that remnants of the true church exist outside of our denomination. An ill-conceived emphasis on "we the true church" vis-a-vis the world inhibits meaningful witness and cuts us off from the prophetic voices outside our denomination. These two elements cause feelings of alienation and isolation for those who come in contact with us for the first time. This is wrong!

Reflecting the societal trend in relating to minority students, institutional conservatism as opposed to creativity in relating to minorities, and religious exclusivism all point to the overemphasis of a "take-care-of-our-own" attitude which exists at Goshen College. "Our own" means white Mennonites (sociologically speaking).

Why should the GC community take special care of minorities on campus?

You should care because you owe us minorities significant participation, GC. As a liberal arts institution you owe us the kind of broad-spectrum education relevant to our experience in the larger society. You owe us because you have repeatedly made commitments to better our experience here. You owe us as a church institution that has a minority constituency to serve!

You owe us because you function in the name of Christianity which demands sensitivity to all races and social groups. Continued laxity on the part of the administration and teaching faculty will mean decreased minority enrollment, less cross-cultural interaction, declining minority leadership.

news commentary

"problems" as a result of having minorities on campus. Coupled with these problems minority students began to struggle for certain institutional changes. Some of these changes were made.

However, as black protest tapered off, Goshen, like other institutions, gave entrance to the philosophy of "benign neglect." Of course the economic crunch has only made matters worse. These factors precipitated a distressful change of the status of minorities on the GC campus.

Let's hereby acknowledge that retrenchment and retreat as expressed in the new lack of commitment on the part of the college regarding minority programs is normative.

The Goshen administration and faculty must face up to their conservatism. This is a pitfall for many self-perceived "white progressives." No one would speak against a strong minority program on campus, but few speak up for it. Subsequently few changes are made. In this context it smacks of an unspoken white backlash.

Conservatism stifles creativity. Rather than accept the cross-cultural program recommendation, funding it so as to make for a challenge to the new (MDL) director, we cut the program down to a calculated occupational risk. Everyone knows that money is tight. However, monies and programs usually emerge if we are dealing with the 450-year crowd (i.e., L.I.F.E., SST, tennis courts, drama centers, etc.).

We must also look more carefully at the "two-kingdom theology" in the Mennonite church tradition.

Inclinations toward viewing Mennonites as the visible church make for a naive affirmation of being separated from the outside world's influence. This allows us to forget that Mennonites are a mixed lot — some after the "spirit" and others after the "flesh."

Black History Week

Convocations begin at 9:00 A.M. and are broadcast by WGCS.

Friday, February 4	"The Cost of Christ's Friendship" Herman Washington
Monday, February 7	"Cotton Fields Past and Present" skit by BSU members
Wednesday, February 9	"Jim Crow Past and Present" skit by BSU members
Thursday, February 10	"Rehabs, Reruns, Replays"

The administration did not clarify to Brown how he would fill out his full-time appointment. Possibilities included teaching, counseling and fund-raising.

Brown and the administration disagreed on the method and time used to evolve the Mutual Development Laboratory. The administration thought it better to develop the MDL over a two-year period.

The above factors made for a job offer with too many risks. Brown felt that concern for his family's stability, coupled with inexperience within the professional system, did not allow him to take the risks involved. Brown feared that should the program fail, he had no occupational outlet.

Thus Goshen has no new minorities program this year.

Shared Mennonite rootstock: will it be grafted or hybrid?

by Vernon Schertz

During the 1975-76 school year, the president's Task Force on Minority Affairs, of which I was executive secretary, developed and submitted to faculty and administration a proposal for a Cross-Cultural Relations Center.

The task force, consisting of on- and off-campus majority and minority persons, felt the proposal would lead to better majority-minority relationships on campus.

Faculty, students and administration accepted the proposal, which was to be implemented in 1976-77. Initial implementation required securing a minority person as director of the center. So far, despite various attempts to secure a person, this has not been done. Hence no real visible progress has been made in the implementation of the proposal.

Numerous villains have been named, including the standard lot: lack of funds, qualified personnel and real commitment on the part of college; constituency disinterest; administrative, student and faculty foot-dragging, etc.

I would like to propose a deeper reason — one that does not identify part of a group but includes all of us.

We, as Mennos, have trouble trusting someone not of us to do the job. We have moved from a persecuted, hunted people with a price on our heads to a prestigious people with respect in the community and a voice in business and professional circles.

But we tend to fall into the trap of the recently rich and powerful: we protect those gains we have made and find it difficult to share them in the spirit of brotherhood that is our claim to uniqueness.

Hence, we have real difficulty in stepping aside and allowing another struggling group to emerge in our midst. At this point I sense the "we" goes further than just Mennos. It includes all U.S. culture which, along with us Mennos, puts a premium on its rootstock.

Our recent proposal emphasized the need for a minority person to head the program. But here we are stalled. Could it be we are not ready to back off and allow a person with different roots to step in? Could it be we expect a grafting onto our own roots rather than development of a hybrid with shared roots?

Could it be our desire to create in our own image that prevents other rootstocks from flourishing in our midst — be they faculty, be they student?

A relinquishment, a commitment — call it what you will — we hesitate.

Editorial essay

Reflection demands action

What do these scenes have in common?

December 10, 1972, 142 St., the Bronx, New York City. A white Mennonite minister, formerly of Lancaster Co., PA., trudges from his store-front church through trash to his apartment. Depressed. Almost all the members of his congregation are Lancaster Co. imports; none of the blacks on the street seem interested in his program.

August 16, 1975, Marshall, Missouri. The Cross-Cultural Youth Convention of the Mennonite Church. In a coffeehouse skit, a Swiss-German Mennonite girl lounges, nibbling on a whoopie pie while lecturing to a Latin-Mennonite on community, personhood, discernment and the cost of discipleship.

July 29, 1976, Archbold, Ohio. A Sunday afternoon in the backyard of a farm owned by the same Mennonite family for three generations. Eating watermelon, dreaming of swimming. An aging matriarch looks over her brood of grandchildren and notices that two of them are black. Her youngest son and daughter-in-law adopted the black children from a Chicago agency. At first she was skeptical and they were scrappy; now they're the nicest kids of the bunch.

November 18, 1976, Goshen College, meeting of the Mission of the College Committee. As part of a discussion on "whom do we serve?" some members suggest that the college should train Mennonite minority leaders, but should not recruit blacks, Indians or Spanish-speaking unless they are Mennonites or of Anabaptist-Evangelical inclination.

These are scenes in the struggle of Goshen College and the larger Mennonite Church to grow as a cross-cultural community of faith. It's a particularly painful struggle; commenting on it is no more joyful.

Several temptations loom large when viewing the slowness of Mennonites of Swiss-German background to accept other Mennonites who are black, Latino, Chicano, Indian, etc.

One temptation is simply to ignore the cross-cultural misunderstandings. It's more fun to eat corn-on-the-cob at family reunions or to discover that your mother dated your roommate's father in college. Yet excuses for not facing the dilemma are just that — excuses.

The second temptation is to try too hard to be super-prophetic. To naively pontificate to the clouds — scolding condescendingly as though all the answers are obvious and only ignorance keeps us from the millennium. Yielding to this temptation pushes all the blame to one side. But, there are several sides and all share the guilt. Loud rhetoric drowns out the subtleties of a dilemma and destroys credibility. A third temptation is to stutter in the subtleties. To waver and wonder, to know so much and yet do so little. The last temptation is to discuss, and only discuss, temptations.

Mennonite cross-cultural relations are much worse than most of us would admit. More than miles separate the Homestead Restaurant in Archbold, Ohio, and the Blimp's Deli on 142 St., in New York. Swiss-German Mennonites are good at going back or out, but poor at going around — good at going back to the 16th century and good at going out to Africa, Asia or South America through MCC, but poor at interacting with North America in the 20th century. Often black or Latino Mennonites grow up in and are part of that urban culture of which Swiss-German, rural-suburban Mennonites are afraid.

Why do Swiss-German Mennonites so often fear minority Mennonites and their urban culture? One explanation might be that in the passing centuries of prosperity Swiss-German Mennonites began to define and structure themselves more ethnically than theologically. Mennonites are Millers, Yoders or Weavers who live in Kalona, Hesston, or Lancaster. They are not any whites, blacks, or Chicanos who make a commitment of faith in a congregation. The 18th and 19th century Mennonites, in isolated clusters, feared

possible oppression by the outside world. The world no longer oppresses Mennonites, but Mennonites still fear the world — and yet follow it.

Thus in 1977 Swiss-German North American Mennonites have a disintegrating ethnic heritage, and part of that heritage is a fear of other cultural groups. But Mennonites do not have a universal and theologically-informed identity that could include any cultural group.

Where does Goshen College fit into all this? On one hand, the college has broadened students' cultural views and theological values, but the college has inevitably followed trends of North American Mennonitism. Many in the college community like to think that this island has transcended the ethnic, provincial pattern of other Mennonite ghettos. That is not completely true. Of course covenant communities meet two hours a week, and none of us can talk for more than two minutes without using the word "affirm," but such factors are not of the essence.

The myth that the real Mennonites are Swiss-German still exists. Too often the socio-economic patterns concerning educational achievement and economic accumulation of the "old community of Adam" dominate our lives instead of the upside-down values of the "new community of Christ."

The Mennonite response to such a comment is often, "What should we do? It's the call of discipleship." However, action which starts quickly too often ends quickly. Thus the first step of action is reflection — reflection about logs in our eyes and blood on our hands, reflection leading to a new sense of humility.

Such reflection will demand that we act and enable us to do so effectively.



Behind the pages

Photographers highlight news

Randy Fath is a junior art major whose emphasis on design and color theory will prepare him, he hopes, for a career in professional photography. Photography has been his sideline for 7½ years.

"Photography is so deeply ingrained in my life that it's almost a lifestyle. I see in compositions and figure all my earnings up to new equipment. A camera around my neck is more important than a shirt."

Deb Hostetler is the oldest of the five children in her family. She studied at Wheaton College in 1973-74, then worked as a machinist at Caterpillar Tractor Co. before coming to GC last fall. Hostetler calls her two trips to Europe the

highlights of her life and plans to go on SST to Poland this spring.

"My grandfather was completely blind, so as a child I was impressed by the wonder of seeing. Photography is homage given to the wonders of sight. More practically, it is also long hours in the darkroom which can be a drag. But it's still worthwhile," says Hostetler.

Senior Nelson Kraybill calls himself "a professional house painter and amateur historian" who enjoys speaking Spanish and hopes to study in Latin America some day.

"Photography is a unique art form because it includes the element of time. An artist in any medium must be conscious of composition, form and light. A photographer must watch and wait for these elements to

be in harmony and shoot quickly while conditions are right," says Nelson.

Lee Miller, tentatively a physics major with interests in all of the sciences, spends his time off from studying, working on his major project this year — growing grass (lawn variety) on his window sill. As soon as this blizzard weather clears he plans to spend most of his time with his first love — water skiing.

Miller took up photography two years ago when he worked for his high school yearbook and got "spoiled on its \$3000 budget."

"I really enjoy being able to catch a unique expression that's characteristic of a person. I think that's the high point of good photography," says Miller.

RECORD

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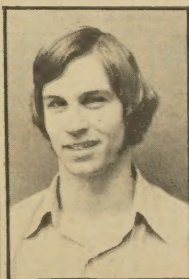
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Deb Hostetler



Nelson Kraybill



Lee Miller



Randy Fath

WGCS: a kick and a promise

by Tim Roberts

It is 8:00 on a Wednesday evening. The scene is the college radio station, WGCS 91.1 FM. Normally the Maple Leaf basketball games are carried at this time. But not tonight.

There is a snowstorm this evening, and the WGCS announcers Kirk Stiffney and Byron Warkentin and Program Director Larry Becker are presumed lost in it somewhere between Goshen and Kalamazoo.

The engineer on duty this evening, Dick Armstrong, had expected a call from Becker by 7:30 to indicate that all was in order and the game would be broadcast. It is 8:00. Armstrong announces that the game will be late and puts on a long record. Then, turning off his microphone, he yells at the top of his voice, "Where is that Becker?"

This season WGCS has covered all the basketball games except for the Christmas tournament. To cover a game the station uses a telephone line connected to a microphone and amplifier at the game's location. But tonight there is no line.

Finally at 8:15 p.m. the telephone light in the station blinks. The announcer grabs the phone. It is Larry Becker. The line is then hooked up, but two minutes later the line is lost.

After another two minutes the line is back in order. For the next twenty minutes the program director tries to get the equipment to work. Although he is able to talk to the station, communication in the opposite direction is nearly impossible. One has to shout to be heard.

While Becker is working on the line, Station Manager Dave Groff calls. He and Technical Advisor Vernon Schertz have decided that because of the weather the announcers and the program director should not return this evening but should remain in Kalamazoo until tomorrow.

I am given the job of convincing Becker to stay. I know that he is strong-willed and will not want to stay there. Besides, knowing Becker, he could easily get back through a snowstorm, earthquake and nuclear war all in the same evening. I try to convince him, but no, he will not stay.

The second half of the game is broadcast with only minor difficulty, and they make it home by midnight.

There are times when radio work is pure adventure. But the WGCS studio on top of the Union is not always that full of excitement.

Most WGCS programming is recorded music. Classical music is played most of the day and is followed by rock after the 10:30 p.m. news.

Brian Lund, music director, oversees a staff of fifteen programmers who have access to the station's 4500 classical records.

Lund gives each programmer a theme for their program, and they take it from there, filling their time slots.

Ruth Horst then types the station's program log, the notebook that tells the engineer what to play. These logs must be kept three years for the Federal Communications Commission (FCC) to inspect.

Rock music is handled differently. All engineers program their own music. The station has 700 rock albums, 300 of which are on loan from former GC student and station manager, Jon Kennel. The rock music program Synthesis was Kennel's idea.

There are 22 announcers on WGCS. The job of managing this

staff falls to Roger Ruth and myself. Ruth directs Synthesis engineers, and I direct engineers on the classical programming.

An FCC third class operator's permit is required to operate the station alone. Four of the engineers have not earned this permit and need "babysitters" — a licensed operator who stays in the station during their shifts.

The station, in cooperation with the radio lab class taught by Vernon Schertz, gives classes for those interested in obtaining the permit. Ten people passed the test last November, and eleven are studying for it now.

Julie King, news director, is in charge of 25 newscasters and four fifteen-minute newscasts each day. Newscasting is one way that many people become involved in the radio station. Each trimester quite a few new people take newscasting shifts.

Preparing and reading one newscast takes about an hour. WGCS is a United Press International subscriber and spends about one-fourth of its budget for the UPI wire service. The staff of the station feel the service is worth the expense because it provides good experience.

One area that WGCS is expanding this year is student-produced programs. *Economics '77*, *News and Views* is a new program this trimester, produced by David Groff, station manager, and Delmar Good, chairman of the business and economics department. The fifteen minute program broadcast Thursday mornings and evenings features guest speakers that relate business to current events.

Joyful Noise which began this fall, is produced by Julie King, who is also the announcer for the half-hour Friday evening program of contemporary Christian music.

Campus Forum is the longest-running WGCS-produced program. Roy Umble, professor



News Director Julie King.

Randy Fath photo

of communication, and a staff member produce this program which is broadcast Saturday evenings. Umble interviews guests on topics relevant to the campus and community.

Potpouri, aired Tuesday evening, is open to people with an idea.

Religious News, produced by Jan and Fred Swartzendruber, is broadcast Sunday and Wednesday mornings. Larry Becker engineers these programs.

Other programming ideas come on the spur of the moment. Senator Richard Schweiker provided an opportunity when he spoke earlier this month. The station taped his speech and minutes later edited that tape down to four minutes for use on the news.

After the news the four minute cuts were sent to UPI in New York, which later sent it over the wire to their subscribers. WSBT, South Bend, used the tape on their morning news the following day.

The technical side of broadcasting causes the station some of its worst headaches. The biggest problem is the 40 year-old transmitter. There are times when it shuts itself off one day and will not come on again until the next.

One day a song was playing whose lyrics included the phrase, "... the day the music died ...". When the transmitter heard those words it gave up the ghost and shut itself off. As far as I can remember that song has not been played since.

There are those engineers that talk to the transmitter to keep it going, much like plant-lovers who converse with their leafy friends. Then there are those who think that they know the right places to kick the transmitter to get it going again. One engineer posted the phrase "... the right

to die ..." on the transmitter door.

There are other problems. As this article is being written, the teletype is not printing the letter "a". Would you recognize "meric" as "America"? These problems keep the technical staff headed by Vernon Schertz and Cal Hess quite busy.

The station is owned by the Goshen College Broadcasting Corporation, a "paper corporation" required by the FCC. The corporation consists of J. Lawrence Burkholder, college president; Henry Weaver, college provost; and J. Robert Kreider, the college business manager. Roy Umble is the station's general manager.

Jake Swartzendruber, associate professor emeritus of education, is the chief engineer, a position the FCC requires.

David Groff is the student manager, a position determined by the communication department each year.

Other responsibilities include *Synthesis*, directed by Roger Ruth, *Children's Carnival* (a daily half-hour children's story program), directed by Lisa Herr and business management, Neal Albert.

About 75 students work for the college radio station. Some work only an hour a week while others seem to live there.

In general, volunteers find the work challenging. It can be a considerable strain on an engineer, for example, when no one shows up to do the news, the teletype is printing only every other letter, and the transmitter is emitting strange noises. Then it is time to laugh and calmly continue.

As Dennis Nice, technical assistant now on SST, was often heard to say, "You don't have to be crazy to work here, but it sure helps."

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Vol. 86, No. 18

Hatfield to address seniors

by Dan Hertzler

Senator Mark O. Hatfield of Oregon, a progressive Republican and evangelical Christian, will speak at Goshen's 79th annual commencement April 17, Provost Henry Weaver announced.

Hatfield has served in the Senate since 1967, when he ended his second four-year term as governor of Oregon. Prior to his governorship he taught political science at Willamette University in Oregon, and held various state offices.

An early advocate of civil rights, Hatfield engineered the passage of a state anti-discrimination bill in 1953. He was the only governor in 1965 or 1966 to go on record as protesting the Vietnam War.

Hatfield opposed all acts of civil disobedience, however. In 1968, he wrote in his book *Not Quite So Simple*, "A peaceful and lawfully ordered society is the foundation on which all rights ultimately rest... when we move across the line into civil disobedience, the price is too high and the ultimate goal of reconciliation is placed in jeopardy. I believe we can do more — in legislation, in public demonstrations, in lawful tactics — without resorting to civil disobedience."

Though he supported many of the civil rights and anti-war protestors' objectives, Hatfield concluded in 1968 that "the riots

of the summer of 1967 are in some part the harvest of civil disobedience, which depreciates respect for law and order."

"I see Mark Hatfield as a liberal Protestant Christian who is really in a 'twilight zone,' trying to make his Christian commitment relevant at the very highest levels of our society," says Lee Roy Berry, GC political science prof.

Writing in the October 1976, issue of the radical evangelical magazine *Sojourners* (of which he is a contributing editor), Hatfield attacked those who denied all "connections between inward religious convictions and outward political positions." He wrote, "Religious piety is being regarded as the guarantee of a candidate's morality and integrity, but not as the basis for one's social and political vision for society... it is... corrosive to biblical faith to claim that the Christian gospel is without political relevance."

"The biblical message advocates the cause of the poor in any society," Hatfield continued. "The politician who claims to follow Christ, then, is asked by his faith not simply to meditate between the various economic interests in society, but to declare that the interests and stake of the poor have a priority of true justice is to be achieved."

Hatfield wrote the introduction to GC Dean John A. Lapp's 1976 book *A Dream for America*. In it Hatfield stressed the "need for humiliation and repentance" in

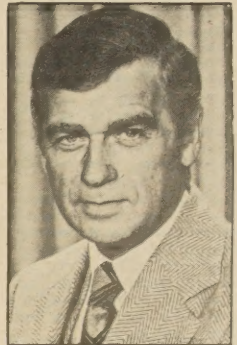
Bicentennial celebration. "Can the word 'Christian' even be applied to a nation? And does not the gospel of Jesus Christ include God's judgment and justice in addition to mercy and blessing?... The righteousness that exalts a nation applies not only to our individual piety but to our national policies in the areas of race, international justice and equal justice under law."

"It is my firm conviction that a genuine spirit of repentance infecting the climate of our nation at all levels, can heal the wounds that presently afflict us. Reconciliation of the divisions and animosities that exist among our people can occur once there

is a mutual acknowledgment of this need for contrition, which allows human compassion to grow."

Hatfield vacillates between pacifism and a just-war theory that condemns militarism if not the military. Again from *Sojourners*: "War is never anything other than a terrible evil; even if one believes that a given war might be 'just,' it is still evil, and never to be extolled or glorified."

Berry notes that Hatfield is "not as inclined to pontificate as Mennonites do about how bad government is." Hatfield has tried to steer a middle course between Anabaptist wariness of



Senator Mark Hatfield

any Christian involvement in government and Calvinist views of "good government" as itself Christian. "I hold him in high esteem," says Berry. "We'll be glad to have him here."

Gen Ed committee scrutinizes HSP

by Phil Shenk

In recent months the Humane Studies Program (HSP) has entered a crucial period of evaluation. The General Education (Gen Ed) Committee, composed of seven faculty members and two students, is presently weighing the future of the program.

Dan Hess, chairperson of the Gen Ed Committee and the Division of General Education, reported, "We have a strong

sense that there must be a decision on the program this year. The threshold of discussion on campus advises us in that direction."

The committee will decide (1) whether change is needed, and (2) what those changes should be if any are made.

Hess outlined three major Humane Studies issues which face the committee: (1) whether to distribute requirements by allowing designated alternatives to the HSP courses, (2) new ways to handle large classes and (3) ways to address the "morale problem" in some of the HSP courses.

On Thursday, February 3, the Gen Ed Committee looked at a proposal which would allow three or four alternative courses in each area as substitutes for the main HSP courses, each of which would also continue. In the next few weeks other proposals will also be considered. At this point the committee has not reached consensus on which direction to go.

"For the committee," Hess said, "this is a time of putting our ears to the ground, talking to a lot of people and listening to opinions." And he added, "As soon as a proposal comes with wide interest, it will be made public for extensive reaction even before a final vote in committee."

Hess noted that GC's Gen Ed problems are not unique. "We're like many other colleges in believing in a core program and in having trouble agreeing on what that core should be."

"What we face on the committee," Hess observed, "is not stubbornness or selfishness but just many unique views, different notions of what the core program of study should be."

The Gen Ed Committee met six times in the fall and has been

meeting weekly since the beginning of the trimester. Any new proposal would have to go to the Curriculum and Instruction Committee and then to the faculty before final adoption as official policy.

Update

Yesterday, February 10, the Gen Ed Committee met and made the following decisions in relation to the Humane Studies Program (HSP). First, they planned to take to the faculty, which was to meet for an impromptu discussion session yesterday at 3:40, the question, "Do you still agree with the basic assumptions on which HSP was founded?" These basic assumptions include: (1) that gen ed at Goshen should make up one fourth of a student's course load rather than one half as it was before HSP, (2) that gen ed should emphasize process rather than content, (3) that integrated learning is better than specialized learning, and (4) that a unified core is better than a distributive model.

The committee also scheduled an open forum next Thursday, February 17, from 10-12 a.m., for students to react to HSP in light of the *Record* coverage and the present situation. The forum is tentatively planned for the Seminary Lounge. Further announcements will be posted. Dan Hess, executive secretary of the committee, said after yesterday's meeting, "We want to have before next week an accurate reading of campus opinions."



Dale Kraybill photo

Senior art majors Susan Ebersole, Mary Garber and Carol Suzanne Harnish each with one of her works now on display in the Goshen College art gallery. The exhibition, the first of three two-week senior art shows, will run until February 17.

Ebersole's work includes oil paintings, drawings and stuffed fabric work. Garber is exhibiting acrylic paintings, collagraph prints and bookings. Harnish's work includes acrylic, oil and watercolor painting, silver work and weaving.

Cafeteria seating caters to student personalities

by Anita Yoder

"Have you seen Greta?"
"Oh, she usually sits down there."

Earl Gray repeats this dialogue, overheard many times in the GC cafeteria, as an illustration of the seating patterns in the cafeteria. "I think it's kind of like going to church — sit on the same side."

"In church, I don't like to sit way in the front or way in the back because it has implications," says Earl Gray. The tables way in the front or way in the back of the cafeteria are not popular, either. Those near the salad bars are filled first.

However, the side of the salad bars that one chooses has implications. This choice, for Vaughn Kauffman, "depends on what mood I'm in. If I want to be around people, I sit up there (south side, entrance). And if I want to be isolated, I sit back here (north side)."

This is an accurate assumption; loners seated on the entrance side are usually joined by other eaters, while those in the back remain alone.

This area of isolation also has the privacy and quiet necessary for meetings. Faculty members, non-college people and some students assemble in the back to talk. Other groups separate themselves from others behind the folding doors.

This segregation is for privacy rather than quiet it seems. Tuesday, January 25, Dean Lapp and Peter Ediger came into the cafeteria for breakfast at 7:00. Few students were there at that

time. The whole room was peaceful, yet Lapp and Ediger sat in the back.

Soon after that, Roy Umbel and Vernon Schertz met with several students — behind the folding doors. At that time, the whole cafeteria was peaceful enough for thought, yet the far north evidently holds an aura of calm.

A student noted that Peace Society people socialize in the privacy of the long tables on the north side. Minority and international students also group themselves in this area.

The general GC student society arranges itself on the southern side. In fact, the salad bar nearer the entrance is used by more students than the north one.

Starting south of the salad bars, the first three tables are predominantly freshman and sophomore women. The fourth is a mixed zone while the fifth, sixth and seventh are predominantly men. Mark Graber sees insecurity as a reason for consistently sitting so close to the salad bars.

However, "Location isn't important. It's who you're sitting with that's important," is Hugh Sommer's judgment. Many students agree with Sommer.

When I walk in, I catch glimpses of where people are sitting ahead of time, so when I've got my tray, I know where to go," reports Dean Yoder. "Usually if I see someone I know, I go and sit with them." In simple terms, "Wherever I go, my body follows."

Karen Kreider has chosen always to sit at the same table. "Nate Stoltzfus started it and I

sat here because he did. Then Jan Bender sat here because we were here and Sean Simpkins tagged along."

Some eaters prefer seeing only those entering. Several students gave this as the reason for the predominance of men seated towards the aisle on the south side facing the door. The mural painted on the south wall has had no affect upon this choice of seats.

Other students argue with this people-watching interest. "You see people, but you can't speak because they're too far removed," complains Deb Loving. "Anyone that's at another table is in another world," agrees Vaughn.

"Seating arrangement is prison style," says Loving. David Brenneman holds that it is for the purpose of being functional.

Hence, cafeteria meals take place in a suitable atmosphere: enclosure within society.

NOTES

E. F. Schumacher, author of *Small Is Beautiful*, will visit Earlham College Tuesday, February 15. Schumacher will speak on development in Third World countries at 10:00 a.m. in Carpenter Hall. The talk, sponsored by the Peace and Conflict Studies Committee of Earlham College, will serve as a focus for discussion later in the day. Anyone wishing to attend should contact John Fisher today.

An Insurance and Estate Planning Seminar will convene February 24 and 26 at GC. Three two-hour sessions are planned. Warren Oswald, financial planner from Denver, will talk about personal life insurance policies Thursday, February 24, at 7 p.m. Saturday Glenn Bixler of Long and Associates, Goshen, will discuss property and liability insurance at 8:30 a.m.; John Rudy, director of financial services of Mennonite Mutual Aid, will talk on estate planning at 10:30 a.m. The seminar is open to all students, staff, faculty and spouses, and all sessions will meet in Science 001. Contact Dallis Nisley for further information.

Dave Breckbill's sophomore recital will be held tonight at 8:00 p.m. in Assembly Hall. His hour-long program includes Mozart and Liszt sonatas and a children's suite by Pinto.

The Goshen College Chamber Choir directed by Marles Preheim will be leaving Sunday, February 13, for their annual tour. The choir will visit Ohio, Pennsylvania, New York and Ontario, returning to Goshen Sunday, February 20.

Cal Esh, back, and John Sawatsky, forward, have been named to the 1976 NAIA District 21 All-District Soccer Team. Two of the fifteen awards announced January 31 went to the Goshen College Maple Leafs.

Esh scored six goals and made seven assists this past season. He also received all-conference recognition in the Mid-Central Conference. Sawatsky recorded seven goals and made five assists.

Leafs win, lose

by Randy Clouse

Both Goshen basketball teams won one and lost one as action resumed after the mid-season weather delays.

After trouncing Valparaiso last Saturday 55-31, the women lost their first game of the season to Calvin last Tuesday 58-39.

Down by nine at halftime, 30-21,

the Leafs came within four early in the second half only to see Calvin take advantage of some ball handling mistakes and missed shots to take a commanding lead. The women connected on only 22 percent of their field goals after shooting 44 percent against Valparaiso.

Gail Brown led with 13 points in the first game while Sue Becker hit 17 in the second. They visit Huntington next Thursday.

The men also won their first game of the week, clipping Bethel 85-77 on Saturday. On Wednesday, however, they met a Marion squad who has not yet won in the conference and was hungry for a win.

The Leafs led by five at halftime, but fell victim in the second half to 67-percent shoot-

ing, resulting in 65 points for the Titans.

Gary Nofsinger led the scoring race with 16, followed by Loren Hofstinger and Ron Neufeld, both with 12.

The loss leaves Goshen with a 7-11 record overall, and a 4-5 record in the conference that all but eliminates them from a playoff berth. For Goshen to tie for the second, automatic qualifying spot both Grace and Huntington would have to lose their two remaining games, and the Leafs would have to win all three of theirs.

Goshen's next opponent, Tri-State, has practically sewn up the conference again with their 8-0 record. Goshen travels there tomorrow night for a game at 8:00.

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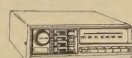
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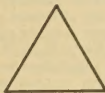
Humane Studies insert

General Editor: Nathan Stoltzfus
Research Editor: Fred Swartzendruber

For about 30 years GC had a stable and relatively successful general education program. In 1974, following about eight years of campus debate, gen ed was given its present form, the Humane Studies Program (HSP).

Gen ed is once again a topic of campus debate. This insert attempts to examine the origins of and problems with HSP. Fred Swartzendruber gives a history and analysis of HSP; Faith Hersberger tells about Creative Expression, a HSP course; Charlie Klink satirizes HSP courses and professors; a random survey of faculty indicates faculty views; Nathan Stoltzfus discusses the process philosophy of gen ed as preparation for the future and Deb Hostetler tells of the process of modifying one's HSP requirements.

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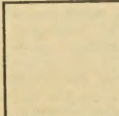
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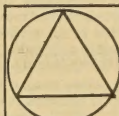


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The epic of Humane Studies

by Fred Swartzendruber

GOSHEN'S Humane Studies Program is in trouble. Ever since its implementation in 1974, the new style of general education has been constricted by too little money by inadequate resources for development, uneasiness about its "rigor," frustrations with class size and unclear goals. Until recently, problems were dealt with on a course by course basis; it now appears that the entire package, with the exception of SST, is coming under scrutiny.

A thorough study of Humane Studies (HSP) by outside consultants was originally planned for the 1976-77 school year; it has now been unofficially cancelled, due to a feeling that "such a study would not tell us anything we don't already know," especially if the program is already slated for major overhauls or even death.

But this is precisely the problem. There is presently much uncertainty among faculty and administration about the actual status of HSP; some feel the program is doomed, while others doubt that any major changes are likely. There are even those who hope to see the issue resolved before the end of this trimester in order to make adjustments in time for the fall.

Some feel that the problem is one of educational philosophy, that the concept of HSP is at the root of the issue. Others see the problem as basically administrative, involving faculty loads, class size and difficulty in defining course content. Naturally, if the problem is not agreed on, any solutions will also be hard to find.

History of gen ed

The modern form of general education dates back only to the 1930s and 40s in this country, but the liberal arts tradition has always assumed the existence of an indispensable body of knowledge. The medieval university divided the curriculum into the "trivium" (grammar, logic and rhetoric) and the "quadrivium" (arithmetic, music, geometry and astronomy). The classical influence lasted well into the 19th century; when history was added to the curriculum at Oxford, one dissenter commented:

I can but fear the worst. . . . We did indeed by a large majority reject the details of this novelty, but the principle has been admitted . . . we have fallen into the weakness of yielding to the spirit of the age.

By the turn of the 20th century, pedantic scholarship had been adopted wholesale, following the example of Germany the emphasis of higher education shifted from the general to the particular, even at the undergraduate, liberal arts level. Course requirements were minimized to leave the student free to specialize, although some "sampling" of other disciplines was usually encouraged.

But the 20th century was also to be the age of mass education. This posed problems for the university and college because public high schools were not up to the task of preparing students for the rigor of specialization. The solution was to offer lower level, general college courses thus giving all students an acquaintance with the breadth of learning, as well as its depth. This was the general education which emerged in the 1930s and 40s.

GOSHEN was a pioneer in gen ed, with a program which went into effect in 1939, one of the first in the North Central Association. Several professors were hired to develop and teach the new gen ed courses. Being required classes, they tended to be large, and not always enjoyed by students. Nevertheless, over the years the gen ed courses gained a solid reputation for thoroughness and quality and became a crucial part of the GC curriculum.

Not all gen ed courses were created for this program, of course; some were simply departmental survey courses which would have been offered anyway. What was important was the fact that students were now being required to expose themselves to a broad variety of courses, no matter what their major might be.

There were problems with gen ed, of course. The number of required courses was high; depending on the student's high school background (especially in foreign language) requirements were between 53 and 75 hours, about half of the B.A. requirement of 120 hours. Normally, all but two of the courses were taken during the freshman and sophomore years. Most electives and major courses had to wait for the junior and senior years.

By the mid-1960s, students were demanding (and many faculty were agreeing) that they be given more freedom in planning their courses of study. A rising tide of opinion across the country questioned the fragmentation of learning caused by specialization, academic departments and majors. Liberal education, it was claimed, should deal with values and ideals, concepts and perspectives. The student should be treated as a "whole person," not as a candidate for graduate school.

At a time when the relevance of education itself was being questioned, general education became the focus of controversy. It was argued that making students sample a variety of academic disciplines did not necessarily help the student to generalize, to see the connections between disciplines, to understand how methodologies differ and issues interrelate. "What the world needs," someone said, "is whole persons, generalists, not compartmentalized specialists."

Search for basic philosophy

Goshen College was early involved in this issue, and in 1965 and 1966 the Committee on the Future of the College was formed by then-President Mininger to deal with these and other questions that were growing out of the need for direction demanded by the "turbulent Sixties."

The result was SST. The Study-Service Term filled a need for a creative, innovative program that would "lift students out of their Midwestern parochialism." The concept of SST caught on much more quickly than did calls for a complete reform of gen ed. To a large extent, SST pre-empted systematic work on the latter for several years. Some minor changes were made in the gen ed package to fit SST in without raising total required hours, and the school calendar was changed to the current trimester system.

Although many ideas and proposals floated around the GC campus between the mid-60s and the early 70s, nothing definite was decided. In 1968-69, two committees, one faculty and one student, worked on the basic issues of gen ed and Goshen's educational philosophy and mission. The students, who received academic credit for

(continued p. 4)

Creative Expression: cherry pie in the sky?

by Faith Hershberger

When someone mentions "pie in the sky," not many people stop to analyze whether its flavor is cherry, apple or lemon meringue. Experimenting with double exposure photography, Mary Arslan went beyond pie and placed a highway in the clouds. She left to the viewer's imagination to find out where the highway led. "I wanted to get pictures as unlike reality as possible," says Arslan. "It's good to do something you don't see every day."

Part of the Humane Studies Program, Creative Expression is designed to develop and release in students the creativity often stifled in a normal classroom setting. Directed by Phil Clemens, associate professor of music, it is a one-hour CR-NC course taken by individual contract. Clemens sees the primary purpose of Creative Expression as "reviving or igniting a spark in students."

Junior Jim Ebersole comments, "Too often we just regurgitate what we've learned and memorized. Creative Expression is a chance to change that because you don't have the outline handed to you."

In Honduras on SST, spring 1976, Ebersole traveled overland back to the State with a camera around his neck. A slide presentation with a Spanish script which Ebersole showed to several Spanish classes earned him an hour of Creative Expression credit.

"The course is really an incentive," says Clemens. "Ideally there would be no need for this course, but viewed realistically I think it's helpful."

"There is a potential creativeness about anything, but if you don't realize it you may approach everything as a mundane activ-

ity. Often there is too much emphasis on factual things and techniques. No time is left to apply ideas. I'd rather see people combine some already-developed skills with a new idea. The best projects are those that come out of their lives and mean something."

Most of the students whose projects were labeled "successes" by themselves and other evaluators were glad for the chance to earn credit for something they enjoyed doing and in many cases had already begun.

Junior Joise Hooley's interest in woodworking came naturally, living with a woods-nearby style that she felt comfortable with. Hooley thought the required readings on creativity were helpful in stimulating her own reflections. "I realized how I as creator interrelated with my creation."

Suellen Ebersole's project began in eighth grade when she became curious about her father's parents and grandparents. Compiling the photographs for a detailed family history took about 200 hours of Ebersole's time this past summer.

"It wasn't a chore," Ebersole says. "It was something I did because I was really interested. It's a hobby of my own that I'll never call finished."

The course's format frustrates some students, and Clemens acknowledges that it is not yet functioning as well as it could. Two years ago, as a freshman, Don Rohrer got a "spark" and between classes one morning started writing a story on the back of the Campus Communicator. It evolved into a children's story which Carol Suzanne Harnish illustrated.

Rohrer is glad that registration for Creative Expression credit

comes after completion of the project, partly because he finished early. But he feels that the many forms that had to be filled out got in his way.

Hooley concurs: "Although I chose to do it independently rather than follow the syllabus, the academic red tape was frustrating to me."

Jonathan Clemens thinks the class is a good idea for most people because it helps them get going on an idea. "I don't see the purpose of it for people already involved in creativity," Clemens states.

Although he lumps himself with those not usually involved creatively, Clemens had already started working on a quilt featuring the birds and flowers from the 50 states before he decided to use it for a Creative Expression project. The readings and discussion group on creativity did not change the process or end product for Clemens, but it "redefined creativity in my own mind."

How would you respond if you were given a wrapped Reader's Digest, Time magazine, 12-inch ruler and nine minutes to construct a nine-inch high platform that would support a concrete brick? Developing his Creative Expression project from research for a general psychology course, Ed Geleske devised this experiment to test the connection between insight and personality factors. Although the results were inconclusive, Geleske says, "My test seemed more valid than the one in the textbook."

Rohrer defines a creative product as "something not in existence before you put it into existence. It becomes real and tangible." Phil Clemens says, "Creativity is being on the edge of something and moving into it."

Students display or share their project as one of the course requirements. Marie Eichenberger, secretary and coordinator of Creative Expression, says that they are working towards having a permanent display to replace the present once-a-trimester showing.

Clemens admits that there is not complete agreement among the faculty on the course, but he thinks that exposure to what the students are doing will help change their attitudes.

He agrees with Jim Ebersole that "Creative Expression can really be an easy credit—a thing you just slip through," but he sees its creative potential. If you don't like pie in the sky, how about settling for a gigantic daffodil suspended over a lake?

Faith Hershberger, a junior English major, is student assistant to Jack Dueck's Great Ideas course. Of GC's HSP courses she is taking only Great Ideas and The Believers Church, having spent two years at Hession and one term at EMC.

"Do you believe

Kraus questions format

Religion professor Kraus will not test Church next year; revisions are made General Education January 20. He says theology course is not that it does not work form.

Believers Church going well for the past years, Kraus told the Class size is the first Humane Studies course Church is required graduates. The results. This trimester, for students are taking

their research and deliberations, issued a major report in 1969, calling for radical reform of the GC curriculum. (One of the authors of the report, Mike Yoder, has recently joined the sociology department.)

No direct action was taken in response to the students' proposal, but it contributed to a climate of ferment and a widespread recognition of the need for change. At the same time, frustrations and uncertainty mounted as

continued from p. 3

faculty and administration were unable to reach a consensus; some faculty remember the period as a time of "exhaustion" and "floundering."

IN RETROSPECT it seems clear that a majority of faculty were ready to lower the number of required courses, giving students more freedom and flexibility in picking electives. In practice, however, it was difficult to decide which courses were to be dropped from the requirements, as departmental rivalries and personalities came into play.

The only answer seemed to be a choice between dropping the issue or constructing an entirely different program, one which would not choose courses from departments. Rather, it would cut across departments, building courses oriented toward themes, perspectives or issues. To be sure, there were voices raised against an interdisciplinary gen ed, but the alternative of continuing the fruitless controversy was not appealing.

Another factor was introduced in 1972, when John Lapp, who had been instrumental in creating the Interdisciplinary Studies (IDS) program at EMC, became dean of the college and began to push for action on the question of gen ed. By this point the faculty was ready to resign to the initiative, some with relief, others with resignation.

During the winter of 1972-73, the Gen Ed Committee worked up a proposal which became the prototype for the Humane Studies Program. That summer, an ad hoc committee of five (Lapp, Arthur Smucker, Marlin Jeschke, Wilbur Birky and Dan Hess, who coordinated the project) attended a seminar and workshop on general education in Denver, during which the Goshen program was received as one of the most comprehensive and well planned packages represented. With some revisions, the program developed that summer became the Humane Studies Program which went into effect during the Fall Tri 1974.

The Humane Studies model differed from the previous gen ed in several important respects. Instead of concentrating on the first two years of college, the courses were to spread over all four years. This was intended to help students profit from maturity and insights gained all through their course of study, and provide a framework within which synthesis of learning could take place. The total number of hours required was reduced from roughly one-half of the B.A. requirement (120 hours) under the old gen ed to about one-third. (HSP presently totals 37 hours.)

The HSP was divided into three parts: the colloquium, intended to make the freshman year stimulating and inspire a love of learning; the core, made up of eight courses representing five broad "knowledge areas": religion, social science, natural science, humanities and creative arts, and cross-cultural experience (SST). The third part, synthesis, was composed of the senior seminar and practicum, which were incorporated into each department rather than being offered by the Division of General Education. (Currently Believers Church and Great Ideas are also listed as synthesis courses.)

Core courses were intended to be "significantly different" from traditional courses in that they would carry a point of view and relate directly to values deemed important by the college. Instead of being survey courses emphasizing "information delivery," students were to concentrate on discerning issues confronting mankind, the different "modes of learning" of each discipline and the questions of ethics and values arising from these "areas of knowledge." Unfortunately, just how this was to be accomplished was never clearly articulated.

IN ESSENCE, the HSP was to be a "course of studies," or "curricular path," rather than a collection of studies, as the old gen ed system had been. The vision inspiring HSP pictured the college's role as "creating people," a vision which O.B. Hardison defined as "liberation of the imagination, learning as play and education as communion."

The most pressing problem was to decide which disciplines were to be represented in the new program. Psychology, math and phys ed, as it turned out, were not included, while history was only indirectly involved (through Good Society and Great Ideas). Foreign language was largely accounted for by SST requirements.

The problem of representation has continued to haunt Humane Studies and is apparently a major source of the

current faculty dissatisfaction with the program. Some worry that important areas are being neglected — example, history and quantitative sciences — while others are overemphasized, i.e., the humanities.

Before the Humane Studies Program was even implemented, there were changes made in the size, and purposes of some of the courses. "Beauty and Beast" became Science: Elegance & Discovery; a four hour course, "Human Vision," was split into Aesthetics and Experience and Great Ideas. Literate Voice was cut from hours trimmed away from Colloquium and Creative Expression. Its task was to shove up the weak wits of incoming freshmen.

The creators of the HSP had intended the program rely heavily on team teaching, on the assumption most profs, having been trained as specialists with discipline, would have difficulty with interdisciplinary courses. This plan was quickly squelched by financial considerations (team taught courses tend to be more expensive because they increase faculty loads by the recalcitrance of professors who are accustomed to a tradition of "independence in the classroom.")

As a compromise, it was agreed that profs were to work as teams in certain courses if they chose to do so and that all Humane Studies courses would have consultants and assistants available to clarify interdisciplinary content and to help with alternative teaching methodologies.

Finances dealt severe blows to the new program the very beginning. Major grants (from Lilly Foundation and the National Endowment for the Humanities) which had been counted on to help with the development, administration and evaluation of Humane Studies, disappeared through.

Faculty loads for HSP, which in 1973 had planned to be double the rate for traditional courses, were reduced to standard size after the first year of operation. Although it is sometimes argued that the double loads were only intended for the first year of the program, the courses were being "developed," it is apparent this was not the intent in 1973. In reality, most of the courses have been run "for the first time" several times as new profs have taken over a course with little or no overlap from predecessors.

This problem has been compounded by the lack of specific course syllabuses in spite of the 1973 statement by the Gen Ed Committee and the dean: "While we expect these courses to have the flavor of the prof in charge, there will be a common syllabus."

A coarse offering

by Charlie Klink

The very General Education committee filed in with an exhausted and downcast air. For six hard years they had sacrificed Sunday golf and eaten TV dinners to synthesize an Inhumane Studies program that would cater to progressive students with catchy program titles. By the time this scheme had become effective, it was outmoded.

Rustling Lefty, Chief Bean of Students, slowly rose from his black leather director's chair, exclaiming, "Something must be done to appease our apathetic students. At first I thought our suave course titles would do the trick, but I don't need to make it perfectly clear that this hasn't worked. Just two weeks ago three students complained about the religion course they had to take.

I feel that such misinformed individuals don't realize what kind of program they are allowing themselves to fall prey to," remarked Stately Steeple. "For example, in my course, As the Bible Turns, the class actually thought we would be reenacting the Second Coming. Of course, this is theologically impossible, not to mention the problematic aspect of obtaining props from the Play Plant."

"You know, I've noticed the same phenomenon in Absurd Notions," shouted Duke McDuke. "All those philosophical minds demanding precise, finite definitions of Truth, Beauty, and Love, when all I want to do is sing! Gosh, even Plato couldn't do that. Whoosh, brrr, pah, — but wouldn't it be grand if we could get incense, candles and a thousand-voice choir to perform Blake's —"

"Hold your Tygers, Duke. You English folks are always encroaching on Pathos for Experience," threatened Mary Opel

as she fingered her pitch pipe. "My problem is the frustration of trying to incorporate music, art and relevant literature into fifty minutes of fun and stimulation. Maybe we could offer a selection of lower-level classes that would concentrate on content rather than synthesis."

"That's a great idea, Mary," applauded Johanne Jingle, head mad scientist for Science Made Easy and Difficult. "I've found some of my students bored to tears while others need road

Legitimate Boice let his voice gently trail off.

"I'm willing to take the risk, Doc. This program is just getting out of hand. A student came to me today asking to receive credit for Creative Escape by watching soap operas and Monday Night at the Horsey Races. Don't panic — I told him straightaway that this was totally out of the question — unless he kept a journal," retorted Darwin Mess.

"Since we've come here, we've noticed that with Inhumane Studies some discipline areas are slighted," chorused Sammy and Susie Shrinehart of Rich Man-Woman, Poor Man-Woman.

"With a flexible course offering we could expand our liberal education platform! Volleyball for Experience, Intro to Tablesitting 101, Fruitflies: Friend or Foe?, and other such interesting courses could be incorporated."

"We're moving too fast, folks," warned Berlin Humsberger, Director of SOS (Service or Sojourn?). "It took six lengthy years of frustration and indecision to obtain the program we have now. Let's not ruin a good thing, even if it is bad."

A wave of amens greeted Berlin's exhortation, while others showed marked disapproval by covering their ears.

"Splendid, team; we've reached another unanimous decision. Our new plan will quell those three troublesome students and help our faculty sleep easy at night. Golly, this is our greatest scheme since chapel-convo-cation requirements. Now... just what is our new plan?"

Junior Charlie Klink claims he is "majoring in indecision." He has taken all HSP courses except SST. Says Klink, "I'm saving that as a reward for having suffered through all the others."

resurrection?"

Dean Yoder graphic

Large classes in turn dictate a lecture-oriented teaching format that is self-defeating, according to Kraus. "The goals of the course are quite impossible given the size," Kraus told Record, noting that Believers Church is meant to help students synthesize ideas. He believes that the large class format gives small chance for such synthesis.

Kraus is also concerned about the ethical and theological implications of requiring Believers Church in its present form. While the course is taught from an Anabaptist-Mennonite perspective, it must be taken by students of varying religious orientation.

"If we want to be serious about our

free church position, we should work at being more sensitive to this in terms of course content," he points out.

Kraus believes that Goshen "can and should require religious courses." But he feels care should be taken to make sure the format of such courses does not contradict their content or goals.

The Bible and religion department suggested to the committee that Believers Church be replaced by a required upper-level religion course. Students could choose from the following courses: Believers Church (or Protestant Christianity), Philosophy of Religion, Life and Teachings of Christ and The Christian Faith.

In contrast to this, some have charged that a few of the HSP courses have essentially become departmental courses, "owned" by a particular prof or department in spite of the program's intentions.

Since 1974, then, the Humane Studies Program has abored under several handicaps; perhaps in part many of the faculty and administration did not "catch the vision" which inspired and motivated the creators of the program. Crucial compromises were made in order to pave the way for acceptance of the package, and one wonders whether, in fact, the "heart had been cut from the concept."

In any case, there seems to be a demoralizing phenomenon at work, in which faculty uneasiness with the program is sensed by students, who are frustrated by large classes and the traditional lecture format. Other obstacles to students are unclear course goals and content and high turnover of profs. Students hear that "The old system was much better" and "more rigorous," although some point out that the "old system" had its detractors, too.

It is often claimed that a large part of the gen ed problem is due to a historical shift in student psychology. The 1960s were days of rebellion, bucking authority and requirements and challenging the "establishment." In contrast, the student of the 1970s wants nothing more than a diploma and a job, with a minimum of uncertainty, responsibility and necessity to make choices. The contemporary student, we are told, is left cold by appeals to "think big" and creatively deal with the overreaching issues of the times.

There is undoubtedly much truth in this characterization, but it is not the whole story. After all, there are colleges which have innovative and idealistic gen ed programs which have been well received by students.

The key, it seems, lies in the institution's commitment to the new program. It is obvious that a new, non-traditional curriculum will require substantial resources and support for its development, administration and continuing evaluation and improvement. Many such programs depend on team teaching, which some feel is indispensable to truly interdisciplinary course of study. Both EMC and Hesston have such programs, and while they have had their share of problems, they have evolved to the point where they are seen as a positive factor in attracting new students. This has emphatically not been the case with Human Studies.

THE FUNDAMENTAL question underlying this whole issue has to do with the manner in which decisions are made at GC. As an institution, Goshen has long had a reputation for conservatism with respect to the curriculum and methods of teaching; SST is the only recent example (if a decade is considered recent) of a substantial innovation that has received general support from the entire college community. The extent to which decision-making power is lodged within the faculty is not common among other colleges; the resultant consensus model negates the supposed advantages of flexibility and nimbleness that are said to characterize small colleges.

The Human Studies Program was accepted because of exhaustion over years of discussion of the gen ed issue and a timely injection of fresh leadership. Unfortunately, lack of resources, shallow commitment to the ideals of the program and surrender of crucial aspects of the package to "political realities" interacted to debilitate the HSP from the beginning.

In the last two weeks, the debate over gen ed has been rekindled within the Gen Ed Committee. (Along with gen ed chairperson Dan Hess, the committee has responsibility for the HSP.) The immediate cause was dissatisfaction within the Bible, Religion and Philosophy department over the Believers Church course. The result has been to touch off a round of speculation about the extent of revision necessary to upgrade the whole program, and unofficial reports are circulating about proposals and ideas which may mean imminent developments.

The situation is very unclear: no one in the administration, faculty or even the Gen Ed Committee seems to have a good grasp of what the community wants from general education. As a result, many of the old positions are being reasserted as people prepare themselves for another working-through of the issue.

Some faculty members favor a return to the previous system of general education, although they usually stipulate that required courses should be fewer than in the past. This recommendation would again pose the old "political" problem of which courses to drop.

Other faculty members favor a simple distribution requirement, which would have students choose a certain number of courses in each of several areas, such as humanities, social science, natural science and religion.

Another proposal would maintain the current HSP courses, but would offer several alternates for each; for example, the Good Society requirement could be met by introductory courses in sociology, anthropology, political science or psychology.

Of course, there are also people who feel that the present HSP is workable and should be given another chance, perhaps with minor adjustments, before giving up on it.

ADMITTEDLY, a political system such as Goshen's tends to avoid the problem of authoritarian administration which has plagued other schools. On the other hand, it makes flexibility and responsiveness difficult when dealing with new situations, and creativity is easily thwarted by the time-consuming process of making decisions. The problem is aggravated by the committees, which meet too infrequently and briefly to effectively deal with complex issues. As a result, such issues tend to be postponed in favor of easier agenda items.

In retrospect, it appears that too much time and money was invested in developing specific goals and procedures for getting the courses off the ground. The program has generated a tremendous package of jargon and terminology which has served mainly to underscore the gap between plan and result.

No one is predicting the outcome of the current discussion over general education. It is important, however, that if Humane Studies fails, that failure will be recognized as saying as much about the way the institution works as it does about the program itself.

It is time to ask whether the style of the "community of scholars" is adequate to meet the demands placed on contemporary organizations by uncertainty and changing needs. There is a distinct tension between hard-headed administration and brotherhood polity; the question of leadership in a Christian setting is not easy, but that should not dissuade us from seeking an answer. A good place to start might be to recognize that the college is here to serve. More emphasis could be placed on the needs of those being served and a little less on the personal prerogatives of those serving.

If the question that will soon be facing the faculty is phrased, "What kind of gen ed will best meet the needs of the students and fulfill the goals of the college?" rather than, "What kind of gen ed would we faculty prefer to teach?" we might see the beginning of a new and existing style of learning at Goshen.

This topic was researched by senior political science major Fred Swartzendruber through interviews with members of the faculty and administration. Swartzendruber has been interested in college curricula since serving as a student member of EMC's Task Force on Program Development in 1974-75.

Education for the future

by Nate Stoltzfus

General Education has once again been regurgitated as a topic of campus debate. Crucial to resolution of the debate is a clearer, but not dogmatic, definition of GC's purpose in education since gen ed is to reflect the core of that purpose.

What are the purposes of GC as a church college? The answers are not easy or obvious and have not throughout the past, by testimony of some professors and administrators, been clearly articulated. The constituency pulls and pushes variously at GC, the "brotherhood of scholars" model of administration at GC often means fuzziness around the core of a decision, and a degree of ambiguity is present and refreshing among any circle of scholars.

Some definition limiting the ambiguity of GC's purpose in education can be gained, however, by saying what GC cannot easily be. GC cannot offer the variety of academic specialties or facilities of rigor within an academic discipline that prestigious colleges and universities can. Nor can GC offer academic disciplines as inexpensively, or as conveniently to many students, as can state or community colleges.

But as a church and a liberal arts college, GC has the right and the responsibility to offer more than the harness of the provincialism of

early specialization within an academic discipline that the North American society and many colleges now eagerly urge upon students. And GC can free students from the provincialism of ignorance about who they are and why. Learning the various modes of inquiry and broad conceptual apparatuses should be interwoven with the "human experience" to involve students in a choice of morals and values. Education should inculcate ways of handling information rather than a mere body of information; it should emphasize how to learn more than what to learn. Knowing how to process knowledge will enhance students' ability to continue learning and to make decisions throughout the "long-haul of a life-time, in a society that is rushing along like an express train with burned-out brakes.

Education, then, must be for the future. Students should participate in a processing of information whereby they learn a "nimbleness" and flexibility enabling them to communicate and interact with diverse groups of people, to resolve to the satisfaction unpredictable problems and to adjust competently to changing circumstances.

Self-discovery is the key to this necessary flexibility. Self-knowledge infuses a confidence in one's qualifications and a humility

about one's limitations. It provides courage for an honest process of decision-making capable of flexibility, yet invariable by modish trends of society. Personal discovery should come partially from an awareness and acceptance of GC's tradition, including nonconformity, and from knowledge of the larger traditions in Western history. A balance should be struck between inflexibility and modishness to establish a continuity between tradition and the future. Thus part of GC's business is to update and articulate our traditions and to define our relationship to society at large in light of Mennonite traditions.

Students cannot build a solid base for values and modes of inquiry, however, merely by knowledge of tradition and its implications for the future. GC should be an arena of testing students' imagination, intellect, values, talents and faith. Thus students can work towards maximization of their potential by knowing their limitations and qualifications as well as establishing primary, unforced bases for living.

Modes of inquiry and bases for living cannot be super-imposed; students must invest themselves in their learning experience. The process model of education can encourage this student investment by demanding interaction within the classroom between student and professor. And that interaction will hopefully facilitate interaction between students, professors and administrators outside of the classroom. The willing availability of many faculty persons and administrators to discuss with students helps cultivate strong modes of inquiry and stable bases for living.

To urge a process philosophy of education is not to softpedal academics. GC should retain or increase its strong academic aspect by introducing students to content in various disciplines, having them "minimally specialize" in one discipline, and then giving an understanding of the interrelations of knowledge among the various disciplines. I would be remiss not to mention that this plan works best if students have been minimally exposed to several disciplines in secondary school, that they spend three or four years at GC and that they can later "specialize" in a graduate school if they wish to do so. But with GC's facilities and church mission, a process philosophy of education should be strengthened in the gen ed program as the best method to educate students for the future.

Nathan Stoltzfus, a junior English major, is student assistant to John Fisher's *Literate Voice* course. Of GC's HSP courses he is taking only The Believers Church, Aesthetic Experience and SST, having transferred credits from Antioch College and Cornell University.

HSP alternatives

by Deb Hostetler

Have you ever wished to avoid a required HSP course? The last page of the Humane Studies Prospectus outlines the process for modifying general education requirements.

Typically, a one-page petition describing a proposed alternative must be submitted to the dean, the registrar and the chairperson of the Humane Studies Program and signed by at least two of them. With faculty advisor approval the petition is granted.

A more precise statement about the guidelines for approval comes from J. Daniel Hess, Humane Studies chairperson. Hess said that the Dean, John Lapp and Registrar Helen Glick have three guiding principles:

(1) The student's goal must be "getting into something, not out of something." For example, Ben Miller, a junior biology major, has a strong background in the natural sciences, but because he is lacking in the social sciences, he wants to substitute Principles of Sociology for Science: Elegance & Discovery.

(2) Substitutions can be worked out in the case of schedule conflicts. Transfer students, especially those entering the nursing curriculum, are most likely to run into this problem, although with careful planning it can usually be avoided.

(3) Even if students do not have a specific conflict to resolve, they are welcome to put together an alternative schedule that better reflects their personal interests. Here, as in the previous two instances, it is often necessary to replace one Humane Studies course with two or more others of a narrower scope.

For Susan Ebersole, GC's Humane Studies courses are "too general . . . a waste of time and money". She contracted to take Comparative Revolutions and Contemporary Issues in Psychology (during a term of

study in Chicago) to replace The Good Society. A course in Shakespeare and another in expository writing were approved as substitutes for The Literate Voice. Great Ideas presented more of a problem. A combination of Western Civilization, History of Art I & II, Middle Ages, Nineteenth Century Music, Art and Literature and Far Eastern Studies was the agreed-upon alternative.

Six courses to replace one is not the norm; however, Humane Studies courses are rarely replaced by one other course with equivalent credit hours. Two or three substitutes is close to the minimum for replacing one HSP course.

The demands vary depending on which HSP course the student petitions to waive. For The Believers Church and Great Ideas the rule is firm: no one-course substitute is possible. However, Hohabe Nyirabu, a Tanzanian, arranged to take one course in African arts in place of The Aesthetic Experience.

Transfer students often satisfy Humane Studies with several courses from their previous schools. Even though very few others parallel courses, two or three related ones in a general field of study are usually accepted as three hours of Humane Studies credit.

The faculty thinks that all HSP courses are essential, according to the HSP prospectus. Part of the program's purpose is to present "the rich variety of the academic disciplines, their relation to each other and the major religious and ethical issues confronting 20th century humanity." Explaining the difficulty of one-to-one substitutions for HSP courses is the goal of relating disciplines and doing so with a certain religious-moral achievement.

Deb Hostetler is a junior English major who transferred here last fall from Wheaton College and has found alternatives for five HSP courses.

Faculty interviews

Survey reveals no consensus

Dale Bucher, John Gingerich and Marvin Marks surveyed nineteen randomly selected professors to get an indication of faculty views on HSP. Many professors were hesitant to quantify responses to what they considered complex issues. So the numbers do not reveal the full story but they do show the diversity of faculty opinions. The diversity shown is, in a sense, nothing new or strange because most faculty persons "believe strongly in gen ed but seldom can find easy consensus on what material and emphasis should be in gen ed," stated HSP chairperson Dan Hess.

The results of HSP have been mixed, according to Hess. "Some excellent things have happened since September of 1974. And there have been problems . . . debates are welcomed. The General Education Committee is working diligently to capture what is best about general education."

Record statements		Frequency of response to the various survey statements on a scale of 1 (definitely agree) to 5 (definitely disagree)						No reply	
		1	2	3	4	5			
GC should return to the distributive model, shifting course emphasis from process to content.	prof's with HSP teaching experience	2	4	2	1	1	4		
	prof's with no HSP teaching experience	1	1	-	2	1	-		
Prof's are adequately prepared (without special orientation) to teach interdisciplinary courses	taught HSP	1	2	1	5	2	3		
	not taught HSP	-	2	1	1	1	-		
Integration of material from various disciplines broadens (1) — weakens (5) the student's learning experience	taught HSP	11	-	-	-	-	3		
	not taught HSP	3	2	-	-	-	-		
The teaching of general education courses should be spread out over more faculty	taught HSP	1	3	1	2	1	6		
	not taught HSP	-	1	1	2	-	1		
Students should have a greater sense of selecting gen ed courses than HSP requirements allow	taught HSP	3	4	1	1	1	4		
	not taught HSP	-	1	-	1	2	1		
		a	b	c	b, c	a, b, c	No reply		
Rather than by HSP courses, interdisciplinary synthesizing should take place (a) privately, (b) in classes where profs choose to do so, (c) in senior integrating seminars that are in charge of departments.	taught HSP	2	4	2	-	3	3		
	not taught HSP	-	1	3	1	-	-		

A long, long road ahead

"Education is going from cocksure ignorance to stuttering uncertainty."

That's the way one often feels after struggling with the Humane Studies Program (HSP) for several years. At first the issue seemed clear: all students hate HSP; tell the faculty; they will kill HSP and Goshen College will live happily ever after.

That just is not so! Complexities cluster around HSP: If the general education program reflects the core values of Goshen, what are those core values? How should Goshen respond to the trends in higher education? To the needs of students and the church? If HSP changes drastically, even dies, what will be the new requirements? How can we be assured that any change will not be squeezed in a budget crunch? On and on the questions go.

The Humane Studies Program has pushed the faculty toward the frontier of its training and experience; reporting on HSP could well push *Record* beyond its expertise. The past month has shown us quite capable of mistakes — from a plague of copy errors, misplaced paste-ups and inaccuracies, to even more serious misquotings or wrong interpretations of sources. We approach HSP with fear and trembling. Still, it is *Record's* responsibility to address campus issues and contribute to the growing campus-wide discussion.

After researching the Humane Studies Program, one senses that the decision-making process at GC deserves more comment than the specific details of a changed general education program. The program details will be a product of the decision-making process.

Goshen College has long placed itself in two distinct traditions: liberal arts learning and Judeo-Christian-Mennonite faith. One result of having both these loyalties is a leadership pattern which includes both an administrative structure similar to other small liberal arts colleges and much decision-making by faculty consensus. The consensus decision-making is patterned from peoplehood-of-faith principles as well as natural faculty demands.

This unusual emphasis on faculty consensus mitigates against administrative steam-rolling, yet it also can choke worthwhile changes and creative thinking. Such decision-making by faculty consensus, along with limited funds, has maimed the Humane

Studies Program. About the only element of general education on which all the faculty could currently agree would be that Goshen should have general education.

But Goshen should not move to a more centralized administrative pattern. Of course dictators are more efficient, but they are the opposite of the leadership style GC should exhibit and create in students. Leadership always has been a sticky issue in the Anabaptist-Mennonite tradition, and it still needs attention.

Reminders for the journey

Assuming that Goshen continues striving for Christian leadership in the weeks and months ahead, the community faces a grueling discussion on general education. Not claiming to be too original, *Record* offers these reminders for the journey ahead.

The issues will demand that we learn to disagree publicly, because caring deeply about a person or program demands public confrontation. One perceptive observer noted that Goshen has enough "community" that no one wants to hurt anyone, yet not enough "community" that one can openly disagree. Instead of daring to disagree, we too often hold grudges or cut social contact. In such a tight permanent community, relationships can get quite sticky. The student generation may not be improving on the adults.

We GCers like the word "affirm"; we affirm everything from brushing teeth and drinking 2 percent milk to attending chapel

and taking Bible courses. Yet, ultimately, our affirming is only as valid as our confronting. Who wants advice from someone who only agrees? At Goshen, we do too much of just that. A spirit of humble respect, but open disagreement, will greatly help our general education discussions.

In the last 20 years Goshen College has expanded and refined institutionally like the rest of North America. Old *Maple Leafs and Records* of the 1950s suggest a folksy, semi-rural intimacy. The faculty was small and homogenous enough to know each other well. Guy Hershberger knew what Ezra Hershberger was painting; Ezra knew what Guy was writing. Those days are gone.

For today, Goshen needs to create processes for faculty to exchange ideas as well as receive paychecks. There are already biweekly faculty discussions, weekly Tuesday teas, snackshop lunches and volleyball teams, but are they enough? The special faculty discussion yesterday was a good portent. In the past, GC has excellently created programs, seminars and committee time, when it perceived a great need. We now have such a need with gen ed.

In review the Goshen College community disagrees on nearly everything about general education, except that it should exist. Making decisions by faculty consensus has debilitated the Humane Studies Program, but that pattern is still preferable to a dictatorship. As Goshen retains the consensus pattern, more public disagreements and strengthened structures for opinion exchanges might aid us in the long, long road to an improved general education program. sd

Chapel-convo critique

Apathy may oppress

by Ruth Kauffmann

For the rest of the trimester *Record* will highlight occasional chapels and convocations. Usually the programs will be featured for their exceptionally high or low quality, but the amount of space available will also determine the number of programs featured. Not reviewing a program does not necessarily mean that it was mediocre — or good or bad. The opinions expressed are those of the writers and may not be official views of the *Record*.

Wednesday's convocation, "Jim Crow Past and Present," depicted two trials that convicted blacks for the

crime of being black. One happened in 1931; the other is happening now in 1977. For many blacks in the United States oppression is still alive.

But what about me, here on Goshen College campus? Black brothers and sisters, do you feel oppression from me? My commitment to Christ involves loving you. If that love is not coming through, I need to know why.

Simply because you presented what you did must mean that you identify with oppression. It is obvious that oppression at GC is not taking the overt form of hatred that the trial did. Apathy, Mennonitism, social walls — maybe these are a more subtle form of oppression. I am willing to change, but first I must be aware of what needs to be changed.

RECORD

The Goshen College *Record*, published weekly during the fall and winter trimester and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The *Record* is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Behind the pages

Layout artists

Donna Detweiler, Judy Godshalk and Karen Kreider design *Record's* pages in a clear, informative and aesthetically pleasing fashion.

Detweiler, chief among the three, is a senior English major who describes herself as a "neophyte" (beginner) in layout, despite her experience as 1973 editor of the Christopher Dock High School newspaper.

An expert pianist and crossword-puzzle and Scrabble enthusiast, Detweiler reveals that "my career in layout started on my second birthday — I got a Peter Rabbit puzzle. Sometimes — when the pieces of *Record* don't fit — I long for the simplicity of that puzzle."

Godshalk is a senior social work major who has written and done layout for the *Chicago Gazette*, a black weekly. She also did layout for *Record* Term II last spring tri and co-edited Christopher Dock's year book in 1973.

Following several years of elementary-school teaching, Kreider plans to branch out into one of several areas: the mentally handicapped, a social studies concentration, peace education or Third-World development.

Claiming that she felt "stifled" in high school because the yearbook advisor didn't like white space, Godshalk confesses, "I'm in love with lines and white space."

Kreider, a senior elementary education major with a co-major in peace studies, describes herself as a "conference-goer, vegetarian, basket-weaver, quilter, social-justice advocate, Mennonite through-and-through, author and illustrator of children's books."

Though her previous layout experience is limited to co-editing Freeman Junior College's 1974 annual and taking GC's Design class, Kreider feels she has a "sense of aesthetics and design in most everything encountered."



Donna Detweiler



Judy Godshalk



Karen Kreider

Fath photos

Students appraise study pressure

by Dave Graybill

This article is the second in a two-part series about academic pressure at Goshen. Last week faculty members gave their views; this week we hear from students.

Study pressures are real, GC students say. But the causes of the problem are neither simple nor easy to eliminate.

All students contacted agreed academic pressure is a significant concern at Goshen. Robin Helmuth, a sophomore majoring in medical technology, feels a lot of pressure. "I think a lot of students . . . feel there's too much," he says. "You don't have time to enjoy college. I know some students that have quit because of academic pressure."

"I figure academics are pretty rigid," says a senior pre-med student. "You're under pressure to get the best grades you can."

Courses are not always diffi-

cult, he points out, but it is tough to get A's. While there usually is not a big gap between C and D work, A's tend to be a lot harder to get than B's.

Science majors are supposed to expect pressure, says Brad Gilmore, another senior who hopes to attend medical school. Nevertheless, "it can really get you down, if you let it."

It is generally conceded that academic pressure is most serious for students in programs like pre-med and nursing. However, it can strike anyone in a given trimester.

"Last term I felt pretty comfortable," Faith Hershberger recalls. This tri the junior English major is taking the same number of hours (13), but working considerably harder. "I've been feeling pretty swamped," she says.

Rechad Cassim knows the feeling, too. "I was kind of surprised my first tri that it was so easy," says the freshman planning to major in physical education. "My second tri I was really busted." Students give a variety of reasons for academic pressure. For some there is pressure to get into graduate school. Others cite causes ranging from Humane

Studies (HSP) courses to personal pride.

Helmuth believes such HSP courses as Aesthetic Experience and Literate Voice require an inordinate amount of time. When he was in Aesthetic Experience it met four times a week most of the trimester, with once-a-week small group meetings also required. He feels that this was unfair.

Most students recognize their own role in creating academic pressure. Freshman Brad Sommers is busy "because of the courses I'm taking, but that's my own doing."

Pet Martin, a junior nursing student, states it more directly: "I put pressure on myself to make good grades."

Almost everyone would seem to agree that pressures to achieve academically, whether internal or external, are an inevitable part of the Goshen College scene. So are load pressures. Students disagree as to whether competition among students is also a significant part of the picture. But none of those interviewed believes competition is out of control.

While most GC students are pretty serious about their studies,

there is a lot less of both grade pressure and competition here "than back at Leveritt House," says a junior who has attended an Ivy League school. "I think it's a much healthier atmosphere here that way."

Hershberger, who has attended both Hesston and Eastern Menomone College, finds more competition here than at GC's sister schools. Sometimes there is too much, she feels, but it is a by-product of Goshen's academic program, and students "are here to learn."

On the whole, most students would probably agree with freshman Anita Stoltzfus that competition at GC is "fraternal competition, not neck-and-neck, hateful competition."

Having looked at examples and causes of academic pressure, how do students cope with it?

Many use strategies discussed in last week's article. Most students contacted take an occasional course on a CR-NC basis. Helmuth reduced his load by taking only ten hours this tri. And Stoltzfus and Hershberger are attempting to worry less about grades and more about learning.

Finally, Gilmore offers three suggestions on how to maintain mental health in the face of study pressures: find a constructive way to release emotions, have fun every now and then and, most important, try to keep a positive self-concept.

Academics should not dictate a student's feeling of self-worth, Gilmore says. "Even if you flunk a course, you should look at it realizing that you probably learned something, and that you tried. That's really what's important."

Conclusion

Obviously, it is dangerous to infer too much from a small, unscientific survey, but one con-

clusion can be drawn from these articles on academic pressure: there is more involved here than one might first expect — more people, more perspectives, more difficult problems.

Pressure comes from many sources; much of it seems unavoidable. As long as students go on to grad school, for example, there will be study pressures.

But other causes of pressure, like overscheduling, poor attitudes and excessive course requirements are directly controllable by students, faculty and administration.

"For some people academics is cake and for other it's 'huh?'" Brad Sommers observes. This makes it hard for professors to teach at the desired level of difficulty, this translating John Lapp's ideal of a "rigorous but humane program" into reality. But profs should be open to feedback and criticism from students and recognize that their courses are not the only ones students take.

For its part, the college might consider granting more credit hours for some courses in order to make a 14-hour load less demanding. While 14 hours is the maximum number of hours allowed per tri, it is very close to the minimum hours required to graduate from GC in four academic years (nine trimesters).

The average load per tri could remain 13½ hours (plus 12 hours for SST) if the maximum allowed course load were increased to 15 or 16 hours for the same amount of work that now earns 14 hours credit.

In the mean time, students can improve their attitudes and study habits and be aware of the difficulties profs have in teaching.

Academic pressure can be reduced if students, faculty and administration are sensitive to the problem and to one another.

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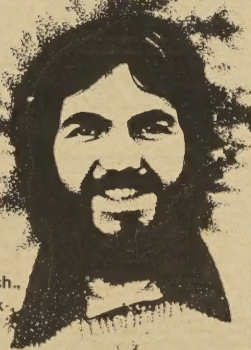
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Guest lecturers highlight workshop

by Randy Miller

Both the annual S. A. Yoder Memorial Lecture and the 1977 GC Poetry Workshop take place next week, the lecture on February 23 and 24 and the workshop 25-27. Yorifumi Yaguchi, the "foremost writer of Japanese poetry in English" will lecture and read poetry on Wednesday and Thursday and take part in the workshop on the weekend.

A registration fee of \$5 is required for students, \$15 for others. All applications should be accompanied by a page of the applicant's own poetry. These will be duplicated and used as "works-in-progress" in the workshops. Those who pay the registration fee in advance will receive either *The Word With Us in All Things*, an anthology of writings from the 1975 Mennonite Writer's Conference, or a book of Nick Lindsay's poetry.

Other participants include Irish poet Peter Fallon; GC poet-in-residence Nick Lindsay; literary critic and chairperson of Goshen's foreign language department Mary Bender; and psychiatrist and student of Hebrew poetry Robert Price.

A poet in two languages, Yaguchi's books include *A Shadow*, *A Myth in Winter*, *Resur-*

rection and *A Big Negro Woman*. *Resurrection*, available in both Japanese and English Pinchpenny versions, is centered around the death of his first wife.

He has translated seven books of English poetry into Japanese, two of which were published last year: *The Eruption of Hope* by Jean Vanier and *Anthology of Contemporary Young American Poets*.

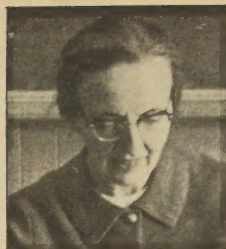
Yaguchi is an editor for the Japanese magazine *Poetry Nippon* and has been a regular book reviewer for the newspaper *Asahi*. He also contributes essays and poems to magazines in both the U. S. and Australia.

Yaguchi will give the Wednesday morning convocation address, "A Japanese Poet's Impressions of American Poetry." He will then speak in the 11:40 International Literature class on Japanese poetry and in the 1:40 Literate Voice class on "The Poetry Process." Thursday he will read poetry in the Seminary Lounge at 2:40.

Fallon is the founder of Gallery Press in Ireland and is now teaching at Deerfield Academy, Deerfield, Massachusetts. He became acquainted with GC through contact with Prof. John Fisher during the Goshen-Ireland program.

Nick Lindsay has been working as a carpenter on Edisto Island, South Carolina, recording black oral history there. Pinchpenny Press has already published one book of this history.

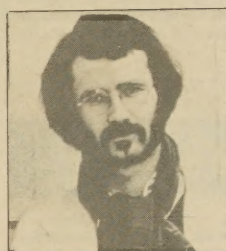
Yaguchi is the fifth lecturer to come to Goshen. The workshop is sponsored by the Center for Discipleship and the English department. Sparked by the success of the Mennonite Writers' Conference two years ago, its purpose is to provide creative writing instruction (which has been absent from this year's curriculum so far) to both students and constituency. About 50 participants are expected, though more are welcome.



Mary Bender



Nick Lindsay



Peter Fallon



Yorifumi Yaguchi

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February 18, 1977

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Faculty tackles general ed revision

by Dale Bucher

The General Education Committee met Tuesday, February 15, to plan the future of general education at GC. Part of their agenda came from a faculty discussion on February 10 which met to discuss the assumptions underlying the Humane Studies Program.

The Gen Ed Committee met for four hours Tuesday to discuss specific plans for revision of gen ed. "The meeting itself is a signal

that action has begun," said Dan Hess, Executive Secretary of the Gen Ed Committee. "We are committing major investments of time and money to the revision of the program." Long and short range plans grew from the meeting. The long range plans will not be fulfilled until Fall 1978, but the short range plans should be submitted in two weeks.

The long range plans fell under three main headings: (1) sampling campus opinion, (2) considering gen ed philosophy in light

of current educational trends, and (3) continuing the somewhat constant evaluation of the Gen Ed Program.

Besides the previously announced forum on gen ed on Thursday, February 17, in the seminary lounge, Gen Ed Committee will distribute to campus people a questionnaire concerning gen ed. All faculty members and 100 randomly selected students will make up the sample. Questionnaires will also be available to interested students, though these

will be compiled separately from the random sample.

The committee hopes that the results of the questionnaire will be available before the end of May. The Gen Ed Committee will also be conducting person-to-person consultations concerning student feelings about the gen ed program.

The Gen Ed Committee will also examine current educational trends and will look at contemporary national educational procedures. This kind of examination of educational methods and goals will also be done by the Mission of the College Committee.

Though this evaluation of gen ed is a part of GC's constant re-evaluation of its gen ed curriculum, new steps are being taken. The committee is going ahead because they think this is what faculty and students want. The long term evaluation should be completed by October 1977, but the changes could not be fully implemented till Fall trimester 1978.

Hess will be working on short range plans to be presented to the Gen Ed Committee on Thursday, February 24. These suggestions should cover (1) Alternatives to certain HSP courses, (2) problems of large classes, and (3) proposals for changes in Colloquium.

Hess will list alternative courses to meet some HSP requirements. Alternative requirements are being considered most seriously for Believers Church. Hess said that some courses will have no alternatives, but other courses may have available alternatives, though the courses will continue to be offered.

There will be exploration of ways to alleviate large class size in the Humane Studies courses. Possibilities of sectioning certain larger classes will be reviewed.

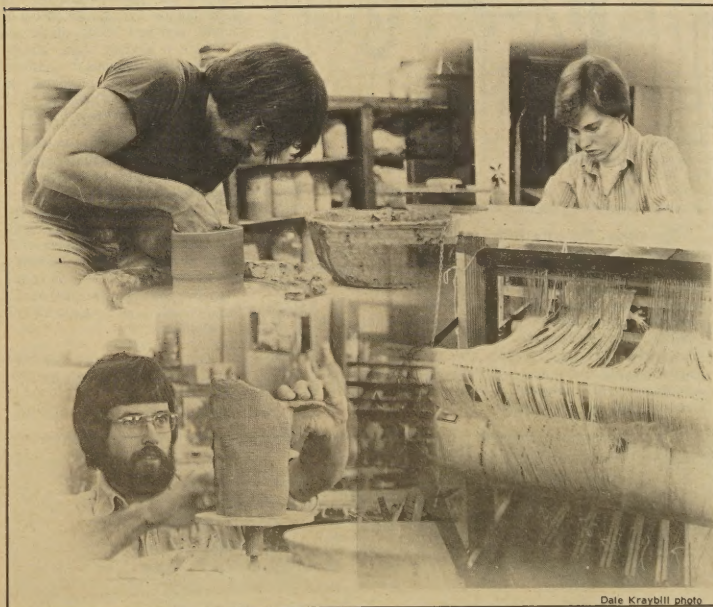
Colloquium will be reviewed, and one of various alternatives will be suggested: (1) leave colloquium as it is, (2) have fewer sections, and then approve alternative courses which would substitute for colloquium, (3) have a distinct shift in content of the current colloquium format, and (4) drop colloquium as a requirement.

The February 10 faculty meeting, scheduled by the Gen Ed Committee, was the first faculty discussion of HSP in three years. Dan Hess stated that there was good participation and good will among the faculty, but he said that the faculty was not content to let things go as they are.

The Gen Ed Committee presented, as a center for discussion, a list of assumptions inherent in HSP. Delmar Good, associate professor of economics, summarized the meeting as "a shotgun, not a rifle approach." Good said that the meeting was a "lively" and fruitful discussion. Good said this contrasted with many faculty meetings where "faculty came with their homework done and everything was more or less cut and dried." Hess said that the only thing that was agreed was that gen ed was important.

Two recurring concerns surfaced throughout the discussion: (1) Much essential core material, such as a feeling for historical method and movement, and basic writing skills, that was present in the previous 60 hour general education program, is being left out of the present 37 hour Humane Studies curriculum. (2) Goals such as integration of material and active student participation are simply not happening in gen ed.

Faculty discussion showed that it was not a simple matter of agreeing upon assumptions. Rather it was a process of ranking assumptions and values because not all can be given top priority.



Dale Kraybill photo

Bob Smoker, Doug Yoder and Sharon Peachey open 2:00 p.m. The shows run for two weeks in the first floor gallery of the Good Library.

Update

The Gen Ed Committee's student forum on Humane Studies yesterday morning provoked lively discussion among a few people. The future of Colloquium was a major subject of debate — some feeling that interpersonal growth should be the single goal, while others held that academic content should remain a part of the experience. Considerable discussion also took place over the tension in HSP between academic pursuit and well-rounded personal development. Overall, GC students, by their lack of attendance, showed their willingness to let the faculty make the decisions.

Notes

The Health Center Staff will sponsor a 25-minute film dealing with food choking on Monday, February 21, at 9:30 p.m. in Library 001. The film, "How to Save a Choking Victim," describes treatment for the sixth leading cause of death in the U.S.

On Saturday, February 19, Goshen College students Julie King, Ron Metzler, David Miller and Jewel Geissinger, with Dr. Roy Umble, will present Antov Chekov's "The Marriage Proposal" and selected poems to a meeting of alumni and friends in Wayne County, Ohio. The students, all members of the Goshen College Players, will also perform at Central Christian High School in Kidron, Ohio.

Marson Ltd. of Baltimore, Maryland, will present a special exhibition and sale of Oriental art on Monday, February 21, 1977 in the Union lobby from 12:00 noon to 8:00 p.m. The collection includes about 500 pieces from Japan, China, India, Tibet, Nepal and Thailand.

A smoking clinic for persons wishing to break the habit is planned for five consecutive Monday evenings from 7:00 to 8:30 p.m. in the Goshen Hospital dining room annex. The first session begins February 21. Registration fee is \$10, with \$8 refundable upon completion of the program. This clinic is co-sponsored by the GC psychology department and High Park physicians.

The WHGA and the Men's Council will sponsor a trip to Chicago on Saturday, February 26, 1977. The bus will leave at 7:00 a.m. from Goshen. It will stop at the Museum of Science and Industry, downtown, Newtown and Chinatown.

Tickets will go on sale today in the snackshop and will also be available in the dinner line. Cost is \$3.00 per person, and space is limited to fifty people, so tickets are on a first come, first serve basis.

The freshman class executive committee is sponsoring an evening of bowling at King Pin Lanes, with pizza available at reduced prices. A shuttle bus will leave from the south end of the Union at 10:15, with return trips between 12:00 and 2:00 a.m. The cost is 50 cents at the door.

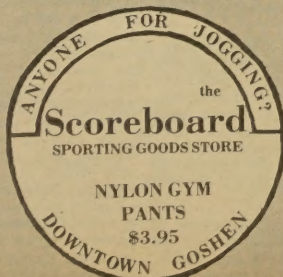
Four GC seniors said good-by to their fans Wednesday night, as Goshen defeated St. Francis 103-93 in their last home game of the season.

All four last year players scored in double figures, with Ron Neufeld hitting a career high of 28, Loren Nofsinger and Paul Keim both 18, and Mike Miller 13. Freshman starter Kenny Edwards hit 10.

Goshen started slowly, scoring only five points in the first five minutes, but then broke loose to lead 53-47 at halftime. The Leafs led the whole game, with the exception of an 83 all tie in the second half.

Both teams connected on 43 field goal attempts. Fouls made the difference, as Goshen never committed enough to allow the Troubadours a one and one free throw attempt.

Goshen travels to Bluffton tomorrow night for their final game of the season.



On attending college

by Charlie Klink

There are as many reasons why students attend college as there are shapes, sizes and bloodtypes of students. Let's review a few of these.

1.) The logical-sequential student — This individual has been told from crib days to those traumatic years of acne that he/she will attend college eventually. Subsequently, the only logical, feasible action after high school is to enroll at the college that receives the most votes by family, friends and guidance counselors. Students who wish to please their parents, or fear ostracism from the family circle generally fall under this heading.

2.) The postponer — A typical case involves Johnny X. Johnny always attempted to avoid work in any shape, form or variety. Mrs. X remembers that when Johnny was three and Mr. X

satire

asked him to shovel the driveway, Johnny babbled in baby talk in order to convince them he couldn't understand; when he was twelve he argued that homework was contributing to his insomnia and broken-out face. After high school graduation big Johnny sees college as a means to avoid joining the ranks of the work-a-day world. In all prob-

ability Johnny will choose a major that requires graduate work, post-graduate work, a doctoral thesis . . .

3.) The bewildered — Here we have Susie Q., who just doesn't know what to do with her little ole' life. In her quest for vocational truth she packs her American Spinster luggage and heads to the college of her choice. Here, she attains a liberal education to ascertain what she wants to be when she grows up. Unfortunately, little Susie decides she does not want to grow up!

4.) The husband-wife seeker — Such a person quickly perceives that a college campus is an excellent market for both new and used models of qualified partners. People, people, people who are of the same approximate age, educational and cultural background, and taste in music (from Bach to rock). On and off campus activities can provide the needed stimulus so that even the bashful and shy eventually learn to take advantage. Goshen College is a case in point. Where else, besides EMC, Hesston, Tabor, Bethel, could a good Mennonite man-woman happen to find a mate with a last name like Miller, Yoder, or Zehr and who knows 606 by heart?

5.) The accumulator — An Accumulator can be easily recognized in his/her natural habitat. Walls, mirrors and even ceilings are covered with diplomas, certificates of merit, letters to Santa, athletic chevrons, scholastic honors, perfect attendance proof and every bit of mail ever addressed to this worldly soul. College correspondence, athletic-scholastic awards, debating trophies and other gems which eventually lead to a diploma are the ultimate goals of the accumulator. This type will also save all texts ever purchased to add to a carefully systematized personal library.

6.) The trivia lover — These are persons who memorized the batting, base-stealing and RBI records of every player who ever wore a New York Yankee uniform. They can tell you how many barrels of crude oil the Republic of Tanzania exported in 1962, and how many times per minute a slightly obese giraffe yawns. College helps to reinforce old trivia and provides an excellent source of new facts and figures (all unnecessary).

7.) The radical — Easily recognized by long hair, glazed eyes and essence de marijuana. Such individuals see college as the perfect way to escape parental surveillance but still maintain financial support. All they must do is receive "credit" in courses, have a close acquaintance deposit chapel-convo cards and run off monthly form letters to the home front.

Many more reasons could be cited, and individual types noted, but you need only look around to observe these things first hand.



The Student Personnel Office is sponsoring an "old-fashioned" dormitory open house for faculty and students this Sunday evening.

At 7:00 Sunday evening, Miller and Kratz dorms will open their doors, and Yoder at 8:00. Every visitor will vote for his favorite women's and men's floors, for the floors with the warmest welcome. And 50 dollars will be awarded to the winners. The following Sunday, February 27, Coffman, Westlawn, Kulp and High Park dorms will have their fling. After open house, both evenings, Earl Gray will throw a jamboree in the cafeteria, free for all boarding students and cheap for everyone else. There will be music and food, fun and folk dancing.

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Deb Hostetter photo

... This Saturday evening at 8:00 in Assembly Hall with galloping guitars, driving drums and some fleet-fingered fiddling, "Hayfever" will begin their joyride through progressive country musicland. Besides progressive country, the group will be performing some light rock and blues. From left are Jim Shenk, Dale Kempf, Carl Haarer, Mike Yoder, Beth Yoder and Tim Buckwalter (not pictured).

... The group has been together only since the first part of fall trimester, although Mike and Jim

played together at Hesston last year. They practice three times weekly for three hours and have prepared approximately 22 songs, including at least four original compositions. A 75-cent admission charge will be used to help cover expenses during their June 18-24 stint at the Mennonite Youth Convention in Estes Park, Colorado. However, the primary purpose of the concert is not fund raising. "We just want to remind people that they have a toe to tap and a knee to rap," says drummer Carl Haarer.

Committee urges study of capital punishment

An all-school study day on capital punishment was proposed by several students to the Curriculum and Instruction Committee, which brought the matter to faculty meeting February 3 for discussion. The proposal was returned to the committee for further thought and is currently being worked on by an ad hoc committee of students and faculty.

The complete title of the proposed topic would be "Capital Punishment: Biblical Principles and Legal and State Law Principles of Corrections." The plan includes a convocation; two one-hour expositions of biblical principles both for and against capital punishment; workshops on the legal understanding of Indiana's law on capital punishment and the correctional system and alternatives to it; and a panel discussion with a question and answer session, followed by a prayer and peace vigil.

According to Del Good, C and I committee member and faculty representative on the ad hoc committee, during the faculty meeting considerable support was expressed for having the campus deal with the issue, but the faculty was reluctant to use the study day as a way of doing so.

The faculty as a whole was dismayed at the prospect of the disruption such a day would cause in classes. They felt that student apathy would prevent the day's success. Hope was nevertheless voiced that the day could perhaps take place next

fall, when it would not have to replace previous calendar commitments.

The original proposal for the study day came from a student committee of John Yoder, Jan Bender, Jerry Ebner, Paul Keim and Dan Hertzler, who through dialogue with some students and faculty before and after the Gary Gilmore execution, realized that students on this campus are generally not well informed on this issue.

Said Ebner of the faculty decision, "Goshen College claims that peace issues and concerns have always been an essential part of the college. The faculty decides academics, and students take their cues as to what they should be learning from the faculty. Therefore, regardless of student interest, the faculty should be prophetic enough, since they seem to agree the issue is relevant, to say 'This is what we offer; this is part of what you should be learning.'"

When asked about delaying the study day until next year, Hertzler insisted that humans are being executed now, that Indiana state law on capital punishment will be facing revision this year, not next, and that we at Goshen College need to be able to witness prophetically while the struggle in Indiana is present. Hertzler also sees the study day as a chance to involve community people and local churches in dialogue with college people.

The student committee plans to carry out the study day proposal on a Saturday this trimester.

Movie preview

Hazel's People

by Tina Hartzler

Hazel's People, a movie based on *Happy As the Grass Was Green* by Mennonite writer Merle Good, will be shown in the Union this evening at 8:30. Charles Davis wrote the screenplay and directed the movie which stars Graham Beckel as Eric and veteran actress Geraldine Page as Anne Witmer.

Hazel's People was released in 1973 and the plot is already slightly dated. Jim Witmer, a young Mennonite, and Eric Mills, an angry young student-demonstrator, return to Jim's home in Lancaster County, Pennsylvania, to bury Jim's older brother, John, who had been killed in a shoot-out with police while aiding a draft evader.

At first Eric is rejected by the Mennonite community which sees only his long hair and cynical attitude. After becoming better acquainted with the Witmer family, the preacher, Eli, and his daughter Hazel, Eric decides to stay in Lancaster County when Jim goes back to New York.

The rest of the movie concerns Eric's attempts to understand and be accepted by the quaint but stubborn Mennonites. He experiences a rather vague religious conversion after talking with Eli, and falls in love with Hazel who is about as coy and provocative as a good Mennonite girl can be. By the end of the movie, Eric has not only shaved his mustache and cut his hair, but has also learned about Mennonites and found some peace of mind.

Graham Beckel's portrayal of Eric is adequate but not exceptional. Part of his mediocre performance could be blamed on the script and the directing, Charles Davis being responsible for both. The script is especially weak in Eric's conversion scene where Davis is obviously trying to get the religious ideas across without sounding like a Billy Graham film.

The high point of the movie is Geraldine Page's performance in the role of Anna Witmer, Jim's mother. From her first conversation with Eric about her dead son — "Did John have a girl-friend in New York?" — to her parting gift to him of "a few sandwiches for the train," Page captures the character of the good Mennonite mother. Her performance will be appreciated by everyone whose grandmother has kindly suggested that they cut their hair just a little bit or wear their dresses a tiny bit longer.

Hazel's People has a variety of messages. Most of them are pretty general: the dangers of hypocrisy, dogmatism and unquestioning loyalty to tradition. The explicitly Christian faith of the Mennonites is sometimes swallowed by the ethnic traditions and sociology.

Even though the representations of Mennonite traditions and beliefs are different from those experienced by non-Lancaster County Mennonites, seeing them on the movie screen provides insights into Mennonite culture. The traditional role of women is especially obvious. **Hazel's People** is not an artistic landmark, but it is "must" seeing for anyone interested in the art and identity of Mennonites.

Nurses practice legislation

by Shari Miller

Junior and senior nursing students will participate in GC's sixth annual "mock convention" from 9:00 until 3:00 p.m. today. The convention, patterned after Indiana's state nursing convention, takes place in the fellowship rooms of the College Church.

GC's nursing department is the only one in the state to sponsor a practice convention for students. "Its purpose," explains Eileen Rosenberger, chairperson of the convention's resolution committee, "is to stimulate and provide experience for students in the legislative aspects of nursing."

The legislative part of the mock convention deals mainly with resolutions. These resolutions are composed by the students themselves and state ways to improve nursing at the professional level at GC. Delegates on the convention floor debate, revise, and, in the end, either pass or defeat the

resolutions. Marcia DeWolf, a senior nursing major, believes that the resolution process is "helpful in learning parliamentary procedure."

Senior Jane Griewank smiled as she recalled last year's state convention. The mock assembly spent a good deal of time disputing the exact wording of the resolutions. "Delegates would argue to change 'present' to 'current', 'a' to 'an' and parentheses to brackets," Griewank remembers. Senior Amy Tan describes last year's debates as "a war, but more polite."

Once accepted, a resolution may cause a visible change in nursing policy. Last year delegates passed a resolution calling for a means of distinguishing between Goshen's junior and senior nursing students. As a result, this year's seniors have been wearing stripes on their uniform sleeves.

The GC convention offers more than

experience in legislative procedure. Besides day-long refreshments and a dinner catered by Earl, some of the fringe benefits at today's convention include free pamphlets, cold capsules, shoe strings, skin cream and laxatives, all contributed by nursing agencies and medical businesses.

Sharon Landis, president of the convention, reveals that nursing students will have the opportunity to buy stethoscopes, blood pressure cuffs and nursing shoes.

Another fringe benefit, the award ceremony, comes near the end of the convention. Its purpose, says Landis, is to "recognize the hard work done by outstanding students." Sometimes, however, the awards are intended simply for laughs — like last year's "sleepy student award."

Landis thinks planning the convention takes time and work but "it'll be worth it. It's just like a real convention."

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Varieties of service

Long-term service: who b

by Dale Kraybill

In anticipation of Mennonite service agency representatives' visit to campus next week, **Record** spotlights several students and one prof and their service experience. Cathy Shank reports on students involved as big sisters or big brothers; Dale Kraybill writes on students who volunteered for long-term service; and Dan Hertzler focuses on reconciliation as service.

The writers and interviewees do not all agree on several questions about service: Who benefits most from a term of service? Should one serve for self-centered reasons? Should we re-evaluate our present understanding of service?

What does the term "service" mean to the individual involved in a service assignment? Webster's Seventh New Collegiate Dictionary defines service as "a contribution to the welfare of others."

Goshen College students have to deal with this concept of service in the context of the SST program. Many other GC students have

projects; the topic of discussion was the meaning of the word "service." The responses varied as greatly as did the individuals, but in all cases it was clear that service volunteers must deal with the question of who is the real beneficiary of a service assignment — the volunteer or the object of the volunteer's work.

Faith Hershberger

Faith Hershberger is a junior English major who recently completed one year of Voluntary Service in Phoenix, Arizona, where she worked as a secretary for a rescue mission and as a messenger in a community hospital. She also helped with area youth clubs.

Hershberger entered service during an "in-between" period of her life when she was not sure what she wanted to do. She stated that

although she planned to contribute, she entered VS "more for what she could get out of it."

Having completed the assignment, Hershberger is left with feelings of disillusionment about the concept of service. "Many people with personal problems and bad motives are going into VS. Personal reasons for entering VS are not bad, but they do not fit with the concept of service. Most people enter for personal reasons and not out of a desire to serve."

Hershberger feels that she got more out of her experience than she put into it. "Many times I wondered what I was doing in VS," she said. "Seeing the appreciation of the kids I worked with was valuable, but more important for me was dealing with the group dynamics of our unit, learning to live with the other members of our unit."

Phil Bontrager

A somewhat similar point of view was expressed by Phil Bontrager. Bontrager, a sophomore economics major, returned from Honduras in April 1976 after serving for three years under the Eastern Mennonite Board of Missions and Charities.

His duties included serving as "liaison man" between the Honduran government and the mission workers in legal matters, and working at a bi-lingual school where he taught physical education and drove a school bus.

When asked why he decided to go into service, Bontrager said that it was largely a matter of circumstance. A desire to study and live in Central America, plus a lack of funds to do so, led to his accepting the service assignment when it became available.

"I had no fantasies of grandeur of going to help people, of going to change the world," said Bontrager. "Rather, I went to learn and to experience what I could with a willingness to be of help when able."

Bontrager went on to say that he sees his role in his service experience the same as his role at Goshen College — "To learn and experience through being, which is more important than doing."

Ron Diener

There is another point of view concerning service that was expressed by Ron Diener, a junior sociology major who recently spent three years working with Bolivian Indians under the Mennonite Central Committee.

Diener went into service because of a feeling that God was calling him to be doing that at the time. When asked what the term "service" meant to him he responded, "People who go into service shouldn't go just because they want to get something out of it

commentary

faced this question more seriously because of their participation in long-term service assignments through agencies of the Mennonite Church.

The **Record** spoke with three students who have been involved in long-term service



Connie Miller and little sisters

Steve Denlinger photo

GC students adopt CVS children

by Cathy Shank

If you were plowing through the cafeteria on Saturday evening and nearly tripped over someone half your size, you were probably astonished to discover that you had stumbled over a real live child. Perhaps you wondered if Goshen had lowered its admission requirements, until you noticed that there were several children, all in the company of Bob Gingerich and Joise Hooley.

These young friends of Gingerich and Hooley are often visitors at the cafeteria and may be seen doing many other things with them. Not actually related to Gingerich or Hooley, the children were acquired through the Community Voluntary Service (CVS) program and consider Gingerich and Hooley their big brother and sister.

CVS is involved with many different service organizations. Dwain Hartzler, the program's director, places students in volunteer capacities at Aux Chandeles, Bashor Home, the county probation department, La Casa and Elkhart CCS tutoring program.

But the big brother-sister program claims by far the greatest number of student volunteers. Hartzler says that at one time there were about 100 people in that program alone.

However, partially due to a new rule which eliminates reimbursements for transportation costs to those who are receiving college credit for their work, the number of big brothers-sisters has dwindled to about 60 volunteers.

Connie Miller, a senior home economics major, is sorry to see the program lose its momentum. Involved in many other CVS projects intermittently, she has been a steady companion to her little sister for the last four years.

Miller explains, "When I was a freshman, my roommate, Sylvia Albrecht, got a little sister through Chamberlain school. Her little sister had a cousin who needed someone, and that's when I got involved. Together Syl and I have been doing things with them ever since."

Miller describes many good times, including once when the kids had a week-long

vacation and came to stay in an empty Westlawn room. "Everyone on the floor pitched in to help keep the girls occupied," she says, "and Dwain gave us free cafeteria tickets for the whole week."

According to Miller, the relationship has been good for all of them. It has helped her to understand how "those who are not as well off" live. "They aren't really any different than I am except they are just less fortunate," she says. "Being in CVS has helped me to explore the possibility of teaching that sort of individual after I graduate."

Miller sees a lot of advantages for the children, too. There has definitely been a change in attitude about education for Albrecht's little sister. Her grades are improving, she is excited about the prospect of being in junior high and she even thinks about college. In talking about the way their values and lifestyles are different, Miller says, "We've seen a whole different side of the world."

Terry Rediger says, "Having a college student for a friend gets them away from home, lets them do things they've never done

before and shows them a whole other side of life!" Rediger, a junior and a Bible major who spent two years doing CVS work, did not want college to eliminate his opportunities to do things for people.

Although weekly activities with his little brother cut into his study time, Rediger really appreciates the chance "to relate to a different age group — not just college kids, and to get out and do things I might not do otherwise."

Rediger sees the time factor as a real problem but believes that it would be wrong to use that as an excuse for either side if there is a problem of time," he says.

Stephen Christophel, another big brother, agrees. "It will be worthwhile only if you'll give your time for extended weeks," he says. "Otherwise it makes the child's problem worse."

Rediger admits that he has sometimes considered not being a big brother because of lack of time, but does not want to completely close himself off from people. He sighs, "I guess I do it because I need him as much as he needs me."

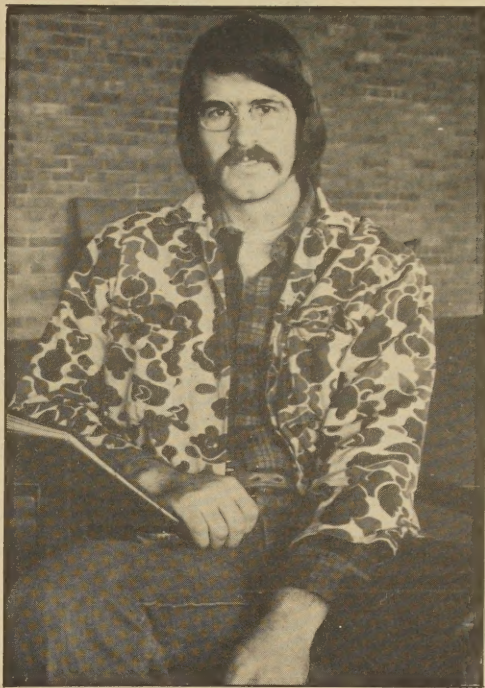
enefits?

personal gain. They should go to serve but be open to receive."

Personal benefits from his service experience were many, according to Diener. He particularly values the many close friendships that developed through living and working with the people. "The more you give, the more you will get out of it," he says, "but personal gain should not be the motive for going into service."

Questions raised here are many and are means resolved. Is a genuine desire to serve the only valid criterion for participation in voluntary service? Are a desire to live in other countries and a wish for personal growth bad motives for involvement in service? Should the church be more selective in whom they choose for service assignments? No matter what a person's motives are if the result is "a contribution to the welfare of the world,"

there may not be one stock answer to these questions, for they are issues that must be dealt with on a personal level. However, we as individuals and we as a church should be open and open-minded concerning the concept of "service", for one thing is clear: a solution is virtually impossible.



Ron Diener



Phil Bontrager

Violence wracks Ireland, Korea

by Dan Hertzler

"You can't do anything! You can get politically involved if you want to, but you'd better keep it in your head." — Carol Ellinger, GC post-grad student, on feelings of powerlessness in the face of oppression in Korea.

"Violence is a universal problem. Our quality of life is dependent on how we learn to deal with violence." — Atlee Beechy, GC psychology prof and counseling services director, discussing terror in Northern Ireland.

What are the roles of individuals, institutions and movements in peacemaking and reconciliation in societies wracked by violence? How should concerned people respond who live in (comparatively) peaceful societies such as America?

Record discussed these and other questions with Carol Ellinger and Atlee Beechy. Ellinger, a Goshen native, 1972 Korean SSt'er and 1974 graduate, taught at Yonsei University, Seoul, South Korea, from September, 1974, to December, 1976. Beechy

traveled to Ireland in early December, 1976, for a one-week Journey of Reconciliation, sponsored by the (Protestant) National Council of Churches and the Catholic peace group Pax Christi at the invitation of the Peace People, the new Irish peace movement.

Ellinger taught English at Yonsei's language school to "lots of university students and lots of rich housewives, businessmen sent there by their companies and Korean CIA agents." She describes the situation in South Korea as "a battle of one man (President Park Chung-hee) and his paranoia against a whole society."

Human rights struggle

In Korea, she explains, even moderate dissenters face harassment, imprisonment and torture. The country's sizeable Christian minority has spoken out against these violations of human rights and has thus made itself the target of similar violence. The repression has been effective, creating "fear of saying around someone else — it's a real fear."

"The struggle in Ireland is part of a human-rights struggle, too," Beechy notes. Rallies in 1968, a "spill-off from the civil-rights movement here," protested discrimination against the Catholic minority in Northern Ireland, and some Protestants supported the movement for a time. "But finally it lost its commonality," and terrorism sprang up along Protestant-Catholic lines. Both extremes fight the British army, which was sent in to restore "order."

Climate of terror

Beechy agrees that there reigns in Ireland as well as Korea "a climate of fear, hate and uneasiness, . . . an uncertainty about who's your friend." It is dangerous to be "singled out as belonging to one side or another; the Irish Republican Army (Catholic) and the Ulster Defence Association (Protestant) simply liquidate people — or shoot them in the knee as a 'reminder.' . . . A lot of innocent people get caught."

Ellinger contrasts the highly visible violence in Ireland with the "subtle but blatant" violence in Korea. "You don't see anything out of the ordinary unless you just

happen to be out after midnight. . . . I could look out of my house and see tanks going into town. . . ." As a result of the government's selective, effective terror, "there's nothing said openly about the government. There's a great fear, even to speak in your own home."

On the other hand, survivors of Korean terror "are not afraid of this violence." Ellinger spoke with numerous students returning to school after a year or more in prison; they often bore scars of torture. "I said, 'Violence is not the way to do it (end Korean repression).' They replied, 'But we've been peaceful so long. If we sit in the streets we get kicked in the face.' The government, by suppressing both radical and moderate critics, is making an escalation of violence probable."

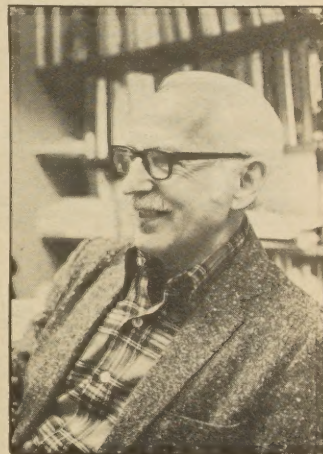
In Ireland, however, people have become fatigued with violence; despite the danger, more and more are joining the Peace People in saying, "I want to stand up for peace," Beechy explains. This weariness with violence is giving people "courage to speak up against the extremes and solidify the middle."

Reflections on future

Ellinger plans to return to Seoul in September for at least a year. She thinks it is healthy to be a bit pessimistic about what she can accomplish as a peacemaker. "If I made an active effort to get myself involved, I might die before I get back here for doing something 'for the good of the people,' even though I'm a 'little person' there."

Therefore, she feels that "indirect involvement is the best way. . . . I don't agree that it's not safe for a person to be there." Such involvement means for her "being aware and keeping in touch the best you can," copying and distributing censored news and "answering questions honestly, taking the chance that someone's listening."

Humility on the part of outsiders is important. "We as foreigners don't have any business sticking our nose in the problem," reasons Ellinger. Beechy calls this the "American tendency to give answers"; nevertheless, he feels churches have an "obligation to identify with suffering and with those trying to bring peace and order out of chaos"; churches should "try to listen, un-



Atlee Beechy

Randy Fath photo



Carol Ellinger

Randy Fath photo

derstand, support their efforts and recommendations," giving "help, support and intercessory prayer."

Ellinger agrees: "It's time for the churches — and anyone who's concerned — to start saying something about it. I have seen no support from the American churches really speaking out against what President Park is doing. That is important!"

Mennonites are exploring the possibility of further Mennonite presence in Ireland. "Such a presence would have to come out of the rootage and conviction of the Irish people," Beechy emphasizes. Any outsiders must come in a "servanthood role rather than to dominate."

Beechy concludes, "The whole peace and reconciliation work is always difficult, agonizing, painful. But if the church is true to its mission, the church must be present, live, incarnate love, justice and peace."

Ellinger: "It's got to be brought down to a human level for it to work."

Beechy: "We can have the privilege of joining them. . . ."

Ellinger: ". . . if we're accepted."

John Oyer: the unveiling of a visage

by Kathy Oyer

"An article showing that my father, John Oyer, is human? You're kidding. But he's not. He comes home at night . . . whoosh, brrr, pah . . . and I know that either he's had a strange day, or more likely, he's tired of pretending to be human and is letting his true self out."

By hook or by crook, though, I was persuaded that all of nature wears a visage, and that my father is no exception. So I set upon the altruistic task of acquainting students with the real John Oyer. I set up an interview in order to find out more myself about the recalcitrant John Oyer underneath the beret, which I had discerned as part of his visage.

Birth

Upon asking my father to give his testimony, he mumbled, "What testimony?" (I hope that this was not a Freudian slip.) "Ah, yes; testimony. I was born as far as I can determine by all available historical evidence in 1387 by immaculate conception . . ."

"Dad, I really don't want to hear your attempts at parables now. Please speak plainly."

"I saw the light in southern France after a rainy winter in central Germany in 1490. It was then, through this symbol (that is, since 1528 I realize that it was only a symbol, historically speaking,) it was then that I realized the full impact of . . ."

"You are talking about history apart from yourself. I have that figured out. Could you put this in an historical setting that I understand? Let's take the late sixties. There one would say that the truth of God lies not in old traditions, but in the present and the future, in freeing the oppressed here and now. Is that true? If so, why study history?"

Alas, the phrase "late sixties" had thrown him into a rage. "There's nothing wrong with the present and the future. I'm fond of them both. But the late sixties . . ." I decided to leave, as the discussion was not materializing as I had hoped. I made an appointment for the following Friday.

Learning from history

This time I tried a different approach. "Dad, I have always enjoyed history, and I imagine that you have too. What specifically do you like about it? And what do people learn from history?"

"Nothing," was his answer to the latter question. "That's the problem. I like to rummage around in historical documents like some people rummage around in their attics. To each his own. We don't have an attic, you know."

"Right. Getting back to the historical question, what do you see as the value of teaching history?"

"Oh, come now, you know that. You know that. You took sieve. People ask me where I'm going. I respond by asking them where they're coming from. You go south from north, don't you?"

"Secondly, we learn in history that everyone makes mistakes. It's good to examine others' mistakes in order to botch things up well as long as we're botching, and to put our human tendency to err in proper historical perspective. Idealists who have sprouted up from time to time in the course of centuries may try to learn

from mistakes of the past. 'Pip-pip to you too,' is my basic response to that. I'd rather curl up and read on a rainy day, or snowy, than to try to prove that green is red.

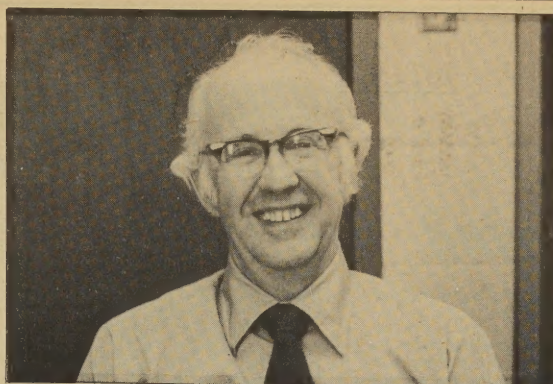
"Those who wish to identify with a particular people throughout history may want to look to the past for examples. For example, Jacob wrestled with the angel. It is my conviction that we should bone up a bit. If we have doubts, doubt; questions, question; angers, anger. Cut the mealy-mouth stuff and fight with courage inward."

"Could you please rephrase that last point?"

"Questioning. Where can one survive without questioning?"

"In a GC classroom."

"No. I'm talking about the real world,



John Oyer

Steve Denlinger photo

and about real issues. There one is forced to question if one wants to learn, if one wants to survive. Or ask, whichever, you like. Ask, and you shall receive."

"Applying this to the classroom, receive what?"

"He who has ears to hear, let him hear. She who doesn't, don't. Good knight." (Truly one of his own expressions.)

"There's more going on here than I understand. Good-bye." I decided to make my quick get-away before things got more muddled yet. My father had never before

made such a slam against the better half of the human race. "Wait 'til I report you to the women's group on campus," I muttered. "This would make a good case study."

I had thought that I at least half-knew my father. The next time I'll pick an ordinary human being to study, one of those that fits into a shoebox, you know.

Author's note: This came neither straight nor sideways from the horse's mouth, nor does it reflect the horses' character.

Roth earns student respect

by Brian Zehr

Jonathan Roth had just passed back our first Microbiology exams. I self-consciously held mine close to my chest and curled in the edge, hoping that no one would see my score. When I could gather up enough courage, I would again look down at my exam. It was a hideous sight. The pages were covered with such a smattering of red ink that it looked as if it had been the victim of a mugging.

Professor Roth finally broke the silence that had fallen over the class. "I've put the distribution of scores on the board," he said with a big grin. "I hear some of you felt that this was sort of a hard test."

We cautiously raised our heads. One could almost hear the sighs of relief as people began to realize that, in relation to the rest of the class, they had not done that poorly after all — that there was still hope of getting into med school.

We had three more tests that trimester and, although they were no easier than the first, the scores consistently improved. The first test had taught us that this was one course that deserved some serious attention. We gave it that, and in the next several weeks we learned more about microorganisms, infectious diseases and proper lab technique than I ever thought possible.

Jonathan Roth teaches Micro and all the rest of his courses with the same basic philosophy in mind. "I believe that 90-percent-plus of all my students work better under pressure. At first there may be some complaining but when it's all said

and done, I think most of my students are thankful for the way in which the course was handled. I don't try to run a popularity contest. That's not a valid way for a professor to teach a class."

Working under such a system takes some getting used to. It can be terribly hard on one's moral to consistently score in the mid-70's until you realize that a 70 percent average can put you in the upper quarter of the class, within easy reach of an A.

Grade inflation

To many of Roth's students, the A is very important. Most pre-med students or biology majors looking ahead to graduate school take Invertebrate Biology or Microbiology. Students in his nurses' Microbiology course must receive at least a C in order to gain admission to the nursing program. Roth realizes this and evaluates accordingly.

"In the last ten years the grade point average for my courses has risen from about two point something to about three point something." Roth contends that this is not due to a change in his teaching philosophy. It simply reflects the fact that better grades are now needed to get into graduate school. He feels it would be unfair to his students to maintain the same grading system, when at all other schools grades have been inflated. "If a student can demonstrate that he knows the material and has been working, I'll give him the grade."

Despite the rigors of his course, Jonathan Roth is clearly a well-liked, highly-respected teacher. Most students

appreciate the challenging opportunity to learn what his courses offer. One natural science major reflects, "Of all the classes I've had since being at Goshen College, Marine Biology has been my favorite. Microbial is probably second on the list and Invert isn't far behind."

Students also appreciate the way in which Roth tries to establish and maintain a casual, informal relationship with his students. "I try to lessen the formality between the students and instructor. I feel it is important to be able to communicate on a person-to-person, friend-to-friend level. I'm not threatened when someone calls me by my first name. I consider that a compliment."

Roth is also vocal about his faith and beliefs. Some of his most-enjoyed lectures are those in which he digresses a bit and explains his stand on various issues or describes how he works through some of the tensions that exist in being both a Christian and a scientist.

Family

In addition, he is quite willing to share about the challenging lifestyle that he and his wife, Mary Ann, have assumed for the past eight years. Roth is the father of two sons, ages eight and six. The oldest son, Stevie, suffers from severe brain damage.

"About ten hours after Stevie was born, the doctors found him unconscious, close to death. They said that he had suffered from a cerebral hemorrhage and had been without oxygen for close to ten minutes. Since that time he has made no progress. He can't sit up, he can't grasp things, and most likely he can't see. We don't think Stevie's life has been totally futile, though. I think the people who have met him have been touched. It has helped people to put their own lives in proper perspective — to realize their own true potential."

Roth has been associated with Goshen College since 1955. He graduated in 1959 and within three years had earned a Ph.D. in plant pathology. The very next year he was back at Goshen to teach. In the years since then he has been involved in federally-supported research in the areas of marine biology and plant pathology. He also worked in conjunction with Frank Bishop in establishing Goshen's marine biology program. In 1969, he and his wife directed an SST unit in Nicaragua.

"I've enjoyed my years at Goshen College. There is a high caliber of students here that makes teaching enjoyable. At the same time, I'm allowed to relate to students on a level that would not be possible at a state university. It is this kind of freedom that keeps me coming back to teach."



Jonathan Roth

Steve Denlinger photo

Our apologies ...

. . . to all Record mail subscribers for only recently receiving the last four weeks of Record. The mailing machine was broken.

Editorial essay

Bind spots handicap



Listen to three students:

A sophomore from Peoria, Ill., talks about his hometown: "Things are different now. I can't explain it. There's a lot more factories now, and the farms, are either bigger or gone. I don't know everyone in the community like I used to, especially people I see at the supermarket."

A junior who grew up near Goshen fears that ministers too often "psychologize" Christianity. "I just have a hunch that something isn't quite right. When ministers give me advice I sometimes wonder what is the uniquely Christian part of what they're advising. How are they different from any secular counseling service?"

A senior raised in Kitchener, Ontario, wonders how her life is really different from that of any other North American college student. "I buy books, records and snacks; benefit from national scholarships; apply for summer jobs; and listen to advertisements — just like any other student. If I'm so wrapped up in the same things as the rest of suburbanites, how can I also be a member of a 'new community'?"

These students exhibit a kind of "blind spot" or handicap in understanding their world. Not having the analytical, descriptive tools of the social sciences creates this handicap; many other Mennonites are also afflicted by not commanding the basic investigative skills of sociology, psychology, political science or economics. One can understand why the majority of Mennonite students have shied away from these disciplines; they are threatening.

Few religious groups like to have their migrations explained as the poor seeking a break instead of God's leading; or its Sunday services explained as fulfilling emotional needs instead of praising the Spirit; or its high standard of living as the product of exploitative capitalism instead of the Lord's blessing. No religious group likes that.

Yet, unless a group can struggle with questions like these, the group will be susceptible to naively accepting false identities. Not commanding the analytical and evaluative methods of sociology, psychology, economics and political science limits ability to describe and critique any culture. Without a critique of culture, how can one be "the salt of the earth," "a city set on a hill," a "discerning disciple"? In short, we need the social sciences to be the church.

The pattern of shying from these disciplines is also evident in the size of the Goshen social science departments and in the Humane Studies Program. The sociology, psychology, economics and political science departments are smaller than traditional GC strongholds like music, nursing and English. This does not mean the profs are of lesser quality, but it does mean that these departments get less college funds and are possibly not as influential in the overall perspective of the school.

The Humane Studies Program also gives higher priority to the humanities (Humane Studies Program) than the social sciences. Only one course, Good Society, of the ten focuses on sociology or political science. How can one do justice to even one of the

disciplines in a three-hour course? Despite all the talk of "modes of inquiry," HSP does not give students adequate training in synthesizing or evaluating material.

Thus as Goshen College re-evaluates its gen ed program, the previous low priority of the social sciences deserves consideration. They should not replace Goshen's traditional strength in the humanities, but the social sciences deserve more than one tenth of the total program.

Ideally the understanding gained through the social sciences will complement, rather than contradict, our appreciation of the humanities and our religious tradition. We must achieve this tension if we wish to encourage articulate, sensitive, Christian scholarship. sd

Letters

Response to Humane Studies

My thanks to Record for the well-done gen ed (HSP) feature. Your editorial and research done by my students in Soc 200 both indicate that "community" is indeed a GC core value. Yet Fred Swartzendruber's excellent piece documents well that "politics," which we always thought was limited to that nasty world we weren't part of, is in fact alive and well among us. The Anabaptist community, as I see it, is to be a one-level community. GC's, as I observed in 1968-69 as a student and in 1976-77 in a new role and not only with regard to gen ed, most definitely is not. Perhaps it can never be. But how do we deal with the weed of politics in our own garden?

Mike Yoder

The committee expressed very great pleasure at the quality of the edition, particularly of the feature article by Fred Swartzendruber. This insightful

article demonstrated a careful reading of our modes of operating at Goshen College.

James R. Hertzler

Chapel-convo critique

Group living: good or bad?

by Leamon Sowell

Wednesday's convo, "Six One, Half Dozen the Other," by members of GC intentional communities, gave helpful insights into group living. In contrast to dorm living, the speakers described their setting as more comfortable, more responsible and a better situation in which to develop healthy brother-sister relationships. They further stated that one experiences unique individual growth depending on the group's personnel, objectives and location.

Having lived both in the dorms and off campus, I agree that group living can mean personal growth and developing healthy male-female relationships. However, group living is not all roses, either. Commitment and accountability form burdensome pressures on group members. It is important that group living participants mutually agree on definitions of commitment, accountability and group objectives. Otherwise, it can become a chore.

Behind the pages

On behalf of the General Education Committee, I wish to extend hearty congratulations to you on the Humane Studies Insert last week. Members of

Writing on Record writers

This week's feature focuses on four writers who appear in this issue: Dale Bucher, Tina Hartzler, Dale Kraybill and Jenny Sprunger. In other issues Behind the pages has concentrated more on the "unseen" people — copy editors. Writers spend a great deal of time researching their articles and often burn midnight oil in an attempt to think of the correct verb or adjective in a crucial sentence.

Bucher, a junior psychology major, was editor of his high school yearbook, *Altomora*, a cute combination of *Altmore*, his home town, and *Alabama*, his home state. After that venture into

journalism, Bucher says he has taken a three-year vacation to forget. Bucher says "I am anticipating getting a job in the field of psychology before I attend grad school."

Hartzler is a freshman "undecided" major with leanings toward English, history and religion — not necessarily in that order. Her present goal is to make it through this tri. Tina likes movies (with a weakness for Gable and Bogart) and loves to read, her favorites being Tolstoy and Dostoevsky.

A junior history-Spanish major, Kraybill's major preoccupation is maintaining a "low profile" while

enjoying life as much as possible. His current interest is to finish college as quickly as possible so he can get started on his lifelong dream of raising pigs "Somewhere away from Goshen."

Sprunger, a senior elementary education major, got started in writing by composing poetry in grade school. She moved into love poems in Latin while in high school, and now claims to write "decidedly bad" limericks on the side for every special occasion. She loves children and hopes to teach next year because children "are not nearly as inhibited as adults and are much more spontaneously creative."

RECORD

The Goshen College Record, published weekly during the fall and winter trimesters and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. The Record is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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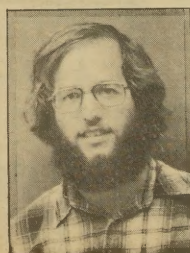
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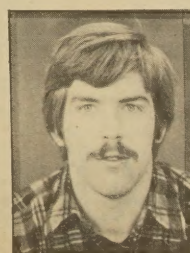
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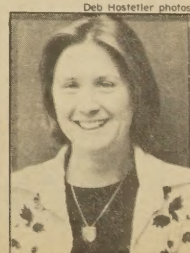
Dale Bucher



Tina Hartzler



Dale Kraybill



Jenny Sprunger

Deb Hostetler photos

Women's basketball team enjoys successful season

by Jenny Sprunger

With an icepack on her swollen eye that had been elbowed by a St. Mary's college player, Judy Sommer stated, "I play basketball because I enjoy it."

That was the sentiment of the entire women's basketball squad, but whether they enjoy playing basketball or not, they are indeed successful at it. The team has won seven out of eight games so far in regular season play, losing only to a tough Calvin College team last week.

Ruth Gunden, coach of the women's basketball team, said that the team was having a mid-term "blah" period, and that they all needed a break; but even in their so-called blah times, they defeated a strong club from Notre Dame over the mid-term holidays.

Game takes time

Basketball is a time-consuming sport for the coach, the eleven

team members and their two student manager-trainers. The team practices from 1½ to two hours nightly on evenings when they do not have a game. And if there is no Saturday game scheduled, the team practices Saturday mornings, too.

They play two or three games a week once the regular season begins in January. About half of these games are away, which can require several extra hours of traveling time.

According to the team members, however, the time required by the basketball schedule is not automatically a problem. Junior Doreen Spindler says that basketball does not interfere too much with studies, if she disciplines herself and budgets her time.

Sue Becher, co-captain of the squad with senior Barb Sensenbaugh, has found that she has time for basketball, even though she carries a full load of student teaching this trimester. She did say, however, that while basket-

ball did not interfere with her study time, it did take a bite out of sleeping time on occasion.

Perhaps, then, the basketball team simply sleeps, studies and plays ball. "Oh no," said Judy Sommer, a sophomore. "We still find time to goof around!"

Tricia Albrecht, a first-year student, found that she had to make some choices between extra-curricular activities. "In high school, I was in both sports and music, but when I came here I had to choose between the two, because I didn't have time to do both."

Junior Anne Crawford has managed to combine her two major interests in physical education and music. She has a double major in these two areas and hopes to teach both sometime.

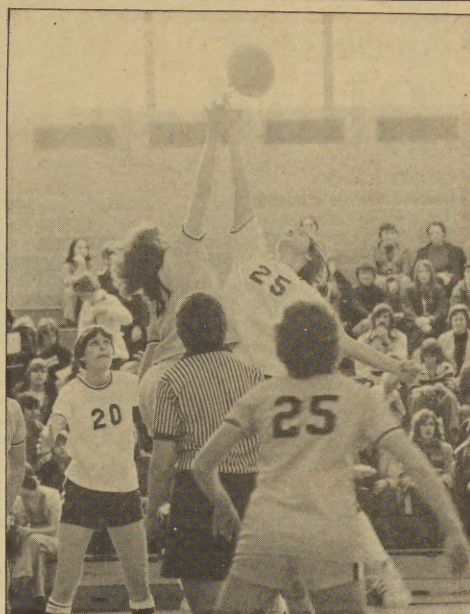
She has survived conflicts between her two loves since junior high, but in college these conflicts have been amplified. Often she must leave orchestra rehearsals early to dress for a game, or skip a rehearsal if it is an away game.

The biggest dilemma came in her freshman year when the state finals were the same week end as the spring orchestra concert. If they won the finals, everything would be fine, as they would get back in time for the concert. However, if they lost, they would have to play a consolation game and would not get back in time. The problem solved itself beautifully: the team won the state championship.

Many team members said that they enjoy basketball as a study break and as a means of exercise. Debbie Kreider, another first-year student on the squad, has met many people and made friends through participation in sports. "Sports helped me get to know some new kids and have a really great time outside of the court, too."

The team gets along well together and has lots of fun, especially on the trips to away games. Coach Gunden summarized her feelings about the team's spirit: "They are the kind of group that has made the extra time and energy worthwhile. It is a real lift to work with such good kids."

This year's team has a lot of new people who see a lot of action. Since there are so many capable players this year, coach Gunden has been working them in all combinations, instead of focusing on five players in



Conrad Mast photo

Trish Albrecht, Judy Sommer in victory over Purdue 56-47.

particular. Almost all the women played basketball in high school, with the notable exception of senior Sue Becher, who learned to play at home with her brothers but played organized ball for the first time here at Goshen College.

The frosh on the team notice a good deal of difference between high school and college ball. College basketball is more individual, more controlled, has more contact and takes a lot more time. Tricia notes, "It's easy here to get the gym. In high school we had to practice at 6:30 a.m."

Fans increase

Another new aspect of women's basketball is the increased interest of the student body of Goshen College. "It's not just parents!" several team members exclaimed. Since more of the games are scheduled around the dinner hour, many students drop in after they eat to cheer on the team. The women appreciate the support, although some players admit that they notice very little of the background noise when they are out on the floor.

Some complain that a few of the fans make derogatory comments toward the other players and the officials. A team member reports that during the Calvin game, one of the Calvin players commented sarcastically, "Friendly fans here." Overall, the team is glad of the moral support of the fans, while not dependent on it, and hopes that

the interest in women's athletics continues to grow.

To promote more interest in the women's sports events, the players suggest increased coverage by the newspaper. Often women's events are covered in an obscure line or two tucked away among the articles on the men's events.

One girl seemed somewhat bitter when she said, "The women's basketball team gets better coverage from The Goshen News than it does from our own college paper!"

For a long time, sports have been considered inappropriate for women, especially sports that men also play. Women athletes were stereotyped as "jocks" and thought to be unfeminine. Gradually, this is changing. In the East, women's interscholastic sports are supported and encouraged enthusiastically.

The team members notice a big difference between high school and college, too, finding college people to be more likely to accept them and less apt to judge a person's worth by her interests.

The team has one more regular season game on their schedule, with a tough Taylor team tomorrow. After this game the women will compete in a qualifying tournament for the state finals. They are the defending champions and hope they will retain their title. The team's potential to do so is high, if as co-captain Becher says, "We can play our game."

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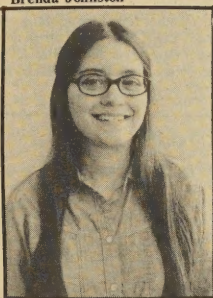
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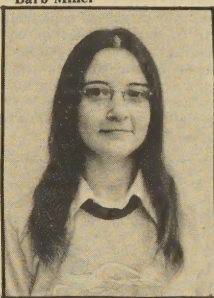
Brenda Johnston



Barb Miller



Janelle Miller



Carol Gilliom Randy Fath photos

'Life goals' motif of upcoming seminar

by John Gingerich

A life-planning seminar will be held on Friday evening and Saturday afternoon, March 4-5, in the old seminary building. Titled "After Graduation What?" it is designed to help seniors and second tri juniors define goals and expectations for personal and professional roles and lifestyles following graduation.

The need for the workshop is best expressed by a statement drawn up by four students involved in its planning: "Most of us have been students for more than 75 per cent of our lives — to suddenly find ourselves without the security of books, studies, profs and a campus home places

us in a situation which forces us to redefine our goals, our relationships and our personal expectations of ourselves. This, if not planned for and dealt with realistically, can become destructive to our personal and professional lives."

Problems

The problems seem to fall into four basic areas: **Professional** — Finding a job compatible with your value system, coping creatively with the existing job structure (the 9-5 rat race), discovering and using strengths and limitations, dealing with the transfer of responsibility from school to job, integrating "book learning" with reality and finding a support system within your job.

Personal — Dealing with loss of identity as a student, what goals remain once a job has been secured, being single in a family-oriented society, finding a home and deciding how much to compromise.

Social — Finding a peer group (support system), learning what the church can offer in this area and developing your role in the community.

Financial — Setting up a household according to your chosen lifestyle, budgeting, insurance, taxes, establishing

credit, integrating your worth as a trained person with being service-oriented.

Format

The workshop will be mostly discussion rather than a lecture format, with resource persons Atlee Beechy, Ron Hunsicker, Egla Birmingham, Alice Roth, Ruth Krall, Herb Minnich, Delmar Good and Norm Kauffman contributing to the sessions.

The inspiration for the workshop came from Barb Miller, who presented her idea to the Social Work Action Association. Several interested members of the association shared their concerns with Norman Kraus and Art Smoker at the Center for Discipleship, and a much larger planning committee was then convened. Other students who have participated in planning the workshop are Brenda Johnston, Janelle Miller, Carol Gilliom and Wendy Leitchy.

In discussing their hopes Johnston and Janelle Miller explained that they do not expect to answer all of the questions but hope the workshop will increase awareness of these issues and promote further thinking and dialogue. Students who wish to participate in the workshop should call Art Smoker or Norman Kraus.

Nurses choose officers

by Shari Miller

Last Friday 101 junior and senior nursing students elected Julie Linder president and Lori Hollenberg vice president of next year's annual GC mock nursing convention.

According to Amy Tan, a senior nursing major, this year's convention compared to last year's, "was shorter, more relaxing and dealt more with the students' and professors' personal feelings."

An unusual feature of this year's program was

an "emergency resolution," composed only hours before the convention dealing with a communication gap between nursing students and faculty members. A portion read as follows:

"Resolved: That in light of student and faculty feelings about our mutual communication problem and the need for people to feel good about each other, that immediately after the passage of this resolution each person present hug at least one other person."

This resolution was passed and carried out.

This weekend at GC . . .



Randy Fath photo



Dr. Doyle Preheim of the Goshen College music faculty will present a voice recital tonight at 8:00 in Assembly Hall. The baritone will present a program ranging from Bach cantatas and French and German art songs to opera arias. The last section of his recital is based on Appalachian folklore. One Bach cantata, "Ich habe genug," will be accompanied by student Priscilla Stuckey on oboe.



The Temptations (pictured above) is one of the groups featured in "Coolley High," the movie showing Saturday night at 9:00 in the Union auditorium after the jazz band concert. This ghetto version of "American Graffiti" includes music of Motown favorites such as the Marvelettes, Smokey Robinson and the Miracles, Barrett Strong, Junior Walker and his All-Stars, Diana Ross and the Supremes, Mary Wells and Stevie Wonder.



Randy Fath photo

The GC Jazz Band will perform at 7:30 this Saturday night in the Union. Dr. Philip Clemens, assisted by student H. Brent Weaver will direct the 17-member band in a variety of blues, ballad, jazz, rock and big-band jazz. Featured soloists are Rusty Bonham on alto sax, Brent Holaway on trumpet and Weaver on tenor sax. Pieces to be performed include "Caravan" an early Duke Ellington piece, and "Free Ride" by Nestico.

Today begins the three-day 1977 GC Poetry Workshop sponsored by the Center for Discipleship and the English department. Participating in the workshop will be Yorifumi Yaguchi, a poet and editor of the Japanese magazine Poetry Nipon; Peter Fallon, an Irish poet; Nick Lindsay, GC poet-in-residence; Mary Bender, literary critic and chairperson of Goshen's foreign language department; and Robert Price, psychiatrist and student of poetry.

Notes



Randy Fath photo

Lehman recital

Michele Lehman will present her senior clarinet recital Thursday, March 3 at 8:00 p.m. in Assembly Hall. Lehman will be assisted by Phil Beachy, Larry Becker and Enid Stahl. Her program includes pieces from the classical, romantic and contemporary periods. She is performing a Brahms sonata, Jean Jean andantino, Beethoven allegro and pieces by Finzi and Weber.

Both GC basketball teams finished their regular seasons last Saturday with close games but with contrasting results.

The men rallied for a 38-35 halftime deficit to lead 72-67 with one minute left to play in their game with Bluffton. Charley Stapleton hit seven points in the remaining time to give Bluffton a 74-72 victory and the Leafs a 9-13 record.

Loren Nofsinger led Goshen with 18 points, followed by Ron Neufeld and Kenny Edwards each with 12. Roger Ruth added 10.

The women also were involved in a close game, though they won 55-52 at Taylor. Sue Becher led all scorers with 33 points. Teresa Turner hit 12 and Gail Brown grabbed 10 rebounds.

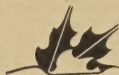
The GC girls are presently competing in the Northern Indiana district tournament at Valparaiso. They played Indiana Tech last night and are scheduled to play St. Joseph tonight in a round robin pool, the winner of which will play for the championship tomorrow. The winner of that game will advance to the state finals at Indiana Central next weekend. The Maple Leafs are defending champs in both tournaments.

This Sunday night it will be High Park, Westlawn and Coffman's turn to have an "old fashioned open house." Westlawn and Coffman's will be from 7:00 to 8:30, High Park's from 8:00 to 9:30. Fifty dollars will be awarded to the floors with the most warming welcome, and there will be food and music by "Soulshine" in the cafeteria at 9:30.

On Wednesday, March 2 at 7:30 p.m. in the Seminary Chapel, James A. Saver, director and professor of archaeology at the American Center of Oriental Research in Amman, Jordan, will give a lecture on "The Geography and Archaeology of Jordan." Dr. Saver has been involved with numerous archaeological digs, including intensive study at Tell Hesban as area supervisor and pottery specialist.

For creative writers and poets, International Publications is sponsoring the National College Poetry Contest and the Collegiate Creative Writing Contest. Those interested in more information concerning rules and an entry form should send self-addressed stamped envelope to: International Publications, 4747 Fountain Ave., Dept. C-3, Los Angeles CA 90029.

Can LIFE be saved?



by Paul Keim

There's no life at Goshen College this year! There was last year and the year before, but it died for lack of interest.

But LIFE — Living Inquiry into Faith and Experience — could return. LIFE is a credit program begun two years ago for those interested in exploring questions of faith and life in a group context.

If there are enough students interested in joining LIFE next year, it will return. At least ten students are needed to assure the go-ahead for next year, and at this time four students have applied. The decision must be made by March 10 whether or not to revive LIFE, so if you are interested, tell Art Smoker. His office is in Sem 4, and his phone numbers are 238 and 376.

Smoker, who directed LIFE the last two years, calls it an opportunity to explore Christian community, church and service issues as part of a group. Although a K-group model is an option, each of the groups so far have chosen the group-living option. Next year the group would probably live in Coffman dorm.

LIFE consists of several elements. First is a four-hour

practicum which includes the group-living experience, a group or individual VS assignment in the community and involvement in a local congregation.

Second is a three-hour seminar with the group choosing the topics to be studied. Local resource people and field trips highlight the seminar, and the topics can be anything related to faith and values, such as community, lifestyle, church-state relations, etc.

Students are also encouraged to take one Bible or religion course and one or two other electives. Participation in LIFE for one whole year provides one with a co-major in religion.

In speaking with Smoker and former LIFE members, the experience of group living was often mentioned as being especially significant. Weekly meetings provide counsel and support for group members, and eating meals together encourages maximum opportunity for regular fellowship and sharing. Important points of emphasis and growth include interpersonal relationships, conflict resolution and experiencing a committed fellowship of believers.

Living together also provides opportunities to respond as a group to issues related to diet, world hunger and simplicity of lifestyle. By purchasing and preparing their own food, LIFE groups have been able to save money which has then been donated or used for field trips.

Students who participated in LIFE last year were Pete Graber, Curt Fenton, Marg Nopper, Gloria Nofziger and Keith Matthews. Two years ago, Cathy Eggbeer, Don Kauffman and Carla Roth were among the group members.

Sophomore Pete Graber encourages those interested in LIFE to be ready for commitment. "Be prepared to spend time," he counsels. For Graber, LIFE was a "good place to live, a home." He says the program has an academic orientation plus people. Significant for him was the integration of faith and learning.

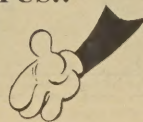
Whether or not we actually will have LIFE here at GC again next year depends on how many of you are interested. LIFE could be for you, so speak now!

News bulletin

This Wednesday, February 23, the Dean's Council discussed the need for a campus organization to take the place of the defunct Goshen College Community Government. The group differed on whether the organization should be considered a government or a forum, but it unanimously agreed that students need improved channels for expressing concerns to the institution. Students also disagreed on the extent to which student apathy or skepticism would handicap a future organization. A committee including Dan Hertzler, Trione Hile, Becky Rice, Paul Kauffman, and Eber Smucker is preparing a tentative outline of a campus organization for discussion at the March 9 Dean's Council.

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Decisions: uphill climb

by Phil Shenk

Committees are a way of life at Goshen. Much of the decision-making on campus depends on the effectiveness of more than 30 active committees. How effective are they? What are the problems that a committee faces?

The Gen Ed Committee is currently in the spotlight as it tries to find solutions for Humane Studies problems. Record talked in two separate interviews to Gen Ed Committee members Jim Sweigard and Carl Kreider about the committee experience. Sweigard is a junior biology major, and Kreider is professor of economics, former dean of the college and a veteran of over 30 years of GC committees.

Many concerns have been raised about the effectiveness of the committees. Perhaps the concern most often raised is that the diverse opinions of committee members would seemingly make decision-making almost impossible. Both Kreider and Sweigard asserted, however, that an inherent inability to agree has not been the problem in the Gen Ed Committee.

No community mandate

Kreider stated, "It's fairly easy to reach consensus in the committee. The problem is the extent to which our common mind will represent the campus community." Sweigard pinpointed the same thing: "We've been able to come to agreements, but our major problem is that the community doesn't have a consensus on this issue and likely won't come to one."

A fairly typical predicament is that the committee has not received a clear mandate from the college as a whole. The lack of clear signals is more serious in this situation, because gen ed decisions have an impact on the academic schedule of all students.

When a committee lacks a definite mandate, it is not able to speak for the campus as a whole but has to make decisions largely on the basis of members' viewpoints, says Sweigard.

Both Sweigard and Kreider talked about the difficulties of having all viewpoints represented, especially on an issue like gen ed where there is so much disagreement.

Sweigard observed, "For example, I take a course and don't like it and I know three or four other people who don't like it and so I say, 'Let's pitch it,' but I've only talked to five people. That may not be the student opinion at all." He concluded, "I see myself as a student representative, not as a representative of the students."

Kreider noted, "The committee has no one from nursing, no one from teacher education, no one from Bible. And certain interest groups aren't represented, like phys ed, foreign language and oral communication." Kreider wondered what impact these inevitable gaps of representation have on the committee.

In making decisions for the campus community with all its elements, the committee faces the challenge of developing proposals which will be acceptable to a broad range of people. Sweigard stressed that unless the community as a whole buys something and is willing to put some effort behind

it, it will not work. And Kreider observed, "It's a matter of balancing between what we might like and what's politically possible."

Kreider and Sweigard differed somewhat on how much active leadership the committee should exert in getting the community behind a new proposal. Kreider's emphasis was, "It's important that these committees not try to become administrative bodies but rather remain policy-recommenders."

Sweigard felt that with so much uncertainty in the community on his particular issue, in order to make any new option work, the committee would have to take some initiative and actively sell it to the community.

These two views are not necessarily in conflict, but they tend to represent the two current schools of thought on committee action. One view holds that committees have a "think tank" function of presenting new ideas to the community for discussion and later decision. The other view asserts that committees should be a more dynamic force of action in order to make necessary progress and get campus decisions out of the logjam they are often in.

"As a student on the committee I tend to think too short-range," says Sweigard. "I want to see results while I'm still here. The faculty is thinking of the five to ten year range." The "speed-up" vs. "patience" issue does not split clearly along student-faculty lines, but it is probably a significant factor.

Differing opinions contribute

Sweigard spoke to whether the differing opinions on a committee make the decision-making process better or worse. His conclusion was that the range of viewpoints and the compromising that has to take place are good things. He explained that if any decision is to gain wide approval from the community, it is going to have to first have wide-ranging committee support, which comes about through compromise.

Both Kreider and Sweigard noted the further difficulty of getting things accomplished when meetings last only 50 minutes. Sweigard commented, "A lot of times we're just getting ready to really get into something when someone says, 'Hey, it's 11:30.'" And Kreider noted that due to overlapping responsibilities often they do not even have a full 50 minutes.

Sweigard had a good report on the relations between students and faculty on his committee. "Several of the faculty have made a point to let me know that I have a part to play and that I should feel free to play it."

Overall, the present status of committee work received a positive rating from these two members of the Gen Ed Committee. Kreider said, "I have a feeling that it's working reasonably well."

And Sweigard concluded, "If you're going to work within a committee structure, there really isn't a faster way to do it — and the range of a committee is necessary for a campus-wide decision."

Chapel-convo critique

Distinguish blame from responsibility

by Leamon Sowell

Alan Kreider presented a chapel message full of bad news and good news. The bad news was a groaning world; the good news was that God controls events. This fact relieves us of the need to feel responsible for the troubles of the world except praying for world renewal.

Although I do not doubt Kreider's good intentions in trying to relieve persons of experiencing undue stress caused by empathizing with an agonized world, he seemed unclear in distinguishing blame from responsibility. It makes sense to free ourselves from undue blame, but we too easily relieve ourselves of responsibility.

We are beneficiaries of a functional American political and economic organization because we play by system rules. As Americans, it is our individual productivity, our cumulative income taxes, our lobbyists, our votes which supply our government with power to shape international events. We contribute to the world's pain.

Kreider's assertion that "messed-up radicals" and "messed-up conservatives" usually make world matters worse suggests that he too believes that along with God's "hands" are people's hands shaping events. We do play at least an indirect part in world movement, even in causing pain. Therefore we should at least assume responsibility in working at the world's difficulties whether we are Christian or not. For the Christian there is the additional motivation for activism in sensing God's spirit working for world renewal.

Editorial essay

Chill the press?

The tip of an iceberg: in a September 28, 1976, memo President Burkholder asked four faculty members to serve on a Publications Committee. It would be an ad hoc committee and later a permanent faculty committee.

According to his proposal, the committee would recommend persons to edit the student publications; the president would then appoint or veto them. In past years the student publications advisor appointed the editors; this year, the ad hoc Publications Committee proposed by Burkholder appointed next year's editors. The question of who will appoint future editors is not resolved.

The tip of the iceberg is a change in procedure; the iceberg is the amount of free expression or criticism that will be allowed on the Goshen College campus. This memo and the fiasco surrounding the Berrigans' appearance here last year suggest that public expression at GC is becoming more closed.

Of course, it is not a simple question of freedom of the press. The student publications of Goshen are not a financially-independent free press; the college provides a fourth to one half of the Record and Maple Leaf budget. The content of the publications is Goshen College; the staffs are Goshen College students. The publications' audiences associate the students' products with the institution even though the staff box of Record clearly states it is "produced by student journalists.... The perspectives are their own. Record is not an official voice of the college."

This web between the college and its student publications is crucial when student journalists make mistakes. When the Maple Leaf of 1973 included a picture of a girl smoking and when Record in 1974 spoofed Mennonites' sex lives, the constituencies held the administration responsible. The Board of Overseers has mistakenly scolded the president because of wrong information in Record. At the December meeting, the Board tersely reminded the president that he is ultimately responsible for everything on campus. It is not simply a matter of freedom of the press.

Despite these complications, the president should not appoint the student publications editors. The campus will benefit more if the Publications Committee appoints the editors, possibly after consultation with the president.

The president cannot know students' journalistic ability or bias as well as the communication faculty can. Profs of communication read more student papers and chat more informally with students. They can sense better how well a student can perceive, articulate, organize and administer. Of course, the president may know a student's disciplinary problems. But the Publications Committee could consult the president about such problems.

Dr. Robert Kahan, chairperson of Franklin College's journalism faculty, knows of no college in the nation, large or small, in which the president appoints student editors. At Franklin four students choose the editors; at Earlham a student-dominated committee picks the people; and at Manchester the faculty advisor names the editors after individual interviews.

Having the president appoint student editors edges us closer to a dull campus. Of all spots in society, a college campus is the place where a variety of ideas should be most easily expressed. No other institution churns out so much rhetoric about freedom of inquiry, experimentation in ideas or advantages of opposing views. Such academic freedom smothers without journalistic freedom.

An unhampered, but responsible student press should be a welcome partner, not a threat to a college. Such a probing press is worth the cost of a few student mistakes. As the administrative and teaching faculty review student publication policy, they should recognize that Goshen College would chill constructive confrontation by tightening control of student publications.

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Apathy prevents representation?

"Education without representation" should be a standard complaint around here, yet no one appears to be concerned. Yes, for those of you who do not

by **Bob Beeson**

know it, Goshen college, the bastion of concern, community and caring, does not possess any form of campus government. There are many reasons for this situation.

Background of student government

At one time GC did have a student government: the Goshen College Community Government (GCCG). It was established on June 1, 1964.

A quotation from the President's Trimester Report, 1968, outlined its primary goals: "Many colleges and universities have operated for years on the assumption that students and faculty are living in two different worlds. Goshen College dared to believe its people were mature to compromise to achieve goals for the good of everyone, rather than students or faculty insisting on their own way irrespective of other people's feelings."

Thus, the primary precept of this group was its unique, community quality. Under its rules, faculty or staff could run for office as well as students. According to Russ Liechty, dean of students, "It functioned very well until the early 1970s."

Before discussing the decline of GCCG, a brief outline of its functions will help establish criteria to judge its possible resurrection at a later date.

Its chief function was to serve as a forum for discussion. Minutes of its sessions show that everything from dancing policy to housing problems to academic programs were discussed. Activities such as aluminum recycling were undertaken, as was the planning of campus social activities.

campus issue analysis

Within this structure was also the Judiciary Board, a disciplinary review council which at-

tempted to provide students with a "fair shake" if they were caught violating campus rules. Students no longer have this kind of review by their peers.

In short, GCCG provided a focal point for community discussion and activities which Dean's Council, Student Activities and many individuals now attempt to replace.

Its decline was gradual, but it culminated in the winter tri of 1974. Several reasons for its decay and death were offered by various people involved directly with GCCG in its final stage.

Data suggests that a combination of blurred goals, power politics and a lack of leaders were the major factors that eventually strangled community government.

"The loss of the organization's earlier vision plus the evolution of a power struggle between students and the president over control led to a loss of meaningful discussion," according to Russ Liechty. He believed that student disillusionment was the main cause of GCCG's untimely destruction.

Jay Troyer, a 1976 graduate, says, "The prime reason for GCCG's disbandment was that in the fall of 1973, the Cosmonaut Party ran a slate of candidates for key positions. Since we were mostly long-haired hippies and blacks, people didn't take our concerns seriously."

Need for student government

The question now facing the entire campus is whether we again need such a governmental body. As Provost Weaver thinks, "Some organization that would assess student opinions and effectively feed them into decision-making processes would be a good addition to the college."

However, Liechty points out that "there's no point trying to kick life into a dead horse if only a handful of people are interested. There must be a large-scale interest expressed." He also said that a new form of government rather than the old GCCG form could be implemented.

The administrative people feel on one hand that a feedback mechanism is needed, and on the other that there is a hesitancy to get involved again with a governmental body because of student apathy. This brings this analysis back to my basic assumption. Let's examine why students at GC apparently are not too concerned about their lack of political systemization and representation in their affairs.

non-involvement crop up. Perhaps inherent North American Mennonite beliefs account for this attitudinal barrier to campus reform.

Beside the administration and radical ideological elements on campus, the lack of assertiveness on the part of the "silent majority" must be understood. These apathetic individuals fail to get involved in much of anything. Students must realize an essential element of college education is understanding societal structures. Perhaps, offering a Dale Carnegie course as a Creative Expression credit could help.

People have proposed various explanations for apathy.

Fred Swartzendruber believes that it "could be linked to academic 'rigor' and the mood of busy-ness prevailing on the campus." Certainly, a large amount of academic pressure exists which affects the availability of potential leaders.

A second argument based on "too many other activities" also carries some weight. One person believes a reason for not getting involved at GC is that "once you do, everyone wants you to do something, and soon you find yourself engaged in a vicious cycle having no time left for personal matters or social commitments."

There are also rationalizations, such as "I work" or "nothing would get done anyway" or "it (GCCG) isn't needed because the constituency calls the shots anyway."

A veritable mountain of reasons and excuses exist for and against a revitalized student or campus government. I can perfectly understand how the students of the Vietnam-Kent State era became upset and discarded GCCG.

However, I believe that in order to preserve integrity in policy and campus attitudes, we all need to discuss issues, even if tangible results do not occur. Certainly, if we were told we could not have a governmental structure we would scream for one. This is not the case. Our administrators want input.

This overview of the governmental situation at GC reveals fact, attitude, opinion and feelings about representative government. While student-faculty government can be compared to the blind leading the blind in most cases, the students at GC stand idly by, without even the blind leading them.

"...the students at GC stand idly by, without even the blind leading them."

When jotting down plausible reasons for non-involvement, I noted an overall paradox. Why do a group of students concerned with nuclear war, Gary Gilmore, the lettuce boycott, militarism, moral-ethical-social dilemmas and dancing not care about their own political reality? I attribute this to the "arm's length idealism syndrome."

Whenever a concern is somewhat far removed, the radical element at GC, supported by the Christian element, go wild over the issue. Yet when it comes to correcting a situation of a direct nature, hesitancy and reasons for

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Stuttgart Chamber Orchestra

Stuttgart Chamber Orchestra to end the artist series

by Ron Metzler

The Goshen College Artist Series climaxes its 1976-77 season with a performance by the Stuttgart Chamber Orchestra. This event occurs Saturday night, March 5, at 8:00 p.m. in the Union Auditorium.

The orchestra, under the direction of Karl Munchinger, has played together for more than thirty years. The ensemble will perform the "Brandenburg Concerto No. 3 in G major" and the "Concerto for Two Violins and String Orchestra in D minor" by Johann Sebastian Bach, "Canon" by Johann Pachelbel, a string sextet from Richard Strauss' opera, *Capriccio*, and "Variations of a Theme of Frank Bridge," composed by twentieth century artist Benjamin Britten. Tickets will be on sale at the door for \$4 and \$5 each.

The chamber group's American tour is sponsored by Columbia Artists Management. They have toured on numerous occasions in Europe, North America, South America, the Soviet Union, the Orient and South Africa. This tour, the fifth of America's first American tour since 1973-74, the group has also produced an impressive discography on the London record label.

Karl Munchinger made his debut as conductor of the Hannover Symphony Orchestra in 1937 after studying music with Herman Abendroth, a famous German conductor, and earning his diploma in Leipzig. He distinguished himself by his novel interpretations of Bach, Beethoven and Brahms and was given the high honor of "best young conductor" in 1939. Contractual limitations prompted Munchinger to form his own ensemble with reputable colleagues after World War II in

1945. The orchestra he had worked so long to assemble received a welcome ovation from listeners everywhere.

Until then, good music had suffered a radical setback in Germany. With their sound, the Stuttgart orchestra restored this tradition. Following the second concert, the *Stuttgarter Zeitung* reported: "A most welcome sign of great hunger for good music was the over-crowded hall where the Stuttgart Chamber Orchestra performed. This newly formed orchestra performed such a demanding program with the highest skill and sincerity. The uproarious applause should give the orchestra the incentive to go ahead in its well-chosen and successful path." The ensemble proceeded to live up to these encomiums. The Chamber Orchestra moved on to perform in Paris and Zurich in 1948, which opened the way to over 1000 concerts throughout Germany and the rest of Europe.

Munchinger's musical maestros draw from a large repertoire of masterworks, but especially from those all-but-forgotten classics. Critics have applauded their work since the group's formation. The *Evening Bulletin* in Philadelphia said: "This season has brought us an embarrassment of riches in chamber orchestras. We're glad about that and just as glad to find another group that seems better than all the others."

The Stuttgart Chamber Orchestra qualified for that distinction in a rich, seasoned performance that left nothing to be desired." The *Los Angeles Times* also expressed its admiration: "Without a baton and without resource to choreographic effects, Karl Munchinger presided aristocratically over an aristocratic orchestra."

Enrollment drops, boosts budget deficit

by Ruth Kauffmann

Goshen College is facing a budget deficit for the 1977-78 school year. The projected deficit of \$228,000 is "not any great surprise" according to Provost Henry Weaver. In a *Record* interview he pointed out that the deficit is due to a projected drop in student enrollment. The drop from the 1976 enrolled full-time students of the 1976 fall trimester was anticipated. The projected enrollment for next fall is now 1061.

At a special faculty meeting February 24, the administration presented to the faculty three options to be ranked in order of preference. These options were: (1) To reduce the number of full-time-equivalency (FTE) faculty from 71.7 to 68.1. (2) To delay faculty salary increases. These increases would not constitute an actual raise in pay, but cover only cost of living (COL) increases. In effect, the faculty would suffer a decrease in buying power. (3) To make deliberate cuts in expenses such as phone calls, equipment and travel.

Weaver commented on the first option, "The most important control on the budget is personnel expenditures." Personnel salaries are 56 percent of the budget. The faculty discouraged a decrease of 3.6 more FTE faculty. Weaver states that will not be done.

All faculty were aware of their employment status at GC for the next year as of March 1. Mary Oyer, professor of music, commented that "It's very hard to get the right kind of faculty for Goshen. Losing faculty is the last of my preferences."

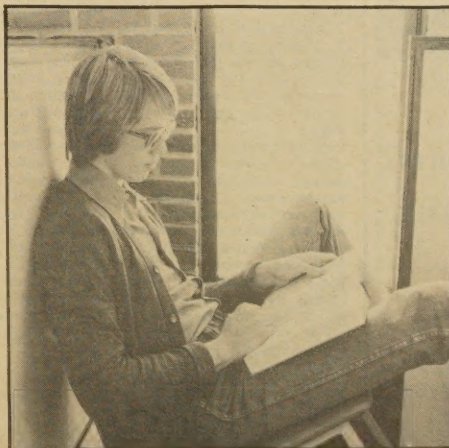
Weaver pointed out that the salary for faculty here is about average for church institutions, but considerably lower than secular universities. A delay in raising salaries along with the COL increase would drop Goshen faculty's salaries below that of even church institutions.

Some faculty are ready to delay their pay increase. J. Howard Kauffman, professor of sociology, said he could live with a delay in salary increase. Kauffman also suggested a 10 percent across-the-board decrease in expenditures, with some exceptions. Art Smucker, a veteran chemistry professor, will not be surprised if a hold on salary increases will be a "part of the picture."

Weaver was not too hopeful about making significant cuts in expenditures. Budget planners

always try to cut corners in this area. Weaver was not sure many more corners were available. Smucker agreed. He stated that so far the chemistry department has had all the basic equipment and chemicals, but with few frills. In the chemistry department few cuts are possible without harming the program. Kauffman thought that more cuts were possible.

Weaver refused to release the results of the questionnaire to the *Record*, but an informal *Record* survey of faculty suggests that most want to balance the budget with deliberate cuts in the nonpersonnel expenses and a delay in salary increases. Two faculty pointed to off-campus consultants and administrative travel as potential areas for trimming. The administration will include the results of the formal questionnaire in its recommendations to the Board of Overseers. The Board will then make the final decision.



Phillip Roy Miller tries to study but dreams of upcoming weekends.

March calendar . . .

- 4 Goshen College Chorale concert of worship based on the "Word" passage in I John. In the Church-Chapel at 8:00
- 4-5 "Beyond Graduation What?" Senior Student Life Planning Seminar.
- 6 Opening of Art Show. Senior art majors Rebekah Cox and Kerry Kline. Good Library Gallery; 2:00-5:00 p.m.
- 11 The Fifth Annual GC Carnival. In the Union starting at 7:00 p.m. Funds from the fun-filled evening will be split three ways: (1) Jill Liechty's medical expenses. (2) A campus organization, "Big Sisters and Brothers," to be organized next year. (3) Association for the Retarded for Elkhart Special Olympics fund.
- 18-20 Hansel and Gretel, a three-act opera by Engelbert Humperdinck. In the Union starting each evening at 7:30 p.m.

New Center plans aid to freshmen

by Nelson Kraybill

"When prospective GC students talk to an admissions person, they discuss their hopes and plans for what they want to do while in college. After students arrive on campus they have an academic advisor. But beyond that nobody asks 'how's it going?' Nobody really is accountable to help students in questions of faith and personal development" — June Yoder.

This week directors of Campus Ministries, admissions and student services departments are considering a proposal designed in part to help freshmen adjust to life at GC. Norman Kauffman, who coordinated work on the proposal, says the new development service will probably integrate and restructure the three departments.

Personal development counselor?

Specifically, Kauffman hopes next year's freshmen will each have a "personal development counselor" in addition to an academic advisor. He believes the counselors should help students articulate their goals in two areas: (1) personal and interpersonal development, and (2) faith, values and vocational development.

A certain percentage of GC students "don't make it" here, observes Kauffman. "Some persons find their goals and expectations for college are not fulfilled at GC. Currently we have no counseling structure to help students state their goals and find ways to get connected with their interests. We do not want anybody to think we got them here at GC and then just dropped them."

"Work on the new development service is still in process," emphasizes Kauffman. "We don't yet know just how this will function or who will be the counselors. One idea is for

persons from Campus Ministries, admissions and student services each to advise a small group of students." Tentative plans place the new counseling service on first floor of the Administration Building with the name "Student Development Division."

June Yoder, also working on the proposal, believes the new development system should emphasize discussion of personal faith and religious development. "Our idea is not at all to separate Christians from non-Christians," she says. "We just want to be certain that students ask themselves serious questions of faith in relation to life goals."

Faith by osmosis?

"Presently we assume faith development takes place by osmosis," asserts Kauffman. "But who takes the responsibility to see that people really do confront such questions?"

The proposal suggests GC should bring prospective students on campus for serious counseling before enrollment. "We want to be certain that people's personal goals coincide with the goals of the institution," Kauffman says. "We want to be certain that GC really delivers to students what the admissions people promise." He believes GC is different from most other schools because education here centers around questions of faith.

In addition to personal counseling on campus, the proposal states GC should "collaborate with congregations and church relations offices" in order to "discern which young people could profit from Christian higher education at Goshen College."

This week persons from Campus Ministries, admissions and student services are discussing ideas for the new development service. Kauffman says response from these persons or from students and professors may significantly change the structure or goals of the proposal.

Student government

Phoenix from ashes?

by Tim Roberts

A replacement for the old Goshen College Community Government was the topic of the Dean's Council meeting on Wednesday, February 23.

Dan Hertzler, Trionne Hile, Paul Kauffman and Eber Smucker attended this meeting and volunteered to work on a proposal for a new community government.

They will unveil their proposal at the next Dean's Council meeting on Wednesday, March 9, at 4:30 p.m. Anyone may attend.

The planning committee is concerned that students might be misled by the title "government." The term seems to convey great power. A more modest title might be "Community Council."

Hertzler feels that more than just student disillusionment caused the downfall of the old community government. He thinks that the faculty did not take it seriously as a student organization. To help correct it this time around, the committee will recommend more faculty representation.

Academic credit for the executive officers of the council is another idea that the committee will propose. Those students would be responsible to a faculty advisor for their credit. The committee will

also suggest that any faculty member elected to an executive post be given release time for his or her council work.

Under the old system, the Community Government passed a bill and the college president had ten days to veto it. A current proposal would have the president submit a counter proposal when he vetoes a bill and then work with the council on it.

Another decision that must be made is how much power the new committee should have — whether they could pass resolutions or simply recommendations. The planning committee has no great illusions of power and wants to be realistic about how much authority the council will have.

One of the more difficult points to be worked out is how equitable representation will be obtained. All the planners agree that anyone should be able to be on the agenda for a council meeting. It is also felt that the council should receive reports from the faculty committees so that students can know what is going on.

"We feel a good deal of support from the administration," Hertzler says, "for a forum for discussion and finding out student opinions."

The planning committee feels that the main ingredient needed for getting the council off the ground at this point is student determination.

SST program to gain 'preparation' phase?

by Dale Kraybill

In a conversation with Record, SST director Arlin Hunsberger acknowledged problem areas within Goshen's international education program but reaffirmed the basic goals and achievements of the program.

The problems that exist arise from the conflict between the real and the ideal. "It's a question of what is possible," stated Hunsberger in response to criticisms of the SST program that have surfaced in recent campus discussions.

How much preparation

A major area of concern is pre-SST orientation for the students. Hunsberger prefers to call it "preparation." "Orientation sounds wrong," said Hunsberger, "because the whole program is an orientation or a getting acquainted with another culture or society."

In this area of preparation, as in language preparation, Hunsberger believes that the more there is the better it will be for the student. But here enters the conflict of the real versus the ideal.

"After having worked in this office for several years I am pressed to be realistic," Hunsberger stated. "I suppose we could say 'well in order to go on SST each student must attend 12 evening sessions of orientation.' I don't think you would have many people who would follow through on that. Getting students to one evening session is hard."

The type of preparation sessions referred to here involve specific instructions on how to get along in a foreign country. Another aspect of preparation concerns academics. One stated goal of the SST program is that the student "understand the revolutions of our times:

technological, industrial, political, educational and the revolution of rising expectations."

The question is: Do students have enough academic background to enable them to achieve this objective? In response to this matter Hunsberger again raised the difficulty of joining the real with the ideal.

"The question is again back to being realistic; what is possible. Our program is designed for anyone during their sophomore year. It's fine if students go when they are juniors or seniors... but I think there is a certain validity to sticking to sophomores."

Given this policy the problems in academic preparation are obvious. "Realistically," said Hunsberger, "How much academic preparation can you put as a prerequisite to an SST program. We're talking about a one trimester term during the sophomore year."

"Ideally, I would say that the more background courses that students have in general areas such as sociology, anthropology, linguistics and language study the better prepared they will be with tools that would help them understand the culture."

The conflict between what is possible and what is ideally best is very real and makes itself known in the matter of post-SST orientation. According to Hunsberger, there has been active discussion of this question in recent years. The discussion is centered not around the necessity of post-SST orientation but on the form that such orientation should take.

After SST

Hunsberger discussed various possibilities ranging from a single three-hour session to a one-

hour session weekly for a full trimester. Out of necessity, the question will be decided on the basis of what is feasible although it may not be an ideal situation.

Hunsberger analyzed the conflict this way: "I am very jealous of a student's time while he is on SST. But do we have the right to demand so much of a student's time after he returns to campus?"

What is versus what should be. Real versus ideal. It's a fundamental problem that exists not only in these few areas but in others within the SST program. The nature of the situation demands compromise and so the SST program has had to give a little in order to contribute a lot.



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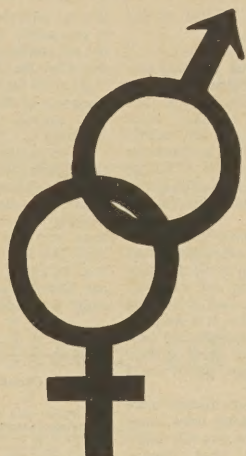
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From Adam's Rib?



General Editor: Jo Bontrager

Feminists are asking that women be seen as individuals rather than simply as members of a certain sex. The cry is not for release from sexuality, but from a cultural determinism that says women are inferior, passive and unmotivated to achieve.

In this insert the concerns of feminism are explored through the lives of several faculty women. Two students share their reflections and there is a book review and a survey of student reaction to Flirp. In response to the need for more information about women in history there is an excerpt from an article by Clara Eby Steiner — dated January 1, 1900 — and a spread of pictures depicting women through the years at Goshen College.

Wading through mire of confusion

by Carla Roth

I was furious with my mother for not teaching me how to be a woman. . . . So I learned about women from men. I saw them through the eyes of male writers. Of course, I didn't think of them as male writers. I thought of them as writers, as authorities, as gods who knew and were to be trusted completely . . . even when (what they wrote) implied my own inferiority.

— Erica Jong, *Fear of Flying*

I first read *Fear of Flying* two years ago, and have ever since been quoting the above passage, in its complete rendering with the four letter words undeleted, when discussion turns to issues of women's liberation. It sums up one of the most important realizations I've come to over the past five years — that my self-identity has been molded by a male concept of what it means to be a woman.

Unlike Jong, I am not furious with my mother. She read *The Feminine Mystique* during my formative years and by the time my conscious memories of Mother begin they are not of a frustrated hausfrau smelling of Pinesol and deliberating chiefly over "stuffing or potatoes for supper?" but of the news editor of the local paper who had her own desk at the big office downtown and came back from school board meetings smelling of stale cigar smoke. My father would go grocery shopping and cook Sunday dinner and occasionally even scrub the bathroom.

But one set of parents does not a culture make. And the culture I grew up in was, unlike my home, male-dominated. Men controlled, for the most part, the media, Madison Avenue, religion, biology and psychology and history textbooks, the medical profession, the educational system, art, literature, music — in short, all the channels that feed one's self image. I learned from men how to be a woman.

The essence of my liberation, then, has been freeing myself from this masculine idea of womanhood — trying to define my own being and my own goals. Self-integrity is a large part of being liberated — being free enough of others' values and assumptions to live by my own. My first step in this direction was rebelling completely against male definitions of femininity — ranting about being a "person" instead of woman, "never being caught in a skirt, insisting on "going Dutch."

But the process goes much further. Mere rebellion against male ideas does not liberate one from them — one's definition of self is still dependent upon them and one eventually ends up being "a woman who acts like a man," still operating within (even if in opposition to) a male value system.

Liberation requires accepting and exploring my uniqueness as a woman. Learning what it means to be a human and to be female from other women and from myself. That does mean rejecting many of the male images. But it also means accepting, without guilt of being a "typical woman," the aspects of my personality that do fit the stereotype. It goes beyond knowing what I'm not, to learning what I am.

I have, perhaps, come to the point in this essay where I should make the definitive statement on what it means to be a liberated woman. But the process of liberation is a continuous one. In the past five years I've developed a consciousness to subtle sexism in society and learned a bit how to ferret out role models from the dusty volumes of women's studies in the library and obscure women's publications ordered from unknown feminist publishing companies. However, I am still struggling through the mire of confusion, anger, guilt and disillusionment to "arrive."

Confusion between what I think I want to be and what my socialization told me I should be and what the core of ardent feminists tell me I must be. Anger against the "genitive use of man" which implies that male is human and female is afterthought, and against talk of "interdependence" used to perpetuate a system of male superiority in which woman can never be independent, but man can. Guilt at, alternately, not being liberated enough or being too hostile in my "liberation." Disillusionment when a man I think is beginning to understand me tells me, in all sincerity, "somebody you will make a lucky guy a great wife."

But at least I am beginning to understand the confusion and anger and guilt and disillusionment. And being woman has become an opportunity and not a limitation.

Prof involved with ERA

by Mary Kauffman

1920 — the U.S. Congress adopts the 19th Amendment; women win the right to vote.

1923 — the Equal Rights Amendment is first introduced in Congress.

March 22, 1972 — Forty-nine years after it was first introduced, the Equal Rights Amendment (ERA) is passed by an overwhelming vote — 84 to 8 — in the Senate. (The House had passed it in 1971.)

Ruth Krall, Associate Professor of Nursing, has actively worked for ratification of the ERA especially in Arizona (her former residence) and Indiana. She has written letters to senators and representatives and has campaigned door to door for candidates interested in and supportive of women's issues.

In the last ten years, Krall has worked as a psychotherapist with women who are redefining their roles and coping with the mid-life depression common to that age group. This work and the experience of salary discrimination due to her sex were primary factors in her becoming aware of and involved in the women's rights movements.

In her studies of the psychotherapy process, Krall defines her personal and professional concerns as groups growing to be free. She has become disenchanted with psychiatric theories in which men define the internal emotional, physical and cognitive processes of women. Recently, women have begun to define the psychology of women.

Krall views this new definition as essential to women's self-awareness and personal growth. She believes women need to define themselves as autonomous persons rather than assuming the definition of the self through the male roles of father or husband.

Joining a women's consciousness raising group increased her interest in feminism. A member on a continuous basis for over two years, she describes the group as "successful, professional women" who served as role models for her.

Krall views the Equal Rights Amendment as a necessary addition to the U.S. Constitution to insure equal rights for women. The ERA will be a constitutional basis for equal rights. The text reads as follows:

Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification.

Basically the ERA provides that sex should not be a determining factor in defining the legal rights of men and women. The ERA requires that each person, male or female, be treated equally under the law and prohibits discrimination on the basis of sex.

Krall mentioned several areas that the ERA will affect. Women would gain easier access to financial credit. Existing state laws, in which widows pay inheritance tax on their deceased husband's estate while widowers do not, would be eliminated. The ERA would equalize access to education at all levels. It would prevent gross discrimination in business.

Over 100 business, professional, religious and public organizations have endorsed the ERA. All presidents since Dwight Eisenhower have supported it. The many women's groups in the country endorsing the amendment range from NOW (National Organization of Women) to the Girl Scouts of America. Besides this support from organizations, sixteen states have adopted their own ERA.

Who opposes the amendment? The Stop ERA movement is spearheaded by Phyllis Schlafly — mother of six, newspaper columnist, author, three times a candidate for Congress, and presently a law student. Schlafly states flatly, "ERA is the greatest ripoff of the homemaker ever conceived. Current state laws require husbands to provide their wives with a home and to support them and their minor children. Women already enjoy superior rights." Also opposing the ERA are the Communist Party, the John Birch Society, and the Klu Klux Klan, to name a few.

To become the 27th Amendment of the Constitution, three-fourths of the state legislatures (38) must ratify it within seven years (1979). As the Record goes to press, thirty-five states have ratified the ERA, Indiana being the most recent to do so. (States that have not ratified are Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, N. Carolina, Oklahoma, S. Carolina, Utah, Virginia.) Three more must ratify by March 1979 in order for the Equal Rights Amendment to become federal law.



Ruth Krall

Randy Fath photo.

Diane MacDonald

Reflections on role changes

by Ruth Kauffmann

"The labels 'male' and 'female' are easy to stick on people, but they pressure us into roles that are not easily discarded," says Diane MacDonald, assistant professor in the Goshen College religion department.

Diane has been involved in a long process of finding her identity outside of the accepted female role. She recalls feeling pressure to conform to female patterns. When she bought her first car, she asked her father to show her how to take care of it, and he refused. That was not a woman's job.

During the Viet Nam War, she became discontented with the

hawkish stance of her church. This conservative patriotism was coupled with conservative views on male-female roles. When elected leader of the young adults group, she was informed by the pastor that this was only a temporary move until a man (that is, someone more capable) could replace her. Diane's tension with the congregation's values finally caused her to leave it.

She did not feel hindered from getting a college degree because of being female, but she did feel that a lack of emphasis was put on getting a practical, career-oriented education. Only men needed to think practically.

Diane moved towards more

liberating thinking and lifestyle. She quit her job as a high school math teacher in New York and spent the summer traveling and thinking. As she became open to new ways of looking at God, she asked questions about her faith and where her ultimate commitments were. During that summer she made the decision to go to seminary.

While at seminary, Diane studied the women's movement in Christian tradition. She was troubled by passages where Paul seemed to be assigning women roles subordinate to men.

Diane's struggle with Paul's concept of woman's role resulted in a new understanding of the relationship of the Bible to her life. Her faith came to be based on her understanding of God and not tied to each and every Biblical proposition. She saw Paul as a human being who struggled with what God is and tried to relate that to the Christian communities he served. Diane's quest is to encounter God as Paul did and relate her

understanding of God to her present context.

Joint teaching

Having a joint teaching contract with her husband Dennis is a privilege, Diane feels. She pointed out that most professional jobs are tightly structured so that professionals must work full time at his-her jobs. Often this leaves the spouse with full responsibility for the family.

She and Dennis have shared household duties throughout their marriage. Even in the mundane jobs of cooking and cleaning, Diane sees the need to exercise love and patience. It is tempting to take over the jobs one feels more capable of doing or steer clear of those particularly disliked tasks.

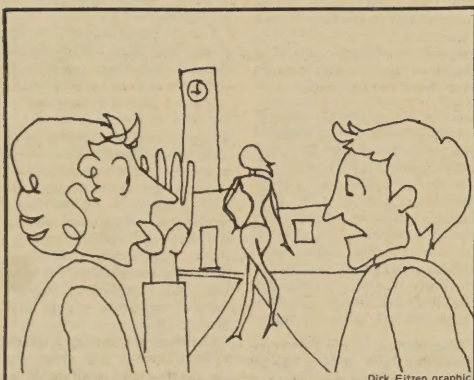
Diane's changes towards more liberating thinking were made mostly while she was still single. She believes that change becomes more difficult once one has structured one's life, and devoted a lot of time and energy to that structure. She does not think

that the lifestyle she has chosen is necessarily right for others, but she challenges women to be aware that they have decisions to make about their lives, and to be conscious of the steps that they are taking towards those decisions.

She encourages women to think about goals: What do I want to achieve and how? What are my gifts? The answers require thinking and reading, and, for those who are ready, change. While this is more complicated than accepting a preconceived role, Diane feels it is also much more responsible.

Classified Ad

WANTED: nice Christian girl for marriage. Specifications: Must be willing to go to Poland on three-year MCC assignment. Should know rudimentary Polish or be willing to learn. Must provide constant emotional support (forms and intensity negotiable). No previous experience necessary. Write for appointment to Box 414, campus mail.



Dirk Eitzen graphic

John: Boy, you got some mighty sexy-looking Menno chicks here.

George: I wouldn't refer to them that way if I were you.

John: No?

George: No, some of them are pretty self-conscious about being Mennonite.

Black feminism

by Judy Godshalk

The word feminism usually conjures up issues such as equal employment opportunities, the homemaker role, equal wages and Playboy foldouts. It is time to question whether or not these pertain to all women, or if current feminist issues should rather be labelled as white and middle-class.

Due to contrasting life cir-

cumstances, minority women have different needs and desires. A black woman is exploited not only as a woman, but also as a black and consequently often as one of the poor. The black woman is not concerned whether she or her spouse prepares the meal when she may not have enough food to feed her family. But when she includes herself in both the black movement and women's liberation, they place different and often conflicting demands on her.

Since the time of slavery, the black woman has played the dominant role in the black family unit. This role has been an integral force in the survival of the blacks until today. The black female worked her whole life, but she was envious of the white wife who had the privilege of staying home to raise her children. In the man's domain, the reverse was true, white men had jobs and the black did not.

Those circumstances tend to hurt the relationships between black men and women. For the black female, the positive aspects of being able to get a job are counteracted by the negative consequences it has on her association with the black male. He continually has difficulty in obtaining a job. This threatens his manhood when he compares his situation to his female counterpart's easy access to employment.

Bitterness is inevitable under these conditions; the more she asserts herself, the greater the conflict with him. She must always take care not to pose a threat to him. The situation is far more delicate in comparison to the employed white wife whose husband has a job.

Yet it cannot be ignored that the black woman is the link to business, employment, etc., for the blacks. For her to now take a homemaker's role solely to ease stress on relationships would only hurt the black movement. To uphold a glorified homemaker

role is merely a reversal of previous gains.

As a result of her dual involvement in women's and black liberation, she cannot support both fully, because they conflict. The women's liberation front prides itself in joining the "oppressed rising everywhere," but this contradicts reality. Once the white woman has gained her higher position, she shows no more concern over hiring a black than her male counterpart. In addition, she continues to vote for the same oppressive laws as her spouse.

At present, the feminist movement has not proven to be truly allied with other oppressed groups as it claims. Its relationship to the black movement has only been parasitic.

Women have been suppressed (checked, excluded from overt activities, restrained), but the blacks have been oppressed (unjustly fettered by white authority, unreasonably burdened). Therefore, women's liberation cannot be attained for the black woman before black liberation. Unity between all blacks is paramount for the black movement; separation between male and female would only sap their strength. For the black woman to think only of getting a better job for herself without considering the black man's oppression hurts herself as well as him. The black woman must not be in front or behind him, but beside him.

If feminism wants to include the black woman it should not emphasize better jobs for women, but the freedom of choice between roles such as homemaker or career woman. From culture to culture and environment to environment, role distinctions vary. If there is anything to learn from the feminist movement, it is that roles are adopted and interchangeable, not inherent or ascribed.

Is Flirp Weekend dead?

by Anita Yoder

"Girls, this is your only chance this trimester to ask out that guy. (Signed) Men's Council." Thus read the communicator notice. Unanimous vote of Men's Council and WHGA brought FLIRP (Fellows and Ladies In Reverse Positions) Weekend this tri.

"The purpose was to have fun," explains George Sharpe, president of Men's Council. "It was not saying that this was the only time a girl could take a guy out."

"Flirp is a chance to turn the tables. It is good for each sex to be cast in the other's role. It promotes understanding," says Hugh Sommer.

"I think it is a good idea for girls to ask guys, to give them that experience," agrees a female GC

student. "But then they make such a big thing out of it."

Sharpe thinks Flirp Weekend "is needed here; they would not do it any other way."

"It is a good excuse to take a guy out," agrees Mary Nyce, but she wishes she did not need an excuse. Some GC females are independent. "I do not need an institutionalized date to ask someone out," states one of these.

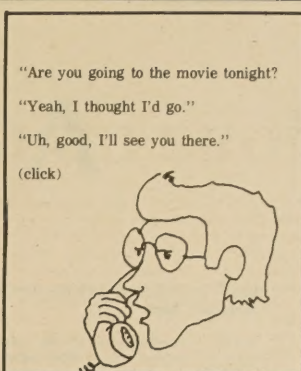
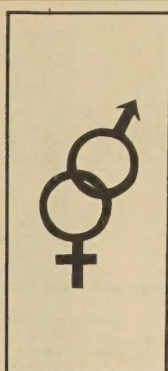
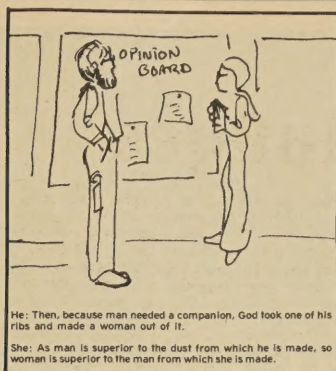
"People around here take dating too seriously," charges Charlie Klink. "People are very concerned about who is with whom."

Gene Ratzlaff concurs: "I think people just have to change their attitudes about dating. Think in terms of friendship."

And let initiate who will.



Rich Meyer graphic



Steiner urges women's education

by Clara Eby Steiner

Editor's note: Clara Eby Steiner (1873-1929) was instrumental in establishing a church-wide women's organization for the Mennonite Church — the Women's Missionary and Service Commission. She worked toward building awareness of women's involvement in church committees. Following are excerpts from an essay delivered at an Ohio Sunday School Conference and printed in the Herald of Truth, January 1, 1900.

Temptations along the social line usually begin with school life. Here all classes of young people meet and associations are frequently formed which are not the best, often for want of better material and perhaps often thoughtlessly, and ere they are aware of a change taking place they are tempted to turn from what they were taught is right to something that is wrong to conform to the ideas of their companions. Here are tests for you young people. How will you decide? Girls, will you allow idle young men to take your time from your studies by promenading the streets with them, and spending hours in silly conversation and by permitting them to take you out to have a "good time" perhaps two or three evenings a week? Boys, will you allow flirts to turn your attention from valuable hours of study to them and their entertainment?

Do not yield to temptation

My dear girls, do not yield to temptation when one out in the world wishes you to share your lot with him. You may be lonely at times. Your lot may be hard in life. You may wish for a strong arm to lean upon, but, remember, if you have not enough influence over a young man to bring him to Christ before, you have not after marriage, and, that an unconverted arm is not the right kind of an arm to make a good support through the storms and uneven pathway of life.

While many fall into the snares of this temptation, many look upon that of intermarriage with other denominations to be a greater cause for alarm to the spiritual progress of our church, for of late it has been more prevalent and as a rule it is more often the educated and the workers in the church that yield to this temptation than that of the former.

There was a time when a young man started to some high school or university that he was already looked upon as being lost to the church, because nearly all cast their influence with other denominations. But that day passed. One can now receive a fair education and still be a Mennonite. But now, frequently when our young men (observation teaches that more of our young men yield in this line than of our young women) enter school and professional life, when it comes to choosing a life companion, they select one outside the pales of the church and perhaps frequently among their classmates. By associating with them, they learned to admire them. They were not blind as to their adaptability as a helpmeet in their profession, so religious principles took a second place.

In a way we cannot so much blame as pity them for this. It is but natural that a young man becomes attached to one who knows something about and takes an interest in his work. Life is more agreeable and there are times when he needs a wife with cultured mind with whom to counsel.

But, some say, they need not seek them in other denominations, that we have such in the church, while others conclude that education is all wrong, that there are too many temptations connected with it which our young men cannot overcome.

Many, I will venture to say, would have become attached to those of their own denomination had they been their associates and classmates during school life.

Let us see, there was a time when fathers sent their boys to school when they desired to go. They said they would manage to get along somehow, they could hire the work done, but their daughters who had just as much of a desire for knowledge were needed to help mother, she could not spare them with so many hands to cook for and it cost too much to hire a girl and besides, there were too many temptations connected with school life for girls, and girls had no need of an education anyway.

One mother argued that as soon as they have their education and spent their money and when they should begin to earn something they get married and all is wasted. Is it wasted?

I heard another mother tell her daughter of fifteen summers that as soon as she went into society with young men she must quit school, that she could take her choice — a beau or school. Imagine a father telling his boy that as soon as he paid attention to the girls he must quit school. What a host of unfinished educations we would have!

What have been the consequences of such theories? Those parents who have practiced them placed a dividing line between their children. Their sons passed as bright, illustrious, their daughters as commonplace. They separated them when they should have been together. They went their separate ways. Many of the girls would have made good helpmeets for their professional friends with a little education, without it there was a gulf which could not be crossed. Many married beneath themselves intellectually. Some desiring more talent found it in other denominations, they, being desired for their purity and strong religious convictions.

Those of us who are interested see a decided im-

provement in this respect, and it seems many temptations must be overcome since we are having a school of our own and our people are beginning to see how one-sided their theories were and are sending their sons and daughters to school together.

But, dear girls, it is not said that you must all go to some public institution of learning — that life is not worth the living unless you can do this. It is for each of us to make the most of life. You have no idea how much you may improve intellectually and spiritually if you only take the money you often spend on trivial things of life and buy a few good books and the time you waste in making extras to read them, and as you go about your daily work meditate upon what you have read instead of letting your mind be occupied with idle thoughts. Try for a while to see what you may do instead of brooding over what you cannot do.

Do not seek to attract attention by adorning yourself with outward adornments, but rather with such inward adornments that never fade, for that is after all the chief attraction.

All of you young people want to make ideal homes if you make any at all. I say again, if a divided home cannot be that, be slow to take the first steps that lead to an opportunity for many difficulties, they are more easily avoided than overcome, and do not consider for a moment the thought of trying to make a man or woman over after you are married if you would avoid disappointments and often real misery. Persuade him to turn to God before or give him up, and wherever you go let your light shine as a Christian's should and pray earnestly to God, "Lead us not into temptation," and "Deliver us from evil," and you will overcome many temptations.

Book review

Fulfilling a natural order

by Jenny Yoder

Fascinating Womanhood — Helen B. Andelin (Santa Barbara, Pacific Press, 1963)
Fear of Flying — Erica Jong (New York, The New America Library, Inc., 1973)

Fascinating Womanhood tells us there is one fundamental ingredient in marriage; without it we as women are unfulfilled. That ingredient is to be loved and cherished by our man. If the man does not love his wife with heart and soul, it is entirely the woman's fault. She simply needs to develop her angelic and human sides more completely so that she arouses "celestial love" from her man. It is an art to arouse the man's feelings — the art of fascinating womanhood.

Man's natural role is that of provider, guide and protector. He needs to be admired, in contrast to the woman's need to be loved. The more a female carries out nature's intention for her in being a fragile, dependent creature, the more masculine the male will feel and consequently act. To admire the qualities that are good in both sexes is not sufficient; he must be admired for his masculine role characteristics in order to be stirred inside and thus love his female with celestial love. Femininity is best acquired by accentuating the differences between the sexes, not the similarities.

Andelin does have some good ideas and suggestions. She emphasizes the futility of trying to change another human. She stresses that a woman must give a man freedom to be himself. She offers suggestions for developing and sustaining one's health. She wants women to be fulfilled and happy.

A good starting point to contrast **Fear of Flying** with **Fascinating Womanhood** is their sources of imagery about the ideal man and woman. Jong uses pertinent fantasies and realities to explain and search for life and fulfillment. She does not only go back into history; she identifies with the humans surrounding her in everyday life. Andelin uses authors' descriptions, such as those in **David Copperfield**, to describe what men see as ideal in women.

Isadora, the main character in **Flying**, is trying to discover herself, her femininity, her dreams and place in life. She is not limiting herself; she constantly reaches out and tries to be all that she can be. Isadora will not settle for her traditional role but is intent on finding exactly what she does want. Humanness appeals to her rather than femininity as defined by others.

Critics have scorned Jong for her frequent use of crude language; they say it is just an attention gimmick. The truth of that is irrelevant — the point concerns the reality of some women's sexual fantasies and freedom to choose the language that expresses them most clearly. Men have used such words for years; seldom does one find such an uproar in response.

There is another difference between the two books: **Fascinating Womanhood** is a type of handbook to be explored and followed. **Fear of Flying** is an entertaining novel that has subtle lessons for the readers. It suggests hope for the growth of human qualities and freedom for a woman to be independent when trying to define what her life can mean. It is a search aided by men yet not totally dependent on them. Isadora went to her husband after learning to breathe without fear. She needed to experience independence before she could learn about healthy dependence.

Right: Cheerleaders boost the morale of the 1962 basketball team.

Below: Awarding pins to the 1916-17 women's Literary Society. Among their endeavors was to publish *The Aurora Press* from which the following was excerpted: "Yesterday was the first Sunday of the year which was really warm, balmy spring like and otherwise conducive to afternoon walks. That this was appreciated was attested by the numerous couples who took advantage of it. The woods was profusely dotted with them, and if every couple who visited the dam, to gaze with quickened pulses and dreamy eyes at the swirling current, would have removed a pint of water, the level of the lake would have been lowered six inches."



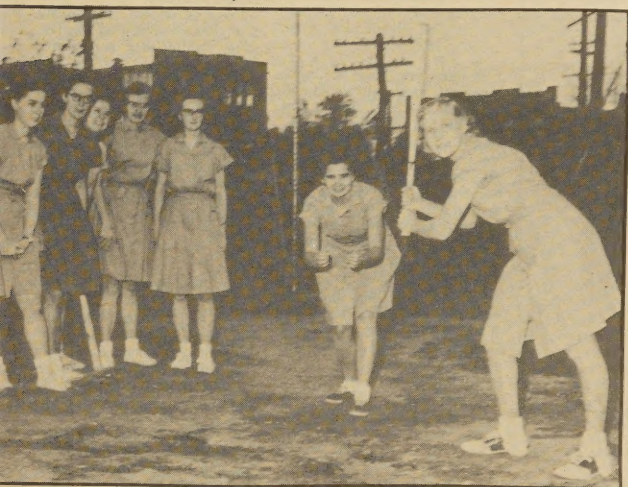
The smallpox epidemic of 1917 came to Goshen College. Women residents were ordered by the police to stay on campus while the men moved off-campus except to venture to Kulp Hall for meals.

Right: Women students and city officer confer about the situation just outside the arch.

Below: Later the women line up along College Avenue to wait for their male colleagues to return for the evening meal.



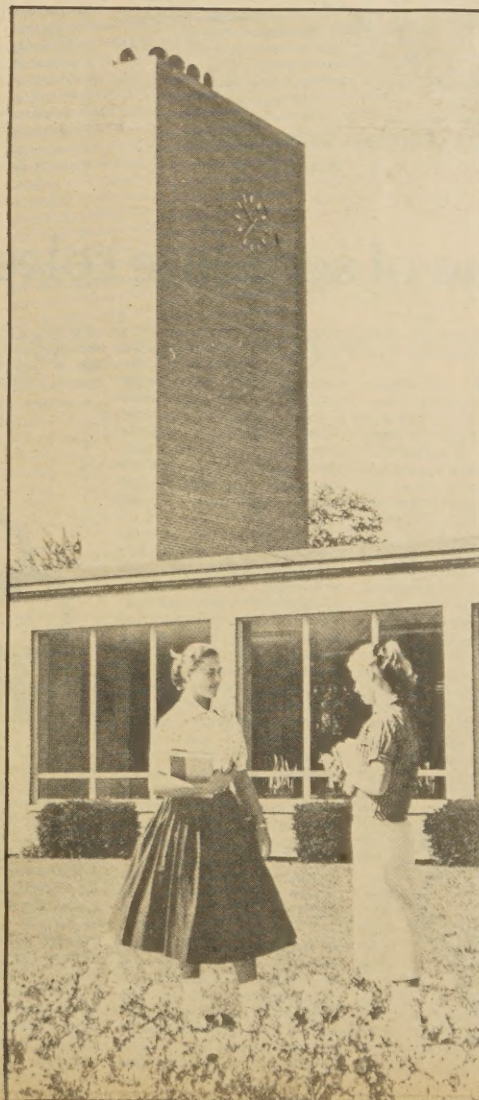
TOWARDS A GOSHEN COLLEGE HERSTORY



Left: A 1950s women's softball team ready for action.

Lower left: Women and men residents await the mingling of the sexes in the Kulp dining hall, now first floor of Kulp Hall.

Below: In the shadow of the Union tower, Miriam Shetler and Norma Steckley stop between classes to chat and admire a lush petunia bed.



Dispelling the feminine illusion

by Susan Ebersole

If I were my grandmother living in Harrisonburg, Va., about 50 years ago, my choices would be limited to getting married or to getting married — if I were lucky.

Women today are a little more aware of their choices thanks to several social and scientific

developments. Gone are the days when women in essence said, "OK, dear, you want ten kids — it must be Providence."

If there is anything the women's movement has done, it is to begin to distill some basic assumptions about the ways men and women make choices and set them out on society's operating

table. At present, however, the operation is not going smoothly. If we are not careful we may connect the aorta to the bladder rather than to the heart.

We are conditioned by our culture. Society asserts its behavioral ideals through myths. We are subtly drawn into the pursuit of becoming the perfect

woman epitomized in every beauty contest. And unless we have the physical prowess of a Dorothy Hamill, we are doomed to lives of mediocrity. If we still believe in fairy tales, we cannot expect to be otherwise. Our values can often be summed up in the heroic efforts of a Prince Charming to ward off Sleeping Beauty's sleep.

But as yet, no Prince Charming has arrived to salvage "Mary Hartman, Mary Hartman" from her walking nightmare. Mary Hartman may be a projection of the way we maneuver — schizophrenically. She is thwarted at every turn in her pursuit of the new woman.

Stereotypes

"Women are of gentle temperament, warm, emotional and harmless, while men are energetic and active, aggressive, logical and made to dominate. More men excel in math and sciences, while women are tremendous housekeepers and mothers." These blatant assumptions illustrate Western stereotypes of the relationship between sex and temperament and cultural roles.

As an anthropologist, Margaret Mead has studied the link between passive and aggressive characteristics in personality and believes that different cultures link temperament directly to sex. In some societies

aggression is a feminine attribute. Mead has written, "human nature is almost unbelievably malleable, responding accurately and contrastingly to contrasting cultural conditions."

Problems arise from rigid sex-typing of emotional make-up — few women are strictly passive, few men consistently aggressive. To assign social roles such as housewife to a woman and mathematician to a man is to stereotype rather than to allow nature's folly to endow a woman with great ability in logic or a man with abilities in rearing small children. People unable to fit into society's neat plan suffer a neurotic concern with their sexual identities.

Freud introduced a psychology that defined women as passive. Men, "superiorly endowed," have expected — and for centuries have received — kowtowing. New theories of feminine psychology assert that phallocentrism betrays men's envy of the feminine creative ability centered in the uterus. An egalitarian says the only differences between the sexes are those imposed by a masculine society.

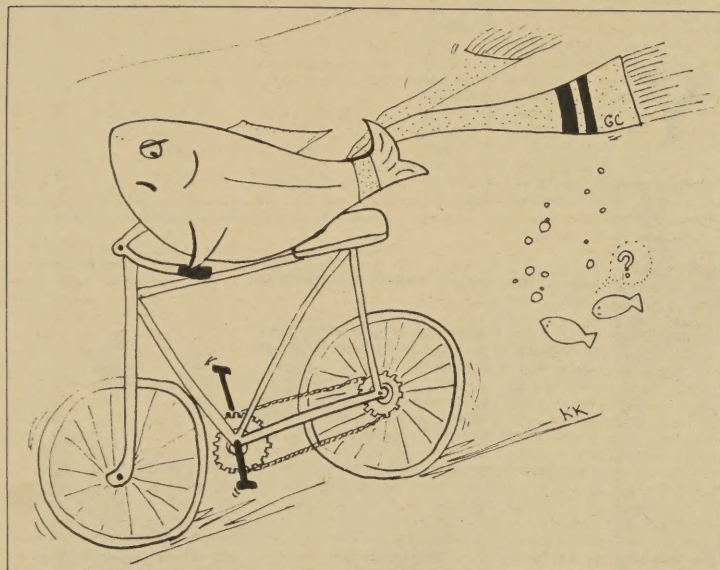
Historical basis

However, we must examine our immediate options. In order to maintain balance amid the turbulent war between the sexes, a historical basis must be laid, allowing us to search the past for insights into the present.

In December Guy F. Her-shberger, eminent Mennonite historian, called the younger generation to dedicated Christian consciousness in a speech entitled "Great-grandsons of John Funk." Yea, verily, the great-granddaughters of Clara Eby Steiner need to know their own responsibility as well. If we are to understand our own ethnic and religious heritage, men and women alike need greater awareness of the role women have played in the development of the church.

Women have been more than good cooks, talented quilters and patient bandage-knitters. Much women's history remains tragically unwritten due to the inhibitions of past eras. However, through the concerted efforts of historians, theologians and sociologists, a knowledge of past attitudes and achievements can be regained.

Only with the historical base can a Mennonite Mary Hartman come to better understandings of responsible choices and options. It is time women heed the same calls to faith that men of great stature have heeded. Both inside and outside the Mennonite church, faith which binds us in freedom must seriously question the heroes of every age.



Kumie Koike graphic

A woman without a man is like a fish without a bicycle.

Value of separate roles reappraised

by Steve Johns

The women's liberation movement has gained many followers, but the traditional views of roles are still supported by the majority of women and men. That woman's place is in the home remains a truism.

Many women have not had the opportunity to have a career outside the home, and some have taken outside jobs as a necessity. Most women want to be homemakers and to provide a good atmosphere for their families, in spite of its pressures, because of its internal rewards and satisfactions.

In an economically-oriented society such as ours, employment income is a necessity. And men still need the affirmation of being able to provide for the economic well-being of

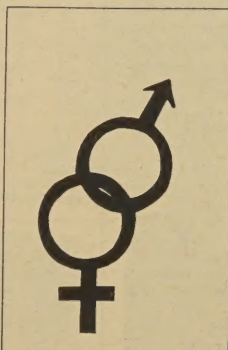
their families. Some feminists seem to believe that the workaday world, where people tend to be interchangeable units, is more challenging than the realm of the home. I think this is a rather elite point of view. Most men, according to George F. Gilder, in his book *Sexual Suicide*, regard their jobs as bondage.

Helen Lopata says in her book, *Occupation Housewife*, "The role of housewife provides her a base for building a many faceted life, an opportunity few vocational roles allow because they are tied down to single organizational structures and goals." While a career person must give priority to the organization for whom he works, the homemaker can give priority to her family's needs.

Many women are free to become involved in community concerns and activities. According to Lopata, nonworking women have open to them a realm of options that substantially exceeds those of either men or working women, and working women ordinarily look forward to the time they can leave their jobs.

One mother writes in a letter to her daughter: "Don't be caught up in the current of thought and the trends that belittle your femininity. The trends and fads of today are nullifying the differences and blending them, confusing them. Women want to prove they can hold any position that men can, and men are trying to show that they can fill

women's shoes . . . Don't let the fads or fashions of this world squeeze you into its mold. Get a



vision of what God had in mind when he created you."

It may be difficult in our rational age for some of us to see the vision of what God had in mind when he created us. We have come so far, intellectually and technologically, that we tend to view ourselves only in the light of "recent studies" and intellectual knowledge, which if it does not consider who we are, the nature of our being is not valid.

The mother continues, "This is the admonition God gives to you young women, in Titus 2:4,5 — teach the young women to be sober, to love their husbands, to love their children, to be discreet, keepers at home, good, obedient

to their own husbands, that the word of God be not blasphemed. Without this companionship, men cannot be all God intended them to be. This is your role. This is why God created you. It is not inferior or debasing; it is a very special calling."

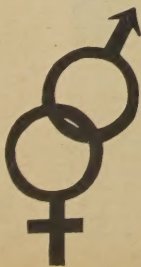
Freedom in Christ does not mean changing roles; it means bringing to one's role a renewed heart and mind. Freedom in Christ cannot come about when the role of one sex is thought of as interchangeable with the other. If roles were interchangeable, they would no longer be roles; they would merely be careers.

Total freedom in Christ can come about only when each person fulfills his own role in cooperation with the other. The value of different roles is found in their complementary and cooperative activities so that we may learn to work together as one.

Majors vary by sex

Major	1966-67		1976-77	
	M	F	M	F
Art	4	7	7	6
Bible/Religion	4	1	13	0
Biology	28	2	15	9
Business	4	3	23	5
Chemistry	17	0	4	0
Economics	16	1	4	2
Education	22	87	11	56
English	5	27	11	11
History	17	6	13	2
Home Ec	0	15	0	30
Math	16	5	3	2
Natural Science	13	4	17	9
Nursing	0	69	8	101
Physics	2	0	7	0
Social Work	9	14	5	28

Junior and senior full-time students for 1976-77 statistics. Graduates (1966-67) tabulated for ten years ago.



Theological views of human sexuality

by Dorothy Yoder Nyce

Editor's Note:

Dorothy Yoder Nyce is taking courses in Women's Studies at Boston's Episcopal Divinity Seminary and Andover-Newton Theological Seminary. Some of her learning has been in the area of bisexuality. In 1975-76 she served on the Goshen College Campus Ministries Team. She has been a part of the college community for many years; her husband, John Nyce, is Registrar on sabbatical in Boston this year. Dorothy was born and raised in Iowa.

Bisexual, bipolar and androgynous are terms which express the idea that masculine and feminine traits both need development within every individual. One aspect is not to be enhanced at the expense of the other; the reality of neither can be denied. The one-sided stereotyped approach to sexuality is inferior to full personal development of all human qualities, none of which is identified with either sex.

The polarity of masculine-feminine or anima-animus (Jung) is paralleled in other polarities: rational-affective, light-dark, soul-body. The patriarchal context has assigned differing value judgments to each part of the pair, but this was not always so.

With heterism divisions and restrictions were unknown. Such would have been offensive to

androgynous divinity. During the patriarchal epoch each sex pursued more distinctive tasks, but each was responsible for personal economic existence. With patriarchy, males assumed the formerly female settlement tasks associated with agriculture. They no longer limited themselves to warfare and hunting. Women were left with tasks related predominantly to child-bearing.

Into this setting came biblical creation accounts and understandings about what being human means. As each epoch attempted to improve the definitions that had degenerated during the epoch before, so patriarchal inadequacies now need to be replaced. This can evolve partly as women and men develop the total range of human characteristics and qualities, a goal currently not widely expected or endorsed.

When certain traits, other than strictly biological processes, are identified as either masculine or feminine, the realization of fullness is impaired. Next, sex-based categories need to give way to genuine, total development. In other word, bisexual, bipolar divisions for humanity should not be made beyond primary biological differences.

Nor dare we put new wine into old wineskins. We must find new adjectives for what we now call masculine or feminine traits. Admittedly, these traits must be given room to develop in each individual. But the sex

designations must be discontinued. Too many value judgments are attached to the designations. The goal is to synthesize for purposes of equalizing opportunity, not to accentuate differences.

One illustration is the subtle summons to "complementarity" in human relationships like marriage. Each sex is called to "represent a sex," bring its "own thing." This negates the existence of the total range within each individual and allows each to be only half-developed, and one-sided.

Or consider imagery and language related to God. Patriarchal God-language stresses words that have come to be associated with maleness: ruler, lord, kingdom. Early Church Fathers, in their mistrust of the feminine, denied themselves wholeness. Prof. E. McLaughlin, from her extensive study of medieval history, maintains that the medieval church at prayer invoked female and male. In their readiness to identify Jesus as Mother, as the one who gives life to, comforts and nurtures the soul, they were in turn more free to accept the "masculine" and "feminine" within themselves as people.

We have been convinced of the necessity for the Reformations of Europe. Are we also willing to admit what of value was lost? For example, does contemporary information about our Anabaptist beginnings deny our essential androgynous nature in so utterly

Invocation at the beginning of a long journey

by Beth Johnson

Oh Lord
watch over this exodus too
grant us strength to lash our horses
and when they fail
to walk, until our bare feet leave blood on the hot sands.

We have seen pillars of salt
where longing looks
cast backwards
imprisoned us again (ah, for the soft life of a slave
soft land sweet and rotting) help us to step around them
and push on.

Divide the seas for us too, Oh Lord
and beat our backs as we carry one another through
to seek the land that is promised to all persons.

And deliver us, our Lord
from weakness
and Pharaoh's mild approaching smile.

minimizing the involvement of women? Not that Anabaptist women contributed anything "uniquely feminine," but that with men they were humanly doing what Divinity called them to. Can we acknowledge the Reformations's return to a strong patriarchal, male concept of God as denunciation of the so-called "feminine" within self and God? When will the full spectrum of human and divine characteristics be restored?

My study has brought me to conclude that exclusion of one sex or excessive valuing and stereotypes attached to the other is not the greatest fault. What is worse is to denounce the self and therefore full humanity as God created us. In other words, all-male clergy, predominantly

male faculty, committees of one sex only are not best improved by adding limited individuals. But it is still better than allowing "the part (which is obviously partial) from parading for the whole." What is sought is humanity and divinity unimpaired by limitations of sex labeling.

However, balancing the images and symbol of Mother or Father for the Deity is preferable to the inclusion of one and exclusion of the other. The involvement of two incompletes will need to be a temporary measure until people are indeed redeemed to exhibit and develop all characteristics within. Neither would then be excluded or included because of sex. The physical and biological polarity would not be a factor.

Personal identity grows through interdependence

by Ed Geleske

Editor's note: Ed Geleske is a senior psychology major. Here he explains a current viewpoint from the field of social science concerning the psychological health of honest interdependence: caring for another person is a step toward self-awareness.

For many years social scientists have claimed that individuals need other people to help shape the image of their world. These "significant others," within the context of meaningful social relationships, help with the interpretation of social norms, the testing of beliefs and values and the fulfillment of affective needs.

The denial of the importance of significant others previously signaled the presence of psychological and sociological pathology. Today rugged individualism is a cultural value. Complete independence of the individual is seen as the highest ideal of personal security.

In a study of university students Herbert Hendin observes that any intense, affective relationship is increasingly considered a form of insecurity and weakness. Dependence and simple affection are scorned as limiting one's flexibility, mobility, and advancement. Many students are accepting a fragmented life as normative —

relationships become successions of experiences, without meaning or purpose.

Hendin emphasizes young persons' reluctance to become emotionally involved with others. They shy away from relationships that may require a commitment — a venture into the uncertain future. The anxiety generated by this uncertainty leads to emotional numbness and apathy.

Responding to this bleak picture, Milton Mayeroff challenges attitudes of self-sufficiency and individualism. In his book *On Caring* Mayeroff claims that as persons learn to care for themselves and for others these relationships will bring order and continued meaning to life. Other values are ranked by their significance to the caring relationships.

Caring for persons means being available to them, realizing their needs and their strengths. It involves openness to the directions of their growth. Caring is a learned response, not a natural reaction. It begins in a process of patience and trust.

Within the caring relationship both the self and the other are growing. Neither can be separated as developing completely independent of the other. A betrayal of the other is in turn a betrayal of the self. In meaningful relationships caring is a shared experience. One's

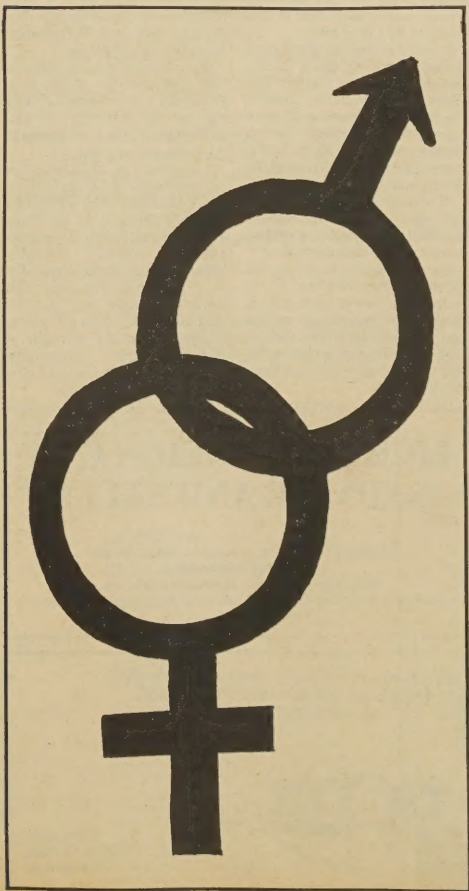
commitment for the other strengthens one's self. Understanding of the other is limited by self-understanding.

Alienation is overcome by continually renewing commitment to intimate association with others. Persons discover their "place," a sense of belonging, as they respond to the innermost needs of others.

Significant others, persons with whom one shares an honest caring relationship, are few in number. The limitations of time and emotional energy set boundaries to the scope of one's intense caring. Yet, it is those persons of greatest importance to the self which bring a sense of completeness and a capacity for future growth.

Through supporting and being supported by others, persons experience a deep-seated security and a freedom to allow themselves to be vulnerable. They come to realize that their lives are in process. There is no need to find an escape from reality.

When persons experience themselves as the initiators of their actions and as the participants in reciprocated caring, they gain confidence in their abilities to cope with pain and frustration. In their challenge to rugged individualism they encounter the joy of being part of something larger than themselves.



Faculty case histories

Women's activism at GC

by Jan Swartzendruber

If one were to interview a representative cross-section of GC faculty women, the answer might emerge to the query, "Does Goshen College discriminate against women?" But since such an answer probably does not exist, all that is attempted here is a look at three case histories.



Alta Hertzler Randy Fath photo

Artist, wife, mother

Alta Hertzler, 39, is an assistant professor of art who teaches Textile Design and supervises advanced art students in fiber art projects. Her family includes husband Jim (professor of history) and two sons.

Raised in a relatively liberal home in a conservative Mennonite community, Alta attended high school at Eastern Mennonite Academy and college at EMC and Goshen. She first studied secretarial work, changing to a home economics major in college.

Both choices, Alta feels, were dictated by the expectations of the Mennonite communities she lived in. Her real interest, art, was ruled out because her father had told her as a child that Christians are not artists.

Alta married Jim Hertzler in 1957, and between 1963 and 1965 she worked on a graduate program in art part time.

The Hertzlers came to Goshen in 1966, "the only year in our whole marriage," Alta says, "that I've not held a job. That first year at Goshen set my image as a homemaker."

That image caused two problems. First, she felt the community questioned her motivation for wanting a profession as artist and teacher. "It was assumed that women who pursued a career were doing it to get something rather than to give."

The second struggle was that when Alta began to teach textile design in 1969, the college classified her as a "moonlighter," which meant a lower pay scale. Their reasoning was that moonlighters are people whose teaching is a second job, and Alta's first job, it was assumed, was homemaking.

The time came to protest this assumption when Alta returned from a year of study at the University of Georgia in 1972. She had now completed two years of work beyond her bachelor's, and her rank as instructor should have been routinely upgraded along with her salary.

Alta had to ask the administration to make this change in her status. She says they were very receptive, and she classes the event as an oversight in the record-keeping process. However, it did seem consistent to her with the attitudes she has detected as a "moonlighter" when her paychecks would not come through automatically and the college directed communications to her through her husband.

Alta says that the climate of acceptance, particularly for married women, has improved a lot at GC. But some of the change, she believes, has been forced by federal law and society's leading.

"Changes come more quickly when individuals ask for their rights," Alta says. "Pressure has to be put on: the administration does not change simply from their view of what is right."

English prof marries lawyer

Sara Hartzler, 33, began teaching in the English department on a three-year full-time contract with GC in 1969. Two years earlier she had married law student Greg Hartzler and since then had nearly finished work for her Ph.D.

"I had expected some flak," says Sara about her presence as the only woman in the English department, "but I never got it."



Sara Hartzler Randy Fath photo

About the time when the Hartzlers were ready to start their family, Sara's course load was reduced to half time. Their first daughter was born in 1974, and the second came a year and a half later.

While Sara does not fault the college for any kind of discrimination, she does stress the difficulties in the role she has chosen.

"I hope I'm not a role model," she says, "because it's an intolerable burden for the average woman to be both a mother and a professional."

"We who have done it are unusual: we're committed to academic excellence, but we've chosen to split our time with childbearing. So scholarship has to go. We're always tantalized to be fully professional, but that would mean a work load to gag a goat."

The college hires faculty with two criteria in mind, says Sara: competence and practicality. The main practical problem that prevents hiring of more women, she says, is that they simply have not been available.

"The Mennonite culture is a marrying culture. Women who have chosen professions have often remained single, or to avoid that have moved to urban centers where the number of single men is greater than in Mennonite areas." As a result, the remaining professional women who are married tend to be part time, which often disqualifies them for tenure, advancement and eventual administrative positions.

Practicality forbids what Sara calls "outrunning your constituency": There would be a certain amount of culture shock in hiring a woman as president of the college.

"Rose-colored" view

Mary Eleanor Bender, 50, has taught French full time at GC since 1957, and for two years previously she taught English and German here.

"Call my interview the 'rose-colored glasses view,'" Mary requested. "My lines have always fallen in such pleasant places that I tend not to see conflicts that do exist."

A native of Goshen, Mary grew up immersed in Goshen College and the Mennonite Church. Her father was Harold S. Bender, Mennonite historian and GC dean from 1933-44. Elizabeth Horsch Bender, Mary's mother, taught math and German full time at GC during most of Mary's childhood.

"I was never aware that men and women shouldn't be equal. I assumed that if you had a calling, you got educated to carry it out."

Mary says she stuck to two foundational principles: (1) to express the love of God, and (2) to go where the church needed her. Getting a Ph.D. and tending geese would be of equal worth, Mary believes, if both met those two principles.

Mary has never experienced discrimination against herself as a woman, nor does she feel that she has sacrificed anything major for her academic degree and profession.



Mary Bender Randy Fath photo

Yet, when reminded that women today do think in those terms, she comes out in favor of more faculty women as role models for GC students: "I would give my full support to anything that would keep a woman from feeling she has to be timid and passive."

Mary is aware of only one reason for the few full-time women on the GC faculty: they are not available.

Conclusion

Of these three women, Alta Hertzler is closest to being an activist for women's rights. She says, "The women who have made it need to give more support to those who are trying to achieve professionally."

Sarah Hartzler's opinion: "We get closer to the ideal of sex-blindness by changing our own gut responses. You don't change people by campaigning."

Mary Bender is not the type to find fault with the church's institutions. She admits and regrets her difficulty in empathizing with the frustrations of the present generation.

These three are not an accurate representation of all our female faculty, but they offer a clue into women's activism at GC: age and generational differences affect a woman's attitudes toward equal opportunity for men and women. But even more important may be the individual's luck in fitting ambition to reality and the strength of personal and community resources that help a woman face and live with her choices.



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Guest editorial essay

Self-awareness is essential

I was a quiet student during elementary school and did not have much to say in discussions. One day when my fourth grade class was sharing the ways we could help our parents, the teacher — who was also my neighbor — suggested that I was so helpful around the house, someday I would surely make a good wife for somebody. I was no longer shy upon entering junior high when another adult noted that I enjoyed children and related well with them — perhaps I should consider elementary education.

These experiences made lasting impressions. Suddenly I had a reason for washing the dishes. And until two years ago I was convinced that elementary education was my calling.

Other persons' expectations will affect goal-setting; however, individuals must assume responsibility for their own decisions and directions. Self-awareness is essential for setting goals.

Self-awareness involves knowing what one likes and dislikes, understanding which past experiences have contributed to the unique configuration of attitudes and behaviors. It is a process that includes accepting one's present and past, but it goes beyond these. When persons are fully aware of themselves they also know what they want from the future. They are planning, setting goals and priorities. The upper boundaries of goal-setting are determined by the degree to which persons are free to take risks. Fear of failure and fear of success make the security of familiar territory appear very desirable.

There are two ways to approach life. The first and most common style is submission. It is illustrated by the attitude that a person is a lump of clay. The "potter" is the environment — all those persons with whom one comes in contact, the circumstances that one faces and the culture in which one is socialized.

The "clay" sits back and waits to be encountered. It does not resist the social norms, nor does it suggest alternatives. It accepts an externally formed self-definition.

A second attitude toward life emphasizes interaction with the environment. In this approach persons resemble the potter more than the clay. They do not wait for life to call them; rather, they are aggressive, reaching

out and taking life. They know who they are and where they want to go. They have set personal goals.

Environment — other persons, situations and socialization — is relevant for persons who interact with life. Perhaps the difference lies in that they are less susceptible than the "clay" to these external pressures. They have developed a deeper sense of who they are.

An individual's self-definition cannot be completely separated from whom others see that person to be. Expectations for oneself cannot be fully distinguished or formed without considering the influence of others' expectations for that person. Life is lived in the context of other persons.

The environment does have influence, but that is not to say that it is the final authority. People who understand and accept who they are and who they want to be take initiative in defining their environment and its molding force in their lives. But more crucial than environmental realities is the degree to which persons are aware of their interests and are

committed to pursuing them.

Societal and familial expectations that are based on one's sex, race, religious heritage or family name cannot be ignored. But to subconsciously or fatalistically accept them is a step away from self-knowledge. And every step in that direction makes it increasingly difficult to attain an awareness of oneself and, therefore, of one's goals.

Unquestioning acceptance of others' expectations leads a person to boredom — if the expectations are less than a challenge; to despair — if the challenge is too great; or to frustration — if the expectations are at odds with individual interest and abilities.

Environmental expectations, whether informally transmitted through socialization, or directly communicated through persons and the media, are powerful suggestions about how individuals ought to live their lives, what their aspirations should be. However, individuals choose whether they will submit to these expectations or challenge them.

by Jo Bontrager

Chapel-convo critique

Exploring worship forms

by Tom Kreider

Loretta Yoder, associate director of the Repertory Theater at Christian Theological Seminary in Indianapolis, presented chapel on Monday, February 28, entitled "Worship and the Dramatic Possibility."

She divided her presentation into two parts, drama and the reading of a short paper. In her paper Yoder claimed that Mennonites generally have been able to appreciate the value of drama in the church on only two levels, drama as teaching and drama as entertainment. Although she did not disdain its intellectual

and emotional impact, Yoder claimed that drama in the church has the potential to elevate the actors and the congregation to a state of "heightened awareness."

This depends on the character of the church itself as a "gathered community of believers" in which "love" and "trust" enable those involved in the dramatic experience to perceive truth in new dimensions.

As a people participating in this scientific age it is easy for us to fall into a state of mind in which we reject all that cannot be identified as objective fact. We often talk as if what we say has objective meaning, while actually a word or phrase may mean one thing for the speaker and

something quite different for the hearer. Numerous misunderstandings seem to do little toward helping us realize this.

As suggested by Monday's chapel, words by themselves have limited usefulness in communication and limited usefulness in worship. This does not mean that I advocate abolition of sermons, prayers, and scripture readings, much less verbal communication in general. However, perhaps we can begin to realize how to use symbols and drama along with traditional forms of worship in order to gain new understandings (or "heightened awareness," if you will) and learn more perfect ways of glorifying God.

Behind the pages

Writing experience mixed

This week Record features four of its writers, Shari Miller, Ruth Kauffmann, Charlie Klink and Dirk Eitzen. Miller is a first-year student co-majoring in English and communication; Kauffmann is a junior Spanish major; Klink is a junior studying English; and Eitzen is an undecided junior.

Shari Miller began her journalism career in the third grade as co-editor of *Animal Town Magazine*. "The magazine was more than a creative endeavor," Shari explains. "It was also a money-making enterprise — each issue was worth two cents." From grade school journalism, Shari graduated to editor of her high school paper, *The Nightly News*. The name was a little deceiving, "It came out about once every three weeks — if we were lucky."

Ruth Kauffmann, a junior Spanish major, claims that she has enjoyed one of the fruits of being a Record writer: "closer contact with the GC faculty, that great

untapped resource." She enjoys playing the piano and is a faithful jogger. Her dreams include working in Latin America, going to seminary and "breaking out of the middle-class trap."

Charlie Klink's "misfortune" in journalism started early as editor-in-chief for his sixth grade school paper. "What we lacked in qualitative scoops we made up in quantitative blue elephant jokes," he says. Klink's career here has been devoted to free lance writing for Hallmark birthday cards and bi-yearly letters home. He is currently drafting a manuscript for a book entitled, *Prof's Say the Darndest Things*.

Eitzen confesses that he is a "junior without a major." The goal of his education, he notes, is to "prepare myself in as wide a spectrum as I can in four years; that's why I am on the Record staff." Eitzen smirks, however, and notes that sometimes outside of classes he forgets his lofty aspirations and spends most of his time reveling in simpler pleasures.

RECORD

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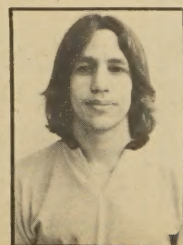
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Dirk Eitzen Randy Fath photos

Retention rate slips

by Dave Graybill

GC enrollment is down this year, but that is not because too few freshmen are coming. It is because too many upperclassmen are dropping out or transferring.

By all accounts and statistics, Goshen's student retention rate is down this year. But the dimensions, causes and implications of the problem — or "Retention challenge," as Provost Henry Weaver prefers to call it — are subject to a variety of interpretations.

It is no wonder this is the case. Information on how many students stay at GC and why is sketchy, due to both a lack of research and the ambiguity of the available data on the subject.

According to Weaver, there are two commonly used methods of figuring student retention. First, the sizes of the freshman, sophomore and junior classes one year can be compared with the number of sophomores, juniors and seniors the next. Over a four-year period, the number of freshmen entering the college can be compared with the number of seniors that graduate.

Using this method GC's retention rate for full-time students is found to be 99% in 1974, 96% in 1975 and 93% as of fall 1976. This year's senior class is only 80% the size of the 1974-75 freshman class.

Obviously, class sizes have declined. Little more can be surmised, however, because numbers are being compared rather than individuals followed. From these figures we know that more students have left before graduation than have transferred in. But we do not know, for example, how many freshmen from 1974 are here as seniors in 1977, or why they are or are not.

The second method of figuring retention attempts to alleviate these shortcomings by actually following students as they come and go. However, the logistics of this method are more difficult. Goshen has apparently not completed such a study.

Study of nonreturning juniors

A study of 40 of last year's juniors who did not return comes the closest to such research, Russel Liechty, GC dean of students, attempted to contact these students to find out why they elected not to return here as seniors.

The reason for focusing on juniors is simple: retention from fall 1975 to fall 1976 was lower for them than for any other class.

This is highly unusual. "It blew our minds," says associate dean Norman Kauffman. Indeed a September 29 memo from Weaver to President J. Lawrence Burkholder states that the number of juniors not returning was nearly twice as high as usual.

According to history and conventional logic, retention rates should be higher for juniors than for freshmen and sophomores, as students with academic or personal problems tend to withdraw early in their college experiences. The fact that this is not so here suggests that localized factors like the quality of life at GC may have something to do with low retention rates.

Liechty's study is inconclusive on this point. Money, academic trouble, medical problems, program requirements, study abroad, marriage, conflicts with profs and the need to find oneself were among reasons cited by persons contacted. Nearly a third of the group could not be accounted for, however, making conclusions difficult to draw.

What specifically are the reasons students drop out or transfer? "I don't know," Kauffman says, "and I think that's a terrible admission to make." But he does have some hunches.

According to a study by American College Testing (ACT) at Duke University, the top two causes of students leaving college are poor relationships with adults and peers and lack of social activities. Kauffman believes these factors may apply here.

Lack of student involvement

He is also concerned with a lack of student involvement in decision-making and "a lack of belongingness." Much of the problem, he believes, is that students do not feel a part of the college.

"Why should they?" he argues. Frequently they are not even given information "that they ought to know, ought to have a right to know, things that we can't get into the Communicator." He feels that arenas of discussion and programs to help students develop their leadership potential are badly needed.

Weaver believes that students are more involved in decisions than they think — on committees, in student publications and informally through conversations with profs. "I don't mean by that to imply that I feel students are sufficiently involved in decision-making. I don't. But I'm not as concerned that they're satisfied that they are, as I am that they are." The planned department reorganization next year is designed to facilitate student involvement, he adds.

How serious is the retention problem? Weaver is watching it, but sees no cause for alarm. "I'm not sure that retention should be higher," he says. In fact, he contends, Goshen's lower retention rate may be a good sign that GC may now be attracting students for one or two years that previously were not coming here at all.

Kauffman feels, however, that the drop in retention is symptomatic of deeper problems. "Why should a student spend the extra money to come here instead of a state school?" he asks. "What's in that extra dollar?" Goshen, he feels, must make sure those questions are answered.

It is impossible to say how GC compares to other schools in student retention. Relevant figures are unavailable. But it seems clear that any retention difficulties here are a danger sign, regardless of how serious they are in relative terms.

"Students sense whether they're getting here is really meeting their needs," says John Zook, director of GC admissions. "That really is what brings their friends, especially in the Mennonite Church, a small pond where all the fish know each other."

He concludes, "I don't know that we have any more of a problem here than anywhere else. But if we have any problem at all, we should be paying attention to it."

Notes

The Goshen College women's basketball team successfully defended its Northern Indiana district title at Valparaiso last Saturday, and is preparing to do the same in the upcoming state final.

The Leafs defeated Indiana Tech and St. Joseph's in a round robin pool en route to the finals, by scores of 60-54 and 59-51 respectively. They then defeated Indiana Purdue of Fort Wayne 55-47 for the district crown.

Sue Becker led the Leafs in scoring with tallies of 27, 16 and 14 points. Mary Hedrick also contributed heavily with 15, 16 and 14 points.

Goshen, will compete with Taylor, St. Mary's and Franklin for the state small school title tomorrow at Indiana Central. The winner and possibly one other school will be eligible for the Midwest Regional at Columbus, Ohio.

The Goshen College campus will stretch to Europe, Africa and the Middle East this summer for seven courses to be taught by Goshen College professors. The Middle East Bible Seminar taught by Stanley C. Shenk, is designed to stimulate better understanding of the Bible on the basis of the geography, archeology and history of Palestine.

Prof. Abner Hershberger will teach two art courses in Florence, Italy. In the first course, he will conduct an art study tour; the second is a media workshop of drawing, watercolor and painting.

J. Howard Kauffman will teach a course on African societies and cultures in Kenya, Tanzania, and Ethiopia.

Two courses in Ireland will be offered conjointly at the Ecumenical Glenree Centre for Reconciliation. Professor John J. Fisher will teach "Literature and Society: Ireland." Through readings, meetings with Irish resource persons, and discussions, the course will look at works of Synge, Yeats, Joyce, O'Casey, and O'Connor. "Violence and Non-violence," to be taught by Atlee Beachy, will examine the nature, causes, degrees and types of violence in past and present Ireland and will review nonviolent alternatives.

"Communication and Contemporary Issues of England" will be taught in London by Alfred J. Albrecht. Participants will study communication and issues in England by listening to Hyde Park orators, T.V. and radio programs, plus by reading a variety of English newspapers.

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Society Corporation

I rode the train today
To town
The great mecca for
all building
Pinstripe suits
Brief cases
And
Old Black Men in
the railroad yards

We were eight minutes
Out of Bryn Mawr
Running late
Carrying
Businessmen
And
Old Black Men for
the railroad yards

Quite suddenly
Quite quickly indeed
It took everyone in the
third car

The smoking car
Quite by surprise
When Alfred J. Blum
Sixty-one and a half years old
Collapsed in his
pinstripe suit
Eight minutes from Bryn Mawr
Going to town
On the train

RUNNING LATE

And
In the yards Lurk
Old Black Men
Who smell like the
Croesoted railroad ties
They stand behind the
Union
No work when the money
Runs dry
They stand behind their union
In the railroad yards

And Alfred J. Blum
Collapsed on the floor
Of car three
The smoking car
With the morning paper
In his left hand

The train came to a halt
A sudden jerking
Head-snapping
Halt
At Narberth
Nine minutes out of
Bryn Mawr

The conductor called the
rescue squad
A big red van
With lights that flash
And
A loud speaker that barks
And
Everyone I'm sure
Will miss
Alfred J. Blum
Who died today
Eleven minutes out of
Bryn Mawr
Running late
He had the morning
Paper in his left hand
And
Owned the railroad

And
The Old Black Men
When they heard their
Master's fate
Quietly rejoiced
And
Croesoted railroad ties
Until five-thirty
On the day that
Alfred J. Blum died
Eleven minutes out of
Bryn Mawr.

by Tim Roberts



by Randy Fath

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the Goshen College

RECORD

March 11, 1977

Goshen, Indiana 46526

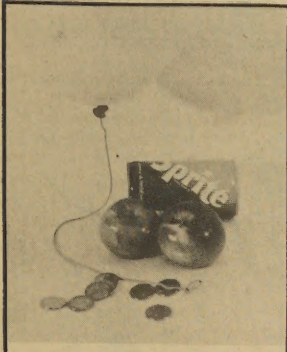
Vol. 86, No. 22

STUDENT ARTS ISSUE



by Dean Yoder

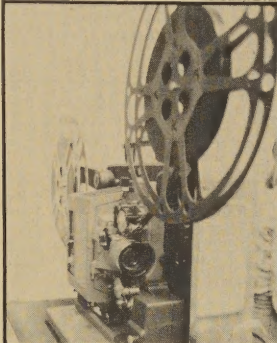
Coming this week . . .



Come one, come all, to the fifth annual GC Carnival tonight, beginning at 7:00. Perhaps you can sink Norm Kauffmann in the dunk tank or win the euchre tournament or maybe even win a free drink from El Barro Cheapo! There will be plenty of good food, good fellowship and good fun.

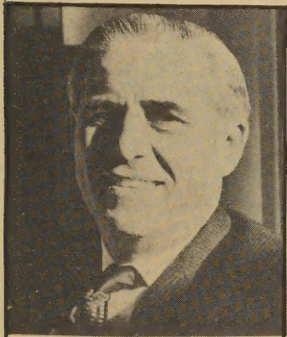


Barry Weaver presents his senior viola recital tomorrow at 7:30 p.m. in Assembly Hall. Weaver's sister, violinist Karen Weaver, will join him in Three Madrigals by Martinu. Dave Breckbill, piano, will accompany Weaver in a Brahms viola sonata. A string quartet will assist Weaver in Joio's Lyric Fantasies.

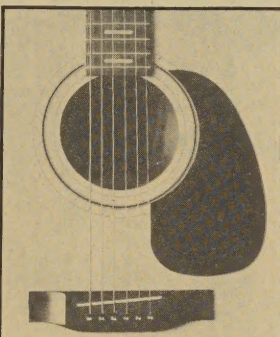


Randy Fath photos

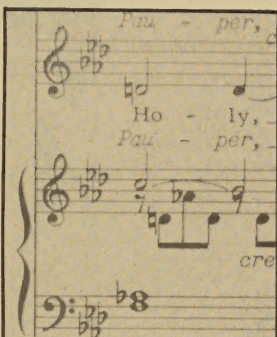
The Four Musketeers, a sequel to The Three Musketeers, comes to Union auditorium tomorrow at 8:30 p.m. after Weaver's recital. Michael York, Raquel Welch and Faye Dunaway star in the slapstick comedy straddling France and England in the seventeenth century.



"No Peace for Ireland?" Perhaps Denis Barritt will propose some answers in the Lecture-Forum next Wednesday, March 16. Barritt, an Irish Quaker, will lecture in Assembly Hall at 8:00 p.m. Admission for non-GC students is \$3.00.



Classical guitarist Ron Hudson will perform, Thursday, March 17, in Assembly Hall. Admission is \$.75 for students, \$1.50 for non-students. Hudson's program consists of music from his native Guatemala, as well as popular and original compositions.



"Hansel and Gretel" will be performed by GC students March 18, 19 and 20 at 7:30 p.m. in the Union auditorium. Engelbert Humperdinck wrote the three-act fairy-tale opera in 1893. All seats are reserved. Tickets are \$1.50 for students and \$2.00 for others.

Freedom in Southern Africa

by Ahmed Haile

The racist regimes in southern Africa — Rhodesia and the apartheid regime in Johannesburg, capital of the so-called "Republic" of Southern Africa — are running out of time, and the U.S. must support the majority before it is too late. Black Africans no longer want to be subjected to racist regimes that deny their rights and dehumanize them.

Blacks in Southern Africa and the Organization of African Unity (OAU), which acts on their behalf, have sought a peaceful settlement in Southern Africa for almost a half century through petition, representation, negotiation and peaceful demonstration. They are seriously seeking the full rights and self-determination which have been denied them ever since white settlers appeared in Southern Africa. Their main goals are freedom, justice and equality; nothing can hinder their pursuit of these rights except death.

The OAU met in 1969 at Lusaka and clearly stated their hostility towards south African minority regimes. They denounced their typically colonial-style system and their exploitative racism. Blacks in Southern Africa are removed from their homeland, and laws prohibiting free movement in their own country are enforced. They have been tortured and murdered in the streets of Soweto, Johannesburg and Salisbury. Since the newcomers took their land blacks have received little pay for their hard work.

Southern Africa enjoys one of the world's highest standards of living because of the exploitation of African labor. Its upper class lives in colonial luxury, while the majority live in poor conditions. Therefore majority rule is necessary.

If the U.S. seriously supports worldwide democracy, it must change the image it has cast in third world countries. It has always been identified with imperialist countries because it supported Western allies who colonized almost all third world countries. At home the U.S. supports democracy, but abroad this has not been true.

This is a golden chance for the U.S. to show what it stands for: either

democracy or totalitarian regimes that have been condemned by the United Nations and Southern Africa. There is no doubt that the independence of Southern Africa is at hand, and the OAU wants to see it arrive as soon as possible.

Blacks in Southern Africa no longer want to live under oppression and dehumanization; they want to live in dignity. Their slogan is freedom at any cost. I hope Carter's administration will realize their responsibility to deepen world peace and prevent bloody war and destruction of Southern Africa by supporting the self-determination of the peoples of Southern Africa, thus creating better relations between Africa and the U.S.



Ahmed Haile

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Letter

Dear Editor:

You are to be commended and congratulated for the careful and thoughtful presentation of materials on women's issues in the March 4 Record. I found it to be representative of a broad range of viewpoints from current and historical perspectives.

In that same issue there appeared an enumeration of courses offered abroad this summer. Unfortunately, one course was omitted — the Maternal and Child Nutrition course offered in Jamaica in August. Ironically, it is the only overseas course offering that is (this year) directed by a woman and the only college offering that focuses specifically on improving the status of women in less industrialized countries.

I look forward to future issues of the quality you have produced thus far in Winter Trimester.

Sincerely,

Catherine R. Mumaw

Correction from March 4 — fourth stanza of "Invocation at the beginning of a long journey," p. 9, should read "And deliver us, our Lord from weakness and Pharaoh's mild approving smile."

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Progress on HSP revisions

by Phil Shenk

The Gen Ed Committee has made significant progress in their decisions on the Humane Studies Program (HSP) in the last two weeks. The breakthrough came after weeks of uncertainty.

Dan Hess, executive secretary of the Gen Ed Committee, said, "We were at a point of focusing on short-range decisions, but the decisions which came out may have bearing on the long-range as well."

Hess outlined the four steps which the committee has proposed:

1 All HSP courses except the colloquium are reaffirmed very strongly as the integrative, liberal-arts core," Hess said. The nine HSP courses will remain and will be taught with the same basic content.

2 Each of the core courses, while remaining under the supervision of the Division of Gen Ed, will be assigned to designated departments. For example, Literate Voice will be related to the communications and English departments; Aesthetic Experience will be related to the music and art departments.

The departments will assume more responsibility for the organizational aspects of the courses, such as selecting instructors. The Division of Gen Ed will continue to have ultimate responsibility for the overall strategy, cohesion and direction of the program.

3 Perhaps the key point of the four is that the departments which are responsible for the courses will select alternatives which students can take in place of HSP courses. These selections will be subject to approval by the Gen Ed Committee.

4 Any department will be able to use either the HSP courses or the alternatives as a part of a major if they

wish. Previously the HSP courses could not be used toward a major.

Hess observed, "I am finding a good bit of enthusiasm. For a while it was difficult, but now the ranks have closed."

Ervin Beck, a faculty representative on the committee, noted, "Most of us see it as not just a temporary solution

but as what might very well be a longer-range solution."

A decision on the future of colloquium is also pending in the committee. The gen ed proposals will next be considered by the Curriculum and Instruction Committee and then be subject to final approval by the faculty.

Notes

Capital punishment workshop set

Campus Ministries and Peace Society will sponsor a capital punishment-prison workshop on March 19, 1977, from 9:30 a.m. to 4:30 p.m. in the Seminary. The morning session features an input-discussion on the pros and cons of the biblical principles of capital punishment. The afternoon presentation deals with legal and judicial regulations concerning capital punishment, prison system and prison alternatives.

Marine biology offered for teachers

Field experience in marine biology at Layton City in the Florida Keys will be offered through Goshen College June 15-29, 1977. The course is designed especially for the elementary or secondary teacher who would be interested in some practical science field experience and would like graduate credit granted by Ball State University. It is also open to college students for upper level credit in field biology. Information is available from Jonathan Roth.

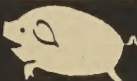
Cooperative collects travelers' directory

Traveling this summer? Travelers' Directory describes itself as a "cooperative of people who seek more than just the usual sightseeing and accommodations offered by the travel industry" that has collected a list of people who "commonly agree to be helpful when and where they can to their fellow travelers." For additional information and a copy of the list write The Travelers' Directory, 6224 Baynton St., Philadelphia, PA 19144.

Health clinics available to students

Venereal disease clinics run by the Elkhart County Health Department are open to all GC students. The Elkhart clinic is located at the Courts Building Annex, 315 S. Second St., phone 294-1688, ext. 259. In Goshen the clinic is located at the County Health Department, 2400 Elkhart Rd., phone 534-1424, ext. 33. Clinic hours are from 8:00 a.m. to 3:30 p.m., Monday through Friday.

HOG! eat more pork!
S. end Union, tonight



Poland SAW

Teaching, adapting, waiting

by Merlin Hoover,
Eileen Becker,
Jay Detweiler

Eileen Becker, Jay Detweiler and Merlin Hoover are presently serving in the Poland SAW program along with other GC students Jim Good, Eunice Rush, John Ruth, Wendy Shank, Audrey Swartzendruber, Jan Ulrich and Julie Wagner.

For those of us involved, Poland SAW (Study and Work) is providing ample amounts of uncertainty, surprises, frustrations and excitement. Combining all of these during the first five weeks in Poland tests even the most stable among us. Establishing personal relationships and understandings among ourselves, we experience the tensions that multiply in times of insecurity and unfamiliarity.

Yet we experience cooperation. Men accept the comfort of the women's housing during after-class hours instead of riding buses to cold and remote dormitories. The women's more central

location is also the location for group meals.

Despite its advantages and comforts, we question the wisdom of associating with each other rather than developing more relations with Polish people and learning their language. Unfortunately for those of us who have some interest in learning Polish, most of our relations are with people who want to learn and practice English with us.

At this point, first impressions of Poland (more specifically, Warsaw) are being reinforced or dispelled.

Waiting is a way of life. Lines form for buses, meat, bread, fruit, tickets or any place where people want to see what everybody else is waiting for. Any scarce item attracts a crowd. Fixed prices do not allow fluctuations that follow laws of supply and demand. Waiting is the extra cost for wanting something badly.

Compared to the American attitude, "time is money," there is a notable lack of efficiency throughout Polish society. At the risk of mild exaggeration, it is almost more important to arrive somewhere with flowers than to arrive on time.

Efficiency, as a virtue, takes a back seat to the socialist ideal of 100 percent employment. The slow but steady building and remodeling industry demonstrates Polish efficiency. In

contrast, the performing arts community in Warsaw produces an abundance of fine quality theatre, music and film.

Having adjusted to Warsaw in general, we are now facing the fact that we are acting professors of English rather than student assistants. Lack of teaching experience, materials and educational objectives complicate our adjustment. The Polish university faculty and students value us because we are native speakers of American English — a resource rare in Polish classrooms.

Despite our inexperience, disappointing mail service, limited budgets and language barriers, we find our cultural and teaching experiences challenging. Conducting classes demands personal initiative, imagination and responsibility. Never quite sure of the implications of our actions and comments, we learn caution and new respect for intercultural and international communication processes. We take first-hand looks at different educational, economic and political systems, realize more of our biases and become more aware of our appreciation of home.

We look forward to the rest of our stay in Poland. So far we are glad we came.

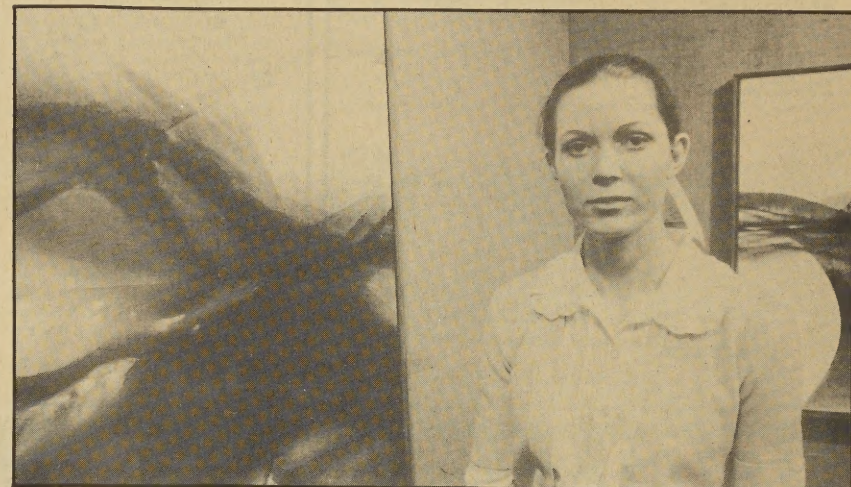
Art majors Kerry Kline and Rebekah Cox display their artwork in their senior exhibition in the art gallery through March 17. At right Kline poses with his sheet-steel sculpture "Eschaton," erected last Saturday near Schrock Plaza. Cox, below, shows her painted acrylics "Nautilus" and "Glass Mountain."

The annual student art exhibition will open March 20 in the art gallery. The show, featuring selected works of Goshen College art students, will run through April 6.



Kerry Kline

Randy Fath photos



Rebecca Cox

Goshen

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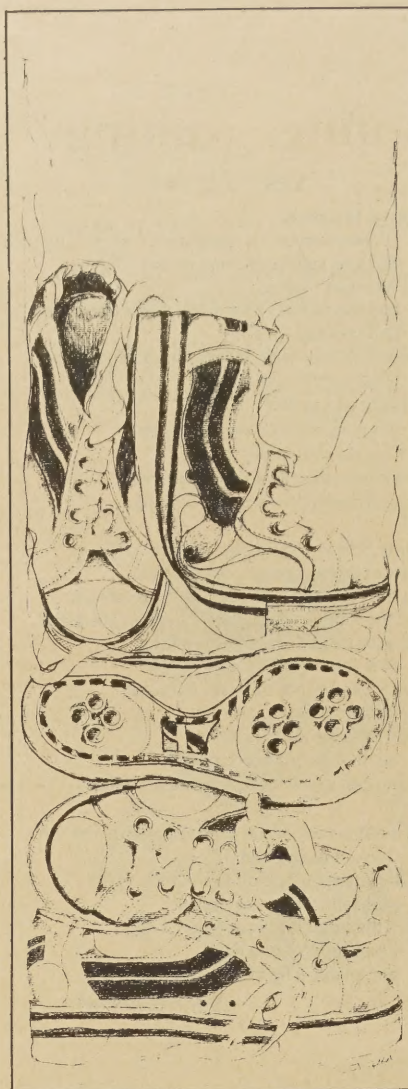
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by Lisa Hoover



by Ann Graber

STUDENT ARTS INSERT

Insert Editors: Dirk Eitzen and Sally Weaver

There often seems, to the uninitiated, to be a gross dearth of artistic talent among the students here at Goshen College. However, in the last two weeks, the editors of this insert have discovered that artwork abounds — it's just well hidden. This special issue is dedicated to the exposition of a little slice of Goshen's hidden talent.

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TO AN EXPERIMENTAL PSYCHOLOGIST

Lucid, acidic, base predictions!
 Ill-derived predilections!
 World-encompassing postulates!
 Chemically contrived surrogates
 MAKE a graph, MAKE me laugh
 At your total lack of discretion,
 Your less than holy obsession
 With holding all the strings.
 Sensitivity hits the road,
 She frequents not your charts;
 With a pen in your hand, brains become bland
 Marks on a wall of white.
 Beings are variables,
 Occasions for parables,
 Pawns on a sheet,
 Bones and meat
 With hardly a soul in between.
 (Soul?
 Can it exist if it cannot be measured?
 Can it persist if it cannot be treasured?)
 Your circles and arrows
 Determine the plot
 Of empirical mermaids
 Drowning in a sea of certainty.
 (One and one is always two —
 Always two, never more;
 Quoth the heathen "Nevermore.")
 With the air of a visionary
 You speak like a missionary;
 Telling what science has found.
 Boring us
 Bye
 Telling us
 What your science has found.

by Carl Haarer

YES

If you go to a party
 where everyone is speaking a foreign language
 and you spill your drink on the sofa —
 then when you leave,
 and the hostess asks if you had a good time,
 and you say "yes" —
 the word denies itself. It becomes a negation,
 black as an olive.
 It is polite as a waiter
 who has brought the wrong dish
 but it has no soul under its hat.
 What is yes smashes the wineglasses
 and does not worry about its feet.

If some calls you, and you answer "yes" —
 the word is empty as a wet sandbox.
 You have named a mummy in a velvet vest.
 Only the tongue is capable of such an absurdity.
 The heart does not have room for it
 or a chair.
 What is yes will not uncover its breast
 to conversation.
 It may pass through the lips
 but it does not need them.
 A mute can say without moving his hands.

Yes is a firecracker that explodes before the 4th.
 It is a lock that is picked.
 It is Rapunzel cutting off her hair
 and calling Pan-American.
 When the heart finds yes in its closet
 it steps out of its girdle
 and plants a fig tree on the roof.

by Cynthia Habegger



by Jimmy Talim

ON READING LEWIS CARROLL'S "JABBERWOCKY"

'Tis thrillog and a chally grait
 To guimb and mimbale on this pomm;
 All wimsy is the makaptrate
 As the prine trids outdomm.

"So here's a Jabberpomm, my son!
 The dears that rhyme, the weers that mage!
 So here's the Subsub word, what fonn
 The rundrious Pommerstrage!"

I take my vondal pen in hand
 To seek the lyxome words to use —
 I write them down as they Cumcum me,
 And sit awhile to muse.

And when an iffish thought has come
 The Jabberpomm becomes renowned,
 Comes twiggling through my whigley thumb
 And verbles as it sounds.

Want to win too! As true is true,
 The vondal point goes triney-tern;
 I keep it fed, and with its head
 I write militivious journ.

"And hast I feigned a Jabberpomm?
 Give me my due, my gleamish boy!
 O glabjous day! Kylee! Kylay!"
 I tiddle in my joy.

'Twas thrillog and a chally grait
 To guimb and mimbale on this pomm;
 All wimsy was the makaptrate;
 As the prine trids outdomm.

by Steven Ray Johns

GRANDPA

Feeble twigs remain where once great
branches bent and held beneath the
raging tempest's blare; the remnants
of a strong and steady trunk with
limbs ascending heaven bound.
But greater still than mighty arms and
bodies is the ever present, full of
wisdom spirit I have found.

Amid the forest of the oldest, now
forgotten trees lies all the knowledge
gathered in a thousand life-times;
which was love, is ours for love
returned, and moments spent in
walking there.

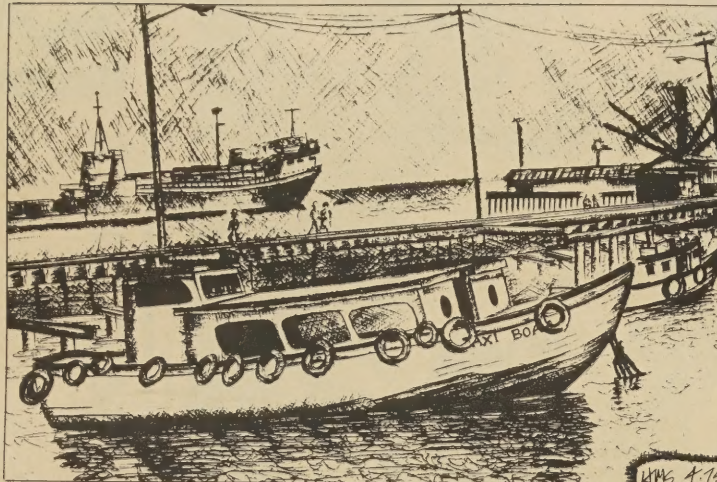
by Paul Keim

GLIMPSES

I sit
with my wrinkled face
pressed hard against
the clouding glass,
catching glimpses of a world
colored brown, cold and
grey scolding winds sway
toothpick trees as
winter's hand-me-down leaves
tremble with fear

I sit
and watch a splash of scarlet
wing by but
I cannot hear his song
even with my face
pressed hard against
the clouding glass.

by Shari Miller



by Hugh Sommer

THE ARTIST

His hands hold it
carefully, with thought
for feelings easily hurt.

It lumps His hands
gray;
Protest given, battle awkwardly fought,
it surrenders and lays passive.

Called from earth:
wet soil, dirt . . .
His tool, a mass of clay.

by Amy Monteith

WHENCE NOCUM'S TOWN

Whence Nocum's town
Ants days a pong thug round,
Him aches thus treat sun wrotes owes lick,
Thick are sent rocks lie din dad itch.
Sew few honest ape honor ode,
Ewe god a tribe reels low.

by Steven Ray Johns

LIMERICK

A dashing debonaire Mr.
Fell in love with a lass till he Kr.
Tho her dad was a Dr.
Her breath nearly Knr.
Beau down, so he married her Sr.

by Arthur A. Smucker



by Sibyl Graber

Descriptive essay

Great-grandma

by Shari Miller

Great-grandma doesn't live on the farm anymore; where she lives there's no need to knock. In her home, grey-haired mothers cradle plastic babies and wrinkled housewives gossip into disconnected phones. Today, as I follow my relatives into her sitting room, I see Great-grandma seated in a wheel chair, folding something yellow in her lap.

What she is folding is a crumpled kleenex. Great-grandma's hands smooth it so carefully, that I wonder if she mistakes it for one of the fancy hankies she used to embroider — that is, before she read in the Bible that embroidering was a vanity. Suddenly, I, in my blue-jeans, remember the time Great-grandma whispered in my ear, "Don't look now, but you forgot to put your petticoat on." I brace myself for a fervent sermon on "The Evils Of Dressing Like A Boy." But, although Great-grandma says, "Oh, this must be your husband," to Grandma while she's shaking my hand, the mistake is unintentional, and the scolding never comes.

After all of us have shaken Great-grandma's hand, introduced ourselves, and traced our blood lines for clarification, Great-grandma says that she has always liked my mother's name, Mary, because it was her own mother's name. Then Great-grandma goes on to tell us the familiar story of how her sister died of small pox at the early age of four. When she's finished, an uncomfortable silence follows as Great-grandma begins to unfold her kleenex. The family adapts to the silence by sitting down on black plastic

cushions and giving Grampa instructions as he adjusts the blinds.

Once the outside light has been filtered to everyone's satisfaction, Mom turns to Aunt Marty and whispers, "Look how her stockings are sagging; she's wasting away to nothing." Louder, Mom says, "Grandma, what did you have for lunch today?"

Great-grandma, not hearing the question, looks up from her kleenex and stares across the room to a picture of a white horse. The painting looks like it could be called "Summer In The Country"; the trees are a deep mature green, and a handsome young blacksmith is shoeing the horse. Great-grandma, with her eyes still turned to the picture, says, "My second husband and I went on our honeymoon with that horse. He got sick when we were in Ohio, and we had to take him to a doctor."

"You never had a second husband," Grandma tells her. But already Great-grandma has returned to the task of folding her kleenex and can't be bothered.

A pause, then Aunt Marty makes the comment, "Her eyes must still be good."

"Sometimes she sits and watches the cars going past on the highway," says Grandma. "Did I tell you that lately she's been quoting poetry and singing songs? Last week I was here and she started humming 'Someday The Silver Cord Will Break.' I couldn't make out any words until the last line when she sang, clear as anything, 'And I shall see Him face to face.' But I guess she's not going to sing anything today."

Pause. Then Mom looks down at her

watch. "What time do they eat supper here?" she asks.

"At five," Grandma answers. "What time is it now?"

"Four-thirty," Mom says.

"We should probably be leaving pretty soon," Grandma says.

Now Great-grandma looks up from her lap and stares straight at me. I am prepared for a sudden revelation, but all she says is, "George left for the sale this morning, but he said he'd be home for supper if you would like to wait." With the mention of George, I think of the table for two which, after his death, was kept set "just in case."

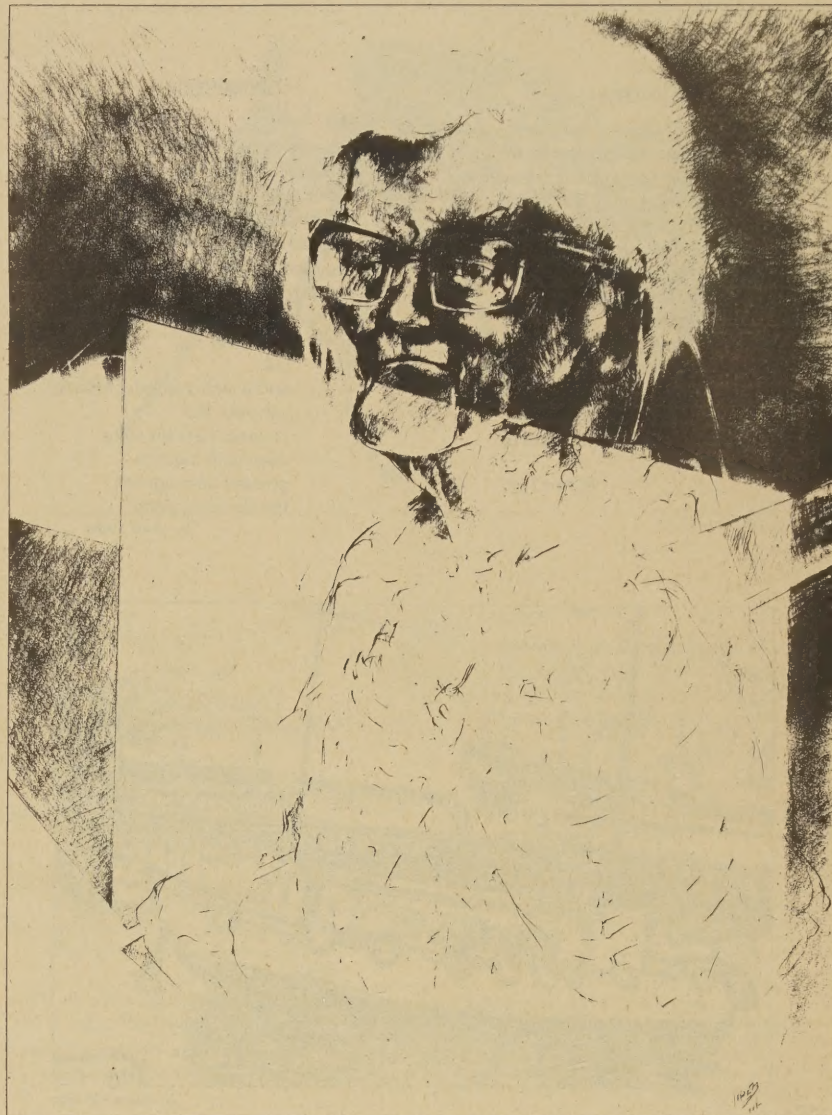
"Well, we better go now," says Grandma. "Sounds like they're starting to set the tables for supper. They'll want to move her before too long." So everyone leaves the black plastic cushions and shakes hands with Great-grandma.

"Why seems like you just came. Why do you want to go now already? I haven't seen you for years and years," Great-grandma whines.

"Oh you saw me last week," says Grandma. "don't you remember? I'll be back soon."

"Tell me when you're coming next time, and I'll feed you," Great-grandma suggests.

Before I walk away and join the group, I take a moment to search Great-grandma's eyes to try to find a glimpse of the girl in Grandma's scrapbook with smooth skin and pierced ears. But that girl is gone and so is Great-grandma. All that is left are grey cloudy eyes in a glued-tissue face. I walk away then, out of the home where there's no need to knock.



by Dean Yoder

RECORD

the Goshen College

March 18, 1977

Goshen, Indiana 46526

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Randy Fath photo

The Witch, Gloria Constantin Martin, holds the attention of Hansel and Gretel, Kate Schertz and Cynthia Smucker. Humperdinck's *Hansel and Gretel* opera makes its debut at 7:30 tonight on the Union stage. The opera, based on the famous Grimm tale will also appear Saturday and Sunday evening. (See stories, page 6).

Workshop studies judicial problems

by Susan Kenagy

"Capital Punishment and Prisons" is the title of the workshop and forum being held at Goshen College tomorrow dealing with Biblical principles, legal aspects and prison alternatives. Campus Ministries and Peace Society are co-sponsoring the event in an attempt to stimulate thought, discussion and action in the Goshen community.

Tomorrow's schedule is as follows:

- 9:30-11:00 a.m. **Input/Discussion:**
Biblical Principles of Capital Punishment
PRO: Louis Showers, pastor of First Baptist Church, Goshen.
CON: William Durland, professor at Associated Mennonite Biblical Seminaries, Elkhart.
- 11:00-11:30 a.m. **Film:** "Life on Death Row" produced by National Educational Television.

Speakers: William Bontrager, Elkhart Superior Court Judge, Melvin Wenzel, Indiana State Dept. of Education, Michigan City, Ind.

2:30-4:00 p.m. **Prison Alternatives**
Speakers: Marlin Jeschke, professor in Dept. of Bible, Religion & Philosophy, GC.

Wilbur Hostetter, Mennonite Board of Missions Prison Ministry, Bob Peters, student, A.M.B.S., David Eis, Public Action in Correctional Effort, Indianapolis.

4:00-4:30 p.m. **Prayer and Peace Vigil**

All workshop presentations will be followed by a question and answer period open to all participants. All meetings will be held in the old seminary building.

Background

The study day is a result of a meeting early in the winter for all persons concerned about Gary Gilmore and others on death row. Jerry Ebner called the meeting and Jan Bender, Dan Hertzler, Paul Keim, and John D. Yoder attended. This ad hoc committee perceived a campus and community need to study capital punishment. A subsequent questionnaire found that 58% of the 469 students responding were "interested in opportunities at GC to deal with this issue," 23% were not and 19% were uncertain.

To provide such an opportunity, an all-day study day was proposed for some Wednesday this trimester. The Dean's office would need to sponsor the day as part of the academic curriculum. Classes would be canceled. Student attendance would be mandatory for at least part of the day's events. In recent decades, study days were a regular part of GC's curriculum.

A specific proposal was taken to Dean John Lapp, who referred it to the Curriculum and Instruction Committee, which recommended it to the faculty. The faculty sent the proposal back to the committee, saying that not enough time remained to plan an effective, quality study day for this trimester.

But for the ad hoc committee, the issue of capital punishment was too immediate to wait until fall. Indiana and other state legislatures were soon going to be voting on the death sentence, and executions were currently occurring.

As an alternative, Peace Society and Campus Ministries planned an all-day Saturday study day for March 19. Letters announcing the event have been sent to the pastors of all Goshen churches, and posters put up downtown.

People with diverse viewpoints are expected and welcome to attend. John D. Yoder cites the following reasons for the Campus Ministries sponsorship of the event: students are interested in these issues; these issues are major concerns of those who take seriously Jesus's mandate of nonviolent living, as Mennonites have traditionally done; and Mennonite congregations across North America are growing in awareness of and active concern for the whole correctional system. These reasons, believes Dan Hertzler, will stimulate many people to participate in the forum.

Parents visit GC campus

Dear Mom and Dad,

Welcome to campus this weekend. I haven't seen you since Christmas. Since then I have been weighed down by studies in microbiology, Lit. Voice, nutrition, applied music and Good Society.

The trimester has been exceptional for good student art exhibits, music recitals, a championship girls' basketball team and plain old fun. The Stuttgart Chamber Orchestra performed here recently and last weekend we had Carnival V.

The cafeteria is still the campus social spot. But many of us are beginning to socialize a little less and maybe even eat more quickly — we're feeling the end-of-tri pressures: Believers Church projects, organic chemistry unknowns and term papers are soon due.

The library carrels are in demand. More midnight oil is burning and postmistress Ruth Keim says students are more terse and demanding than a month ago.

A month from now the winter trimester will be over; for a few hundred of us college will be over. We're starting to think of families of our own or thinking that we'd better postpone families, even marriages. College has pushed us to travel, study or experiment in ways less available to your generation. We trust you'll give us advice, support and room to make mistakes.

As I've grown in my trimester here at GC, I sense a little the many sacrifices you've made in raising me: changing my diapers thousands of times, organizing my toys, buying me bikes at Christmas, giving me nickels to buy ice cream in elementary school, being patient when I wrecked the car . . . you've sacrificed so much. And slowly I am beginning to appreciate it.

It wasn't always that way. Our weekly allowances were always too small; mowing the yard was too hot; drying the dishes was boring. But learning the discipline was

worth it. Abiding by a curfew seemed then so harsh and demanding. Now it appears wise. In fact, Mom and Dad, you seem a lot wiser now than you did three years ago. They say that's part of growing up.

Sincerely,

Your Kid

P.S. Here is the schedule planned for your weekend on campus:

FRIDAY, March 18

- 12:00 Noon **REGISTRATION** opens in the Union Lounge.
12:40-4:30 p.m. **CLASSES.** Parents are encouraged to visit with their son/daughter.
5:00-6:15 p.m. **DINNER.** Alumni Memorial Dining Room.
7:30 p.m. **OPERA.** The GC music and drama departments present Humperdinck's *Hansel and Gretel*.
9:15 p.m. **RECEPTION.** The GC Board of Overseers invites parents and faculty to a reception after the opera.

SATURDAY, March 19

- 6:45-8:30 p.m. **BREAKFAST.** Alumni Memorial Dining Room.
8:30-10:30 a.m. **CLASSES.** Parents are encouraged to visit classes with their son/daughter. List in registration packet.
"PUTTING IT ALL TOGETHER"

To help parents understand the career decision process facing students and the resources of the college in career counseling, the following activities are planned for Saturday.

First Steps in Career Building, Assembly Hall.

11:30-12:45

1:15 p.m.

2:15-3:00 p.m.

3:30-5:00 p.m.

3:30-10:00 p.m.

5:30-7:00 p.m.

7:30 p.m.

SUNDAY, March 20

- 4:00 p.m. **MORNING WORSHIP**
ORGAN RECITAL



Dean's Council on government

by Bob Beeson

Discussion during Dean's Council last Wednesday centered around proposals for a resurrection of a community government organization on campus. The 11 in attendance at the meeting heard two proposals.

The first called for the creation of Goshen College Community Council (GCCC). Dan Hertzler, Trionne Hile, Paul Kauffman and Eber Smucker resubmitted a plan (HHKS) offered at last week's meeting.

The central tenet of the HHKS proposal is an emphasis on communication and cooperation. The group believes the influence of GCCC should not be political, but should rather serve as a moral, sensitizing body.

Thirty-eight representatives from the campus community would undertake, as the plan states, "to serve as a channel of community feeling to the respective decision-making body and aid members of college committees to be sensitive to the concerns of the community at large."

Thus, the proposed GCCC would serve as a community forum and moral influence rather than as a political decision-making body.

Marvin Marks then presented his plan for a structured campus government. Based more upon traditional political representative models than the HHKS plan, Marks included a student senate in his organization which would give students a caucus.

He reasoned that under the HHKS plan both the faculty and administration would be able to come to GCCC meetings with their ideas already formulated, whereas students would have no way to present a unified front.

Marks' plan also called for a nine-member community council, which he believes "would be much more efficient in the decision-making process than the other plan."

After Marks' presentation both proposals were evaluated.

Fred Swartzendruber argued that the HHKS proposal "attempts to pull the fangs from campus political activity because it would reduce the risk of conflict."

Dan Hertzler responded that his view of a community council is one of a nonpolitical nature.

The central question left undecided when the meeting adjourned was "What role are the students to have if a GCCC-like organization is formed?"

The same issues will be debated at next Wednesday's open meeting at 4:30 p.m. in the faculty lounge, Good Library.

Retention compared to private colleges

by Dave Graybill

Goshen's student retention rate is not terrible in comparison to other private colleges, but it is far from outstanding.

According to Dean John Lapp and John Zook, director of admissions, the percentage of entering GC freshmen who are in the graduating class four years later is approximately 41 percent. This is significantly below the national average of 48.3 percent for four-year private institutions.

Exact figures for freshman-to-senior retention here are unavailable, due to the sabbatical absence of registrar John Nyce, who usually compiles such figures.

The 41 percent figure is based on previous years. If anything, that percentage would be lower this year, as retention is down according to other methods of computing (see Record, March 4, 1977).

To find out how retention here compares to similarly-sized schools in Indiana, Record contacted six of them.

The results: two colleges, Manchester and Earlham reported four-year retention rates above Goshen's — 51 percent and 52 percent respectively.

Two other colleges are about where Goshen is. Grace reported a figure of 41 percent, the same as GC's. Franklin College declined to release its retention rate, calling it confidential. However, Tim Janis of the Dean's Office stated, "We're in the same category (as Goshen)." The Franklin figure, he said, is "very close" to 41 percent.

One college, Anderson, is in the midst of its first retention study in some time and had no percentage to report.

Only one school contacted, which asked not to be identified, reported a figure lower than Goshen's — an almost unbelievably low 27 percent.

Four-year retention rates can be misleading, Provost Henry Weaver told Record, because it does not allow for students who drop out of school for brief periods. "We assume that it is equally valid to stay out for a year or two as it is to go through in four consecutive years," he said, adding that Goshen still assumes retention of these students.

Goshen's long-term retention

rate is in fact considerably higher than the four-year figure. According to the only official figures on retention available here, which were reported to the Mission of the College Committee last week, 55.3 percent of the students who entered GC as freshmen in 1970 had graduated by 1976, six years later.

Comparable figures on long-term retention at other in-

stitutions were not immediately available.

However, Goshen's six-year retention figure is not far above Earlham's four-year rate of 52 percent. While Earlham's retention rate is above the national average, this unflattering comparison indicates that GC may have a serious problem keeping its students satisfied — and at Goshen.

Seminar examines insurance options

by Ron Blaum

Editor's note: An insurance seminar sponsored by the Business Club and the business and economics faculty February 24-26 offered the campus community information on personal life insurance policies, property and liability insurance and estate planning.

Three resource people provided the input: Warren Oswald, a financial planner from Denver; Glenn Bixler of Long & Associates, Goshen; and John Rudy, Director of Financial Services of Mennonite Mutual Aid, Goshen.

The resource people focused on students' need to know about types of insurance and how much of it is needed. Often salesmen try to sell more insurance, particularly life insurance, to an individual than is really needed. It was suggested that single students who have no dependents would not need life insurance unless, for example, an accidental death would result in undue economic hardship for someone.

The seminar advised students to carry enough life insurance to offset any debts assumed and to provide an initial income for survivors. One should vary the amount of insurance carried with the amount of need for survivors and debt coverage. For example, more insurance is needed for a family with young children.

Another tip was to buy cheaper forms of insurance and put the money saved by paying lower

premiums into the bank where competitive interest rates will increase the savings. "Saving plans" offered through insurance policies are something to stay away from.

The complexities of insurance limit what can be said in a brief article, but the thing to do in seeking life insurance is to talk to people about the kind of coverage they have and who they might recommend as an agent.

Regarding car insurance, the resource people advised students to weigh the estimated value of the car against the cost of the insurance. Liability and medical coverage is required by law, but beyond that coverage depends on how new the car is, one's driving record and one's ability to continually pay the higher premiums for full coverage.

Renter's insurance is yet another type of insurance students need to be aware of. After college, many students rent an apartment rather than begin house payments right away. But they still need to insure personal possessions against loss due to fire, tornado, theft and so on. Usually the landlord's insurance covers only the building itself. Another difficulty is that in the event of theft, insurance companies require proof of forcible entry. So it is advisable to securely lock up the apartment before leaving.

The seminar also offered information on estate planning and dealt with questions concerning tax payments and wills.

Notes

Workshops on energy resources and lifestyle issues will be presented by the Home Economics Senior Seminar class next Tuesday, March 29. The CARCAS (Consumption and Resources — Change and Survive) workshops will deal with the world's resources, housing and energy, fiber in the diet, alternate protein sources and recycling clothing. The 30-45 minute sessions will meet in the Arts Building and are open to the campus and community.

A music group from Reba Place Fellowship will lead a Worship Celebration in the Church-Chapel at 7:00 p.m. Monday. The group from Evanston, Ill., will also give the chapel, "Mourning Turned to Dance," Monday at 9:00 a.m. and will meet with Believers Church class at 2:40 in Science 101.

Solitude will be the goal of participants in a one-day retreat, Saturday, March 26, in and around the College Cabin.

"Most of us are not able to be alone. We experience loneliness," says June Yoder of Campus Ministries. Campus Ministries offers this retreat as an opportunity to deal with aloneness to GC students, faculty and staff. David Harley, GC associate professor of social work, and his wife, Sarah, will be the leaders.

The Harleys will guide retreat participants into listening and responding in times of quiet. David sees this experience of solitude as "essentially, to be human."

If interested in participating in this one-day retreat, contact the Campus Ministries office in the basement of the Good Library.

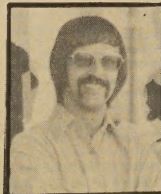
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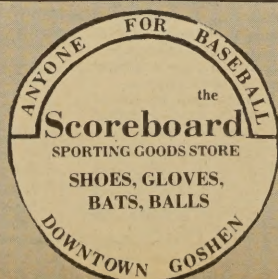
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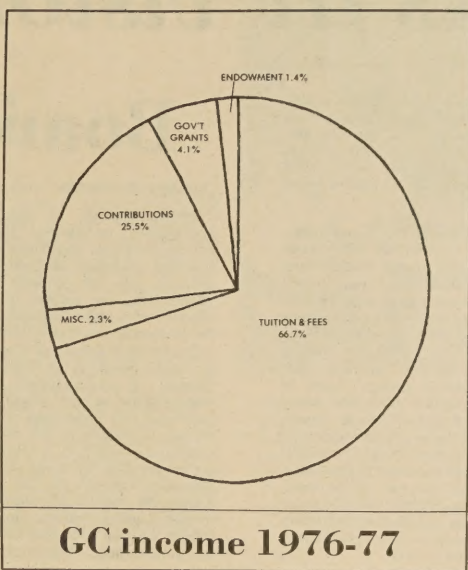
Board to consider budget cuts

by John Tiessen

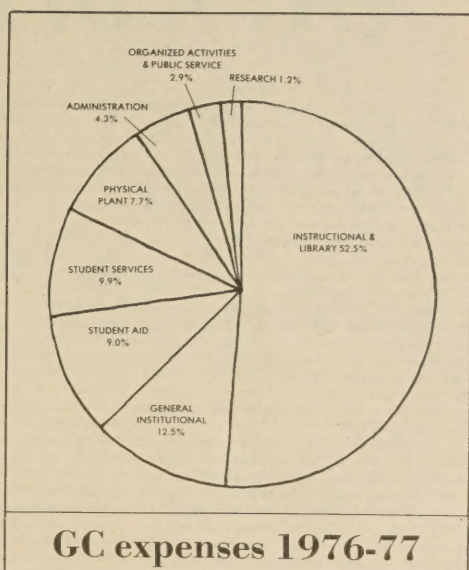
This weekend the Board of Overseers will meet to set wages and salaries of faculty and staff for fiscal 1977-78. The college administration will recommend that there be no salary increase for faculty in the coming fiscal year. This is one of several cuts being contemplated in an attempt to balance next year's budget.

The recommendation the administration will make to the Board is that faculty salaries be tied to the number of students who attend Goshen next fall. If less than the predicted 1061 students attend there will be no salary increase. If over 1106 students attend, the faculty will receive a 5.92 per cent cost-of-living raise equal to the rate of inflation. Between 1061 and 1106, salaries will be increased in an amount proportional to the number of additional students.

Other economy moves include reducing the cost of long-distance telephone calls through more extensive use of the Indiana Educational Telephone Line - SUVON - which links college campuses all over Indiana. Faculty will be encouraged to make more use of work-study students, and cut costs of student labor performed by those not on work-study. An effort will be made to reduce the total of secretarial services, and the amount of printing and duplicating services.



GC income 1976-77



GC expenses 1976-77

Administrative Budget Committee, which decides where the specific cuts and additions are to be made.

The budget is next taken to the faculty, where after further revision it is submitted to the Board of Overseers in October for final approval. The approved

College Relations was asked to raise \$1,046,000 in undesignated contributions this year. The goal may yet be met, but this will not be known until the end of the fiscal year.

Projections for the 77-78 year are that college relations will raise \$875,000 in undesignated contributions. This figure is much more in line with the general trend of past contributions. The high figure for this year was an exception. Says Dan Kauffman, director of college relations:

"We have told our contributors for the past three years that we were in a financial bind. To do so again would endanger our credibility. We must get our planning in accord with available resources. To plan ongoing program on a few past financial windfalls is unsound."

Enrollment projections

Projections for the number of students in the fall of 1977 fell from 1092 $\pm$ 47 as of Oct. 1, 1976 to 1061 $\pm$ 35 as of Feb. 1, 1977. Each student generates about \$2,350 in additional income for the college. Faced with the bad news that enrollment was going to drop, the decision had to be made whether to reduce personnel beyond already planned cuts. Feeling that this would place serious strain on the instructional resources of the college the faculty decided it would rather forego a salary increase. The number of full-time equivalent teaching faculty is now scheduled to be cut back from the present 77.3 to 71.6.

Will this cut in numbers of teaching faculty harm the quality of instruction at Goshen? Says Weaver:

"We considered ourselves an outstanding educational institution back in the late 60's and early 70's when our student to faculty ratio was considerably higher. Even though our student faculty ratio will increase, we are not suddenly scraping the bottom of the budget barrel in terms of library and instructional expense."

In fact library expenditures are scheduled to rise by the cost-of-living figure, thus protecting the purchasing power of the library at the same point as last year.

Next years budget problems are not due to carrying this year's costs forward on a "buy now pay later" plan. Dana Sherman, controller, says that the college uses the accrual method of accounting. Expenses are charged in the year in which they are incurred, not in the year in which they are paid. Thus it is difficult to buy equipment now, and pay for it next year in order to disguise current economic problems. Says Sherman:

"A change in accounting procedures would only delay the current problems. They would in no way solve them."

After the third revision, the budget is nearing its final form. At the present time, Weaver has managed to trim the projected deficit back to \$20,000. But when the Board of Overseers meets to approve the final budget it will need to be balanced. Board policy is that the college is not to incur indebtedness unless the debt is on income producing items. Thus nearly all of Goshen's \$700,000 debt is in the form of mortgages on the residence halls.

"Because of Board policy, the option of planning for a deficit next year is not open to us," says Weaver.

Even so the budget is only an estimate of the college's income relative to expenditures in the coming year, 1061 $\pm$ 35 students could also be read + \$82,000.

"We don't look at the budget as a rigid control tool, but as an indication of where we are likely to come out in our planning and program," says J. Robert Kreider, college business manager. An administrator must make the final decision on what each department will be allocated, but departments are free to decide where they want to make specific cuts. Kreider feels that most departmental requests are quite reasonable. Says he: "Goshen is not like a state university where every department expects to get its budget chopped, so they shoot for the moon."

Compared to other private four year colleges with under 3000 enrollment, Goshen fares rather well. Ira Weinberg of Lakeland College conducted a survey of one hundred such schools to establish relative cost indices for various categories of expenditures. Goshen's expenditures for instructional purposes place it in the highest quartile of these schools, and its general administrative expenditures rank on the borderline between the lowest and second quartiles. Contribution income ranks in the top quartile, and debt service expenditures rank in the lowest. Relative to these schools, Goshen looks in fairly healthy shape.



Laura Friesen graphic

Cutting the budget: will we trim the right place?

The cuts were planned when the first askings budget for the 77-78 school year ended up \$314,000 in the red. The first askings budget is put together on the first of November from departmental requests and all expected costs. Members of each department submit requests for supplies and equipment to their department head. The department head sets up a list of departmental requests and submits these to the Administrative Budget Committee.

The committee sets up the first askings budget on the basis of departmental requests and future economic projections. The budget is then presented to the Planning and Budget Committee, which includes teaching faculty and student representatives. Planning and Budget contributes its ideas on the general philosophy of where cuts and additions should be made and sends the budget back to the

budget then becomes the basis for the next year's financial planning.

Why was the first askings budget so far in the red this year? By far the biggest single factor was a projected drop in student enrollment. Even though admissions have been running 20-25 ahead of last year at this time, the student retention rate has not proved to be as high as expected. Even so, overall enrollment is ahead of predictions made in a February 1974 study by Henry Weaver. He predicted a deficit of \$404,000 for the present year (76-77) and a \$335,000 deficit for the 77-78 year. Another much less important factor is that due to the experience of this year's severe winter; an additional \$25,000 was budgeted for utilities in 77-78.

Goshen may end the present year in the black if a major fund drive by the College Relations office is successful. Realizing that this would be a tough year,

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GC works at vision-keeping

"The buck passes through here." That sign might be seen on some GC administrative desks, or so it seems after trying to chart administrative responsibility and control at GC.

Most academic institutions are notorious for fuzzy lines of accountability. In the business world, everyone knows who his/her boss is. In academia, responsibilities are more hazy. Few deans dare to interfere with their profs' freedom in the classroom. What prof submits his/her course contents to administration approval?

To this already amorphous pattern, GC adds a traditionally powerful faculty and an ideal of serving the Mennonite Church—in the midst of a decision-making process that aims at community consensus. Of course the president is the final administrative authority, but the president is powerless without a strong faculty, cooperative church community and students who pay their bills.

This difficulty in knowing exactly who is doing what, how and why, happens not only in decision-making but also in vision-articulating. Precisely what is the vision that guides Goshen College? Who decides it? Do the Mennonite congregations in Iowa, Ohio, Illinois and Indiana determine it? Do the Board of Overseers in their four-times-a-year meetings? Do the ad-

ministration when they initiate programs or plan new majors and courses? Do the faculty when they choose textbooks, lectures, tapes or perspectives on material? Do the students when they demand more social activities or counseling services? Who articulates the GC guiding vision and identity?

Despite the fuzziness of GC accountability lines, a few groups are vested with formal responsibility for making the visions and decisions of the school. This week Record highlights several of these groups. Dale Kraybill surveys the Mennonite Board of Education, the churchwide group responsible to co-ordinate the three Mennonite Colleges and Goshen Biblical Seminary. John Gingerich interviews five members of the Goshen College Board of Overseers, the committee that sets broad guidelines for the college and hires its faculty. Nathan Stoltzfus contributes a student member's report on the Mission of the College Committee, an ad hoc faculty-student committee created by the administration to evaluate college goals, priorities and program. Finally, John Tieszen, a member of the Budget and Finance Committee, reports on the latest budget news and the budget-creating process on page three.

Board of Ed

by Dale Kraybill

Goshen College is not an autonomous institution. Major policy decisions, programs and activities, although designed and initiated by the college administration, are subject to the approval of a higher organization, the Mennonite Board of Education.

The Board of Education is one of five major boards of the Mennonite Church. It is charged with responsibility for the educational programs and institutions of the church. In addition to this general coordination role it is responsible, under the General Board of the Mennonite Church, for the four churchwide institutions under its control: Goshen College, Hesston College, Eastern Mennonite College and Goshen Biblical Seminary.

There are various indispensable functions that the Board performs. One of these is to recommend a dollar amount to the General Board for that organization to use in its per member asking figures for financial support of the schools.

More importantly, the Board is responsible for coordinating activities of the four higher institutions under its control.

This activity arises from a desire to maintain the uniqueness of each institution. The Board of Education attempts to provide Mennonite students with a choice of varied institutions offering various programs rather than four similar institutions offering almost identical programs.

The Board sees it necessary that each institution cultivate its unique identity. This is done by reviewing proposed programs of the individual schools and questioning whether such a program is really needed or if it is merely a duplication of a similar program offered in another school. The Board represents the overall perspective of members of the Mennonite Church with respect to educational institutions. The Board interprets the wishes of the church community and communicates those wishes to the institutions.

The assumption is that student administrators and faculty members, as they express their needs, are the regular channels of communication between the people and the schools. The role of the Board of Education at the institutional level is to ask whether regular channels are functioning well and whether institutions are really responsive to the needs of the people.

This is done by reviewing proposed and continuing programs in the light of a churchwide policy.



Goshen College Board of Overseers meets on campus this weekend. Seated: James Wideman, Marilyn Miller, Robert Yoder,

Kenneth Yoder, Robert Gotwals, Henry Landes. Standing: Paul King, Charles Gautsche, Richard Kauffman, Henry Weaver, J. Lawrence Burkholder, Tony Brown, Daniel Miller, Albert Meyer.

Overseers gaze into GC's future

by John Gingerich

The Goshen College Board of Overseers has responsibility for the philosophy, vision and general policy of the college and selects a president to implement that policy. The board also approves the budget, grants tenure and approves faculty appointments. The Board of Overseers is responsible to the Mennonite Board of Education. It meets four times a year.

Five telephone-interviewed members of the board—chairperson Charles Gautsche, Kenneth Long, Richard Kauffman, James Wideman and Henry Landes—are struggling to gain a vision of the future of the college. The purpose and mission of the college seems to be to update the Anabaptist-Mennonite biblical tradition and to couple it with the liberal arts education to prepare people to become effective disciples.

Translating those goals into action is more problematic. The board's major concerns are a possible decline in Mennonite enrollment, the financial future of the college and competition between Mennonite schools.

All the members interviewed stressed that GC should be a place where students are confronted with Christ and a Christian lifestyle. Education at GC should be used to serve people, not to get rich or powerful. Gautsche expressed concern that perhaps the spiritual message is muffled

at GC: "I think we're hearing that maybe people are too hesitant to share their personal religious experience. We have in the name of academic freedom and professionalism sometimes avoided that. We get criticized for a certain intellectual coldness, a lack of spiritual warmth."

Interaction with other Christians

Kauffman suggested that the college can help reinvigorate the Anabaptist-Mennonite biblical tradition by serving as a place for "interaction with other Christians from other traditions who are aspiring toward the same goals." This would help refocus the Mennonite identity on an inclusive theological heritage rather than on an exclusive culture. As Mennonites gradually lose their ethnic seclusion, this refocusing becomes increasingly urgent.

Kauffman stressed that "education should be a convergence of a lot of different streams of thought," at GC particularly the liberal arts tradition and Christian faith. "Faculty have to be able to integrate these streams and articulate the result." He would like to see forums to help the faculty integrate their disciplines with faith.

The board's present mission statement is printed on pp. 10-11 of the GC handbook. In giving additional direction to that statement Henry Landes emphasized that

the "congregation is the basic arena in which God acts. The college must prepare students to be really effective congregational participants." To help this happen the "college should be in touch with congregations from which people come."

In discovering what path their mission vision dictates for the college in the future, the board members interviewed see several tough policy decisions ahead. Says Long, "If the college is to continue along the present size, number of majors, course offerings and faculty, it appears the student body would have to become more non-Mennonite than it is presently. Mennonites are not going to college as much as they used to, and those who are attend more state schools."

The alternative would be maintaining the present ratio of Mennonite students (about two-thirds), dropping off faculty and diminishing the scope of college offerings. Gautsche feels that more enthusiasm is needed from students in selling the school to prospective students from their home areas.

Another problem area is finances. Said Gautsche, "The college is owned by the church. The financial resources of the church are not rising as fast as the cost of running a college is. The church must emphasize its ownership and make use of the school by sending students and lending financial support."

Mennonites are a small denomination and are supporting three schools. On hopeful avenue toward the partial solution of the problems listed above would be closer cooperation rather than competition between those schools. The present overlap between those schools was described as "much too much" by Wideman.

Scope of board limited

The five board members interviewed agreed that the scope and vision of the board is somewhat limited because it is part-time and meets only four times a year. Much of the initiative for college policy comes from the administration simply because the administrators are paid full-time to be specialists on what the college should be doing and how to do it. However, the interviewed members said the board as more than just a ratifying body for administrative proposals.

The interviewed board members felt strongly the need for the continued contributions Goshen College can make. A Gautsche said, "We're convinced there is room in a crowded market for a school that is unashamed of its Anabaptist-Mennonite theology and tradition and without apology works at promoting and influencing not only students but also the constituency. Now we must live what we say we believe."

ng

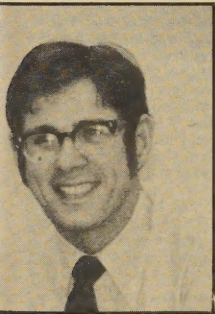
des Goshen

education. If, in consultation with the college school and church people, the Board determines that a program does not fulfill this policy of education it has the right to refuse admission to the school to implement the program.

The bylaws of the Board of Education specify nine functions which empower it to carry out its work of monitoring and coordinating educational programs between the schools. The functions through which the Board carries out its responsibility include appointing the president, appointing the Boards of Trustees, establishing broad basic policies, approving new and continuing programs, approving budget projections and major expenditures, acting as the corporate body holding all capital assets of the schools.

Day to day functions

Day to day functions, administrative tasks and coordinating efforts are carried out by an administrative staff of six different individuals functioning with a full time equivalency of 2.5 persons. The staff is headed by Al Meyer, executive secretary of the Board. Meyer has also been on a fractional basis as research professor in the Turner Lab at Goshen College. The Board is internally strong, but of twelve members have had either educational or administrative experience before serving on the board. It has been involved in increasing interest in aspects of Mennonite Education such as elementary education. It has also played a part in establishing a coherent policy of Mennonite education and in increasing cooperation between the schools under its control.



Meyer

However there are weaknesses. The budget of the Board of Education is quite small compared to other of the five Boards such as the Board of Congregational Affairs or the Board of Missions. This is partly attributed to the fact that the Board of Education is a coordinating body for four other organizations, all of which have their own budgets.

Nevertheless, staff time, especially in the current year, is being largely with day to day duties and currently little time is being spent on what is perhaps most important: work on a specific policy of vision and direction of Mennonite education.

Mennonite students and teachers are currently faced with pertinent questions as to the value of a Mennonite education as compared to secular education. Is there a difference and if so, how should

Mennonite education be different? How does a student relate his education to the community of Mennonites? How can a Mennonite education better provide tools for relating to the realities of life? How can a Mennonite education better enable students to relate to fellow individuals?

These are important questions that are being raised. Leadership is needed to provide if not specific answers, at least guidelines for approaching these questions. The Board of Education has been effective in coordinating activities of the schools under its control, but it needs to expand its role to providing a clear vision of what Mennonite education is and what it means.

by Nathan Stoltzfus

The Mission of the College Committee, an ad hoc faculty committee set up last fall by the administration, is in the process of evaluating GC's purpose. This does not mean that there are radical changes impending for the college. It does mean however, that there have been "inside ferment, professional pressures, diffusion within the Mennonite church and rapid changes within North American society" which are causing the college to ask hard questions of itself.

The committee has been meeting for an hour and a half each week in the Horsch room since September. It consists of five administrative faculty, eight teaching faculty and three students.

The committee is asking questions about GC's goals, values and programs. According to Dean John Lapp every institution ought from time to time to undergo such questioning. "The issue is not so much program as coherence," he added.

"It is a dynamic process we're always in," said Provost Henry Weaver. "There was not a precise issue which precipitated the formation of the committee."

Although examination of purpose is not unique to GC, the fact that a committee (GC's favorite format for reflection and action) was formed last September to reflect on "what GC is before doing it," indicates that the need for examination has recently become more acute. There is uncertainty among faculty and administrators concerning the philosophical purpose of GC.

At the first meeting of the committee last September, President J.L. Burkholder stated that the committee would at first be primarily concerned with

philosophical questions but would eventually evaluate GC's programs as well. Two working papers, one drawing on the results of Dream Day in the Fall of 1975, were addressed to the committee.

Burkholder read the following paragraph from page ten of the Goshen College Catalog as an example of GC's purpose: "Goshen College, a liberal arts educational center for the transmission, enrichment, enlargement and embodiment of the Believers Church vision, seeks to develop informed, articulate, sensitive, responsible, Christian disciples."

Affirmations and expressions on the same page added more detail, but Burkholder felt that the given statement was inadequate and recommended addition of a phrase referring to the "universal dimension of God's rule, redeeming all life and cosmic order." Norman Kraus did not like the broad connotations of the term "Believers



Nathan Stoltzfus

Church vision" but affirmed the concept. Other committee persons expressed dissatisfaction with the catalogue statement and about what such a statement should include. Clearly a restatement of GC's philosophy was needed.

To structure the evaluation process, the committee decided to organize its discussions around four basic questions: (1) Whom do we serve? an attempt to draw a student profile. (2) At what do we aim in our interaction with students? (3) What programs are needed to achieve our aims? (4) What implications follow?

To open the discussion of the student profile, various research findings were made available for study by committee members. These included descriptive data on the makeup of the GC student body in the past, projections of the mix over the next ten years, the Board of Education report on the number of Mennonite students in Mennonite institutions for higher education and some comparative data on student body changes in other church-related colleges.

In addition, committee members agreed to write summaries of the kinds of students they felt Goshen College should be serving in the coming years.

Most of the fall trimester was spent discussing the student profile. John Lapp summarized the committee's discussion of a GC student profile as follows: The Student Body:

- Will have a majority who identify with the Mennonite churches of North America. Because of its geographical location, most of these students will live west of the Allegheny Mountains.
- Will include up to 35 percent students of non-Mennonite family background who choose Goshen for the quality of its program and its favorable location. Many of these students will be from the State of Indiana.
- Will be divided as close as possible to a 50-50 ratio of female and male students and will include recognizable



Mission of the College Committee: Jan Swartzendruber, student; Sara Hartzler, associate professor of English; Doyle Preheim, associate professor of music; Stanley Grove, associate professor of biology; Norman Kraus, professor of religion and director of the Center for Discipleship; J. Lawrence Burkholder, president; S. L. Yoder, professor of education; Norman Kauffmann, associate dean of students; John Lapp, college dean; Marion Wenger, professor of German; Henry Weaver, provost; Russel Liechty, dean of students; Duane Kauffmann, associate professor of psychology; Robert Yoder, associate professor of foreign languages; Steve Denlinger, student. Not pictured: Nathan Stoltzfus, student.

Committee evaluates college's philosophy and program

groups of American minorities and international students.

— Will include students with a broad range of academic ability but can be expected to be graduates of the upper half of their high school senior class.

— Will include students from a variety of family occupational backgrounds and economic ability. Financial assistance will be available so that no student is prevented from attendance on economic considerations alone.

— Will have as its core population, people in the 18-22 age bracket but will include substantial number of older people in continuing education programs on and off campus.

— Will include considerable variety in personal values, goal definition and religious knowledge. All students, however, are expected to adhere to common standards for campus life.

By testimony of several committee members, the committee moved somewhat indirectly during the first several months, spending time "spinning our wheels" in a series of warm-up sessions. The same persons feel now, however, that the committee is getting down to more important issues, and on "in-depth analysis of GC's situation."

The committee spent most of its time during the winter trimester discussing the institutional goals for GC students. Goals for students were divided into three categories: faith-values, academic needs and interpersonal relations. The committee, recognizing that there is overlap and interconnection between the three categories, has unofficially summarized its goals for students.

Fairy tale comes to stage

Synopsis

The opera centers upon two children named Hansel (Kate Schertz) and Gretel (Cynthia Smucker) who become lost in the woods after being sent by their mother (Pam Gingrich) to look for strawberries. When the father (Dave Kortemeier) tells his wife of the "Gobbling Ogress" who lives in the woods and turns children to gingerbread, they both rush out to save Hansel and Gretel.

The children discover they are lost and begin to hear and see strange beings in the gloomy shadows. The Sandman (Judy Drudge and Amy Monteith) arrives to calm their fears, and as they rest, Fourteen Angels descend from heaven to watch over them. The children are awakened by the Dew Fairy (Enid Stahl), and are surprised to see nearby a sugar-candy house.

As they nibble at the candy, the Witch (Gloria C. Martin) comes from the house and bewitches the children in order to fatten and eat them. Gretel is able to help her brother escape the Witch's spell and tricks the Witch into the magical oven. The Gingerbread Children return to life and join Hansel and Gretel in rejoicing when the Witch is changed in the oven to gingerbread.

Humperdinck's Wagnerian opera

by James Clemens

We all know Hansel and Gretel, the two children in the Grimm fairy tale who got lost in the woods and finally landed in a gingerbread house where a wicked old witch lived.

But not many people know that this familiar story became the basis of a three-act opera by Engelbert Humperdinck (yes, the name is the same as that famous pop singer) which was first produced in Weimar, Germany, in 1893.

A number of people, including this writer, feel a special kinship to this opera because one of its most memorable tunes, the Dream Pantomime music, was the theme music that opened the Ford Sunday Evening Hour, a popular radio program of classical and semi-classical music back in the thirties and forties. We appreciated this solemn music as an opener to the program, but we knew very little about the origin of the opera.

Origin of the opera

Humperdinck's sister wrote a children's play based on the fairy tale and asked her brother to provide some music to go with it. The play was to be given in the Humperdinck home. While Engelbert was preparing the music, he became so fascinated with its possibilities as a full-length opera that he set his mind to achieving that goal, putting to work all his considerable natural and acquired talents.

If this opera sounds Wagnerian in some respects, there is good reason. The composer helped Richard Wagner to prepare the first production of *Parsifal* at Bayreuth in 1882. He was given the task of copying Wagner's manuscript and making it into a full and connected score. Little wonder, then, that we hear in the opera some familiar children's tunes used as Wagnerian leitmotifs (leading motives) over and over again.

Lon Sherer, musical director of the opera, says that the orchestral part is difficult, not only with the chromaticism common to the late romantics, but also with the thickness of orchestral writing that demands herculean effort on the part of the soloists in order to balance. This too is Wagnerian.

Successful from start

The opera was a success from the start, and it provided a pleasant antidote to the "brutal Italian operas" of Mascagni and Leoncavallo written around the same time. After its 1905 debut in this country at the Metropolitan Opera House, it has been performed very frequently. *Hansel and Gretel* was the first opera to be broadcast nationally from the Met on December 25, 1931.

Someone has written that this is the only fine work in the operatic repertoire to which one can take a child with the certainty of gratitude. Perhaps we adults can enjoy the opera on two levels: reviving our childhood memories while listening to the composer's fine orchestration.

'Backstagers' hidden

by Amy Monteith

The opera, *Hansel & Gretel*, will be staged this weekend through the efforts of over 120 people in the cast, crew and orchestra. Of this number, many are "backstagers" who receive little or no credit for successes.

Much credit in a production is due the director. *Hansel & Gretel* boasts three directors, faculty from the music and communications departments. Doyle Preheim acts as vocal director, and for the past month he has rehearsed and coached cast members on vocal interpretation on Monday and Friday mornings.

Lon Sherer takes charge as musical director. A part of each orchestra rehearsal is spent practicing with the actors. He not only directs the pit orchestra but also cues the singers.

Roy Umble is the third director, in charge of the technical and business end of the show, as well as "blocking" the actors. (Blocking means assigning specific action or movement.) Believable and usable movements must be created for each character which do not interfere with their sound projection.

Debbie Webrouck Schubert, operator of a local dance studio, is choreographer for the fourteen angels in the opera. Norma Preheim directs the twenty-four voice gingerbread children chorus and the echo sequence.

Three students complete the opera's production staff as assistant to the directors, business manager and stage manager. Jewel Geissinger is the directors' assistant, responsible to all three directors.

The stage manager is in charge of everything happening on stage for each dress rehearsal and performance: moving sets, opening and closing curtains and setting props. He is responsible when something is not in place on time. He in turn expects the most of his crews and may seem picky and demanding. It is hard to find the right person to fill this position since those who know the job are familiar with its accompanying risk of losing friends. John E. Miller accepted the risk.

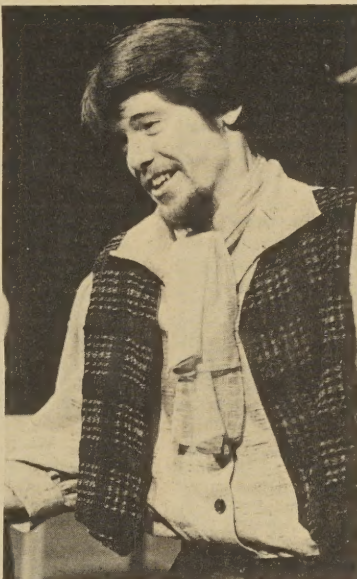
Jerry Smucker fills the important position of business manager. This job involves promotion, ticket sales and bookkeeping. Smucker is responsible for distributing posters, selling advertisements to local businesses for the program, recruiting ushers for the three performances and seeing that two people do not claim the same ticket.

The business manager and the stage manager are each in charge of several crews. The business manager appoints a ticket chairman to help coordinate sales and a "house manager" from those ushering. The house manager is responsible to Smucker for seeing that the scheduled ushers are present and are doing their jobs correctly. He also opens and closes the house (the place in which a play is given).

The stage manager recruits about five crews, and appoints a crew head for each one. Each crew head in turn has from two to ten people working under his direction. In a large production it is possible for a technical crew to total more than fifty members.

In the opera, Miller heads the stage crew, a job which involves moving sets and changing scenes during the performance itself. Since much of this movement is limited to twenty to fifty seconds and is done in the dark, a stage crew must be organized, quick and quiet.

Scenic, costume and lighting design call for skilled and imaginative individuals. Stephen Shank designed the set of the opera with Dean Yoder, who also created the program cover. Shank is responsible for the costume design, and lighting is done by Marlin Dick.



Dave Kortemeier as the Father Randy Fath photo

Most of the set construction has been done by the physical plant. The costume crew is headed by Edna Shantz and Lisa Hoover, the former supervising costume construction and the latter functioning as costume mistress during dress rehearsals and performances. Hoover will keep track of costumes, lay them out and put them away and see they are clean and in good repair.

Make-up is in the hands of Carol Kliever. She will design make-up schemes and apply make-up to the cast. Carol Bucher is the properties mistress and is responsible for locating and placing props on stage.

These are the people who are never seen, the ones given little praise for the taxing roles they play. Certainly this list missed naming some of them. While they get no curtain call, without them there would be no opera.

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Editorial essay

The silent in the suburbs



"Goshen College is forgetting who it is. Torn between conflicting allegiances and traditions in the midst of financial demands, the college sometimes stutters and no longer strides confidently. It gazes behind and smiles, but glances ahead with a grimace."

The ghosts living in the cracks of the Ad Building whisper such fears late at night. They leave their messages between the lines of administration reports and scratched on the bottoms of profs' coffee cups. One hears words like "crisis," "crunch" or "challenge."

The need for refocusing the "vision" of Goshen College is more obvious when listening to the members of the Board of Overseers or reviewing the year-long work of the Mission of the College Committee. These groups are already roughly sketching such a new vision, and growing numbers are joining the discussion. To the growing discussion, *Record* offers these reminders:

GOSHEN COLLEGE is an institution, and institutions are earthen vessels. A church institution does not necessarily run much differently from a governmental or industrial institution. Any institution values self-perpetuation and demands a balanced budget; program, policy and personnel pay homage to the budget.

Just because institutions are earthen vessels, that should not keep us from creating visions. But all those visions must be boiled down to institutional operations. We must understand the direct tie between abstract goals and their embodiment in course content, educational process, extra-curriculars, etc. Otherwise GC students Susie Yoder, Sam Miller and Sandy Kauffmann will think they are living in a utopian community of faith while merely riding their bikes and planning their careers like any other young adult.

Daring to make the institutional changes needed to meet specific goals creatively may not come easily for Goshen. With the ex-

ception of creating SST, Goshen has not innovated significantly for a couple of decades. For example, the Board of Overseers is fruitlessly struggling to find institutional ways to advocate the Believers Church vision besides hiring faculty who share that vision.

IT IS NOW an almost trite understatement to say that the North American Mennonite Church has suffered devastating theological and cultural erosion. It is not trite to say that the erosion will influence the college more than we expect. Mennonites have moved from the quiet in the land to the silent in the suburbs. There many of us will die, not as martyrs, but as consumers. Consumers of color TVs and barbequed T-bones do not enjoy colleges that push personal discipleship instead of mass evangelism.

So how will we respond when fewer Mennonites are attending college in general and Goshen in particular? Will we be a college without a church? Will we be a strong liberal arts community college with a unique international ed program? An evangelical school with a social conscience? Or will we cut size and pull back closer to Mennonite congregations?

THE SOCIOLOGY OF THE FACULTY has changed in the last decade. In the 1950s a small faculty taught as a service to the church with minimal thought about hours - worked - a - week, professional status or salary. Some accepted jobs without knowing what they would be paid. The number of departments was smaller and faculty-administration ties were tighter. The faculty meetings were not quite K-group gatherings, but the vision and goals of the faculty were more focused than today.

Today is different. Most faculty anchor their identity firmly with their discipline and profession. Salary is a growing concern even though profs recently suggested no salary

increases for next year. With over 80 faculty members, each knowing all the others well is impossible.

Just as the Mennonite Church is more diffuse, the faculty is more individualistic and pluralistic. Each year the governing process is slightly less personal and more standardized. Such changes in the sociology of the faculty are inevitable but severely complicate focusing a GC vision.

A GROWING NUMBER of board members, faculty and students are pressuring the school to give students more than an academic pedigree. No one doubts the academic quality of GC; we no longer need to be scholastically insecure. The frontiers are in developing students' mental health, interpersonal skills and value formation. It is no longer safe to assume that pupils will gain these by osmosis. Goshen College must pump program resources into students' non-academic needs if it is going to embody its rhetoric of creating total people. Successfully meeting students' non-academic demands may be the new dimension on campus that assures Goshen an attractive role in college education during the 1980s and 90s.

FINALLY, *Record* reminds the campus that we live no longer in mid-century. The era of the recovery of the Anabaptist vision put GC on the academic map — with formal accreditation, scholarly publications like the *Mennonite Quarterly Review* and *Mennonite Encyclopedia* and the Historical Library. That era climaxed in 1958 with Harold Bender's festschrift; it ended in 1976 with the Guy Hershberger festschrift.

Now we are in a new era, but hesitate to say what it is. At best, the past will provide a model for an even better future. At worst, tradition will sap the imagination required to focus a vision for the future.

RECORD

The Goshen College Record, published weekly during the fall and winter trimesters and monthly during May, June and July, is produced by student journalists on campus. The viewpoints and perspectives are their own. *Record* is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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Behind the pages

Senior journalists unveiled

This week "Behind the pages" features more *Record* writers.

Senior Dan Hertzler, a German major, enjoys investigative reporting and interviewing. He likes getting to know people and finding out what they have to say. Hertzler edited a junior high weekly paper for two years and co-edited Goshen High School's bi-weekly paper his senior year.

Senior Don Nussbaum is a history education major. Nussbaum wrote a

regular column entitled "Nussbaum's Notions" for his high school newspaper and worked on layout. Nussbaum's claim to fame: he has lived with two *Record* editors.

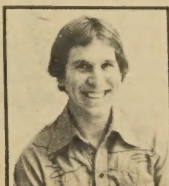
Phil Shenk is graduating this April with an inter-disciplinary major (communications - history - Bible). The most important event in his future is not graduation but his October wedding. Shenk says he will not miss studying when he leaves GC because studying holds no grips on

his imagination. His future plans are directed toward Christian teaching and pastoral work.

Fred Swartzendruber is a senior political science and sociology major planning to enter graduate study in international relations at American University this coming fall. He is interested in international development and possibly college teaching later, but right now he is anxious to get away from factory landscape and black squirrels.



Dan Hertzler



Don Nussbaum



Phil Shenk



Fred Swartzendruber

Senior varsity squad reminisces

by Randy Clouse

Coming to Goshen to play basketball can be a letdown.

"I played my last game in high school in front of 6,000 people in the sectional tournament," says senior Ron Neufeld. "When I came onto the floor for my first junior varsity game here, the doors were still locked and they were just setting up the bleachers. I thought, 'What have I gotten myself into?'"

Mike Miller concurs. "In high school, basketball was everything. All of a sudden, it's almost nothing."

For Neufeld, Miller, Loren Nofsinger and Paul Keim, however, the good memories of college basketball far outweigh the bad. They look back on their four years of competition with fondness and few regrets.

Good high school careers

The four graduating seniors all entered school in the fall of 1973. Ron and Paul came from Dunlap, Indiana, Mike from Wakarusa, Indiana, and Loren from Washington, Illinois.

All four were well known for their high school careers, and all will be remembered for their college exploits. Nofsinger led the Leafs in scoring three years, and came within 28 of breaking Keith Springer's career scoring record of 1531 points. Miller set a season record for field goal percentage last year, hitting 57.6 per cent of his shots.

But the memories of the seniors are far removed from statistics and game results.

"My fondest memory? Playing with the guys here — even this year!" says Nofsinger.

Miller remembers certain games fondly, and not necessarily games Goshen won. "I remember the games against Tri-State, Grace and Bluffton. They were the most fun — physical but clean."

Surprisingly, none consider the past season a disappointment in spite of Goshen's 9-12 record.

Neufeld says that this year "was probably the most rewarding of all. There was a team unity."

Keim agrees. "We played some good ball, and it was always fun. I felt I was a better ball player this year. I scored more as a sophomore, but I did more for the team this year."

The four year players have nothing but praise for first year head coach Ken Pletcher and give him much of the credit for making the season a success.

Keim and Nofsinger both give Pletcher credit for convincing them to come to Goshen. Pletcher was junior varsity coach at the time. Nofsinger views Pletcher's dedication to recruiting as one of his biggest contributions to the basketball program.

"When we weren't scoring, Pletcher convinced us the points would come. He instilled confidence in everyone," says Keim.

The player's feelings differ on the subject of a student, school and community support. They notice the fans both during and after the games and appreciate the crowds and their enthusiasm.

"You don't hear the noise, but you feel it," says Miller who also notes that here and at Grace are the only two places they could expect to find full gyms.

Poor community support

But off the court can be a different story. "I have appreciated the way individual pro's and students have supported us," states Nofsinger, "but I get most of my support from outside the college community." He mentions employers, friends and community residents who attend games as examples of people who will support the players off the court.

All players agreed that the college goes out of its way to play down sports. Games are rarely mentioned after they are played.

Record contributes to the school attitude about sports, the seniors feel.

"It can almost be a slap in the face to see only a couple of paragraphs about a game, especially since we always have a packed gym," says Keim.

"There are few times when such a mixture of the college and the local community are together like this."

The others agree that Record coverage is lacking, considering the crowds the games attract and the range of people who are interested in basketball. They feel you can see student interest drop as Record coverage does.

The athletes see other problems. Miller views the expense of playing as a handicap, noting that a player expects to spend \$40 a season on tennis shoes alone.

Time is another problem, especially in light of the overcrowded facilities. The team practices about three hours a

night. "Then it takes another hour to wind down," says Miller. "It's not bad if you get to practice before supper." Taking into account traveling time, he admits that "you really have to learn how to budget your time."

Nofsinger would like to see a change in the athletic department scholarship policy. He thinks there are alumni and other interested persons who would like to donate money directly into a deserving athlete's student account to help pay tuition. Such a policy would not necessarily conflict with the tradition of not giving scholarships, since need would be an important consideration.

Loren, a history major, and his

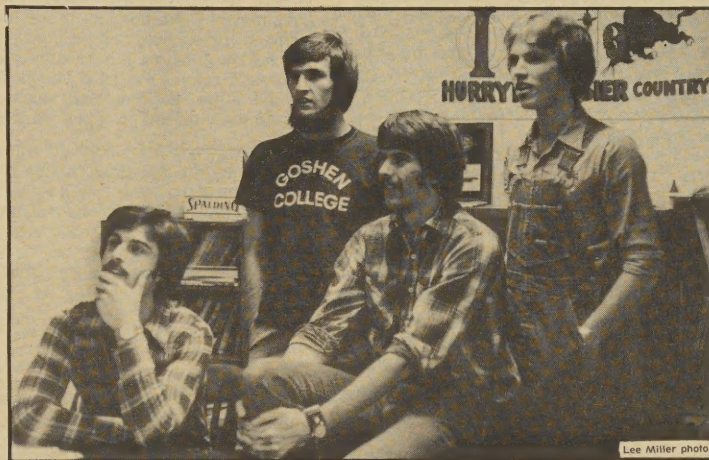
wife Karen, also a senior, are looking for teaching positions either in this area or near Loren's hometown. Mike, who is in business, wants to get into a local business. Ron, a social work major, and Paul, a major, are undecided about their futures.

The seniors stand behind most athletic policies, particularly free admissions to games.

Next year's problem will be a new one; adjusting to a winter without basketball games and practices, something they have not known since grade school.

"It'll probably take till next year to realize I'm not playing anymore," says Neufeld.

"But I don't regret a minute of it," adds Miller.



Mike Miller, Paul Keim, Loren Nofsinger and Ron Neufeld watch a videotape of one of this season's games.

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Lee Miller photos

This evening in the Union Auditorium, the GC orchestra will perform at 8:00 p.m. Soloists include Louise Ranck (above), Priscilla Stuckey, Kathy Oyer, Ron Martin and Anita Stoltzfus. Barry Weaver will be guest conductor for Ranck's piece.

CARCAS: new image

by Kelli Burkholder

March 29 is CARCAS Day, "Consumption and Resources — Change and Survive" workshops will focus on issues concerned with energy consumption: alternative food sources, energy use in food preparation and clothing recycling.

The CARCAS theme advocates change for survival, calling for adaptation by the "perfect housewife," as well as by all home economists and individuals concerned about their role in the environment.

The workshops arose out of a decision by the Home Economics Senior Seminar class to change the department's image of producing "perfect kitchen-maids." Joan Steiner, Linda Gautsche, Donna Schlabach and other workshop planners in the class believe that this image has been perpetuated too long.

Despite this reputation and the downgrading home economics has often received, the class believes it is actually a significant field of study which deals with crucial questions of human interrelationships. The profession seeks to apply the sciences to improve life at the household level.

The senior seminar class is attempting to recognize and understand immediate problems

facing Americans: energy and food shortages dominate the world scene and future predictions are dismal and alarming. To cope with the years ahead the class proposes that individuals find practical ways to consume less. Home economics, they believe, is a professional discipline with the resources to accomplish this.

In line with these concerns, the seminar class will try to communicate some practical information to those interested in maintaining a viable environment and improving the quality of their lives.

Following is the schedule for CARCAS Day.

"Consumption and Resources — Change and Survive" Workshops Schedule

8:00 a.m.	An Overview of the World's Energy Resources — Frank Bishop, Arts 109
9:00 a.m.	Roughage's Union/ Fiber's Function — Cindy Magnuson, Joan Steiner, Arts 109
9:00 & 9:45 a.m.	Housing: Revamp or Build to Conserve Energy — Devon Yoder, Arts 118
	Clothing Construc- tion — Luanne Fast, Arts 114
9:45 & 10:45 a.m.	Wacky Wokery or How to Stir-Fry — Donna Schlabach, Rachel Yoder, Arts 117

12:45 & 1:45 p.m. Gardening for Beginners — Anthony Meyers, Arts 109
Microwave Ovens: Can They Save Energy? — Donna Sheline, Arts 117
Protein Complementarity in Meals — Sylvia Albrecht, Arts 118
All-Day Exhibits, Arts Bldg.
Dehydrating Foods — Connie Miller

Try Sprouting! —
Becky Ebersole.

Theater, tea for two

by Anita Yoder

"Theater and Tea for Two" will be held tomorrow evening at 7:00 p.m., Saturday, March 26, in the Union.

Goshen College Players will present Anton Chekov's "The Marriage Proposal" at 7:30 on the Union stage, followed by a reception. Prior to this a half-hour of one-liners will be staged. The Players will share a variety of sceneries, pantomimes, poetry reading and musical selections.

Julie King, Ron Metzler and David B. Miller will then perform Chekov's "Spoof on Marriage." In Russian tradition, the father, played by

the committee has been mostly descriptive. I don't see any significant changes being called for yet, and thus the work is far from finished. But the board didn't act as a rubber stamp. They raised concerns and took students seriously."

Ken Long, another board member, felt that GC's mission statement shapes the image of GC. "The image we seek is that the members of our congregations perceive Goshen College as it really is."

Landes remarked that in the eight years he has served as a board member, the mission statement was never considered so seriously. "Most of our work will build on statements from the campus Mission of the College Committee and the church, but finally the board will have to set it down on paper."

On Friday, two other student groups appeared before a subcommittee of the Board of Overseers called the Student Affairs Committee. One was the Black Student Union, with Leaman Sowell as spokesperson. They presented a proposal to have black folk dance recognized in the same category as square dancing, both representing a type of folk dance.

Sowell had hoped the proposal would express a large concern of the BSU that some policies and attitudes at GC reflect white middle-class Mennonite mentality, excluding the black urban experience. Sowell was profoundly disappointed that this concern did not communicate to the committee members. The proposal was turned back to the administration.

Arlene Marks, chairperson of the sub-committee, felt that it was a question that should be handled internally and not by the board. She commented, "Leamon was very articulate, and the dialogue went well."

The other group, a delegation of students Bob Beeson, Trionne Hile and Dan Hertzler, presented a proposal for a new Goshen College Community Council. (See last week's **Record**, page 2, "Dean's Council on government.")

The Student Affairs Committee listened to input on the purposes and implementation of the GCCC. Although Marks was personally anxious to see some form of student government revived, she said, "We encouraged them to work through avenues on campus."

Hile commented, "A lot of material was presented in a short time, and we didn't expect a quick decision. The proposal is still rough and in the working."

Board Actions

The Board spent most of Saturday making decisions on regular agenda items. The items included the following:

- 1) Setting salaries for faculty (no increase) and staff (4 percent increase).
- 2) Approving a sabbatical leave for Russel Liechty, dean of students.
- 3) Promoting Phil Clemens and Norma Jean Weldy from associate professors to professors.
- 4) Giving tenure to Doyle Preheim, based on recommendations from faculty and student evaluators.
- 5) Approving a new family life education major, new teaching majors and a medical technology program that includes a year of study off campus.
- 6) Approving one-year certificate programs in business, biblical studies, piano pedagogy, international education, Mennonite studies, world service, church administration and Christian education of children. Henry Weaver stated that these still need approval from the Board of Education. They are projected to serve particularly the adult student.

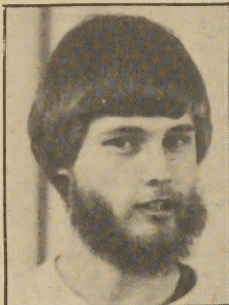
Gautsche, Marks, Long and Landes all expressed their appreciation of student interaction with the Board. Said Landes, "We feel better understood. Hopefully we're losing the image of weekend experts, old men telling Goshen College how things should be done."

Recitals



Enid Stahl will give her senior voice recital this Saturday, March 26 at 8:30 p.m. in Assembly Hall. Stahl, a music education major will be accompanied by pianists Jewel Geissinger and Larry Becker and flutist Anita Stoltzfus. Her program includes four songs by Jean Berger, Alessandro Scarlatti's "Solitudine avenue," Robert Schumann's "Frauen Liebe und Leben," and three Negro spirituals arranged by Burleigh.

Don Kauffman, a senior psychology major with co-majors in religion and communication, will present a program of poetry next Thursday, March 31, at 7:00 p.m. in Assembly Hall. The program is his senior communication recital and is, as he describes it, "sort of a tapestry — like the song by Carole King." Kauffman's selections range from Emily Dickinson's "I'm Nobody" to Langston Hughes' "Mother to Son." Violinist Evy Dueck and drummer Carl Haarer will provide "special effects" for the poetry.



Debbie Bixler will present a violin recital in Assembly Hall on March 28 directly following Gingerich's performance. Bixler, a junior majoring in natural science, is using the recital to earn a part of her Creative Expression credit. Her program consists of one piece, Maurice Ravel's "Tzigane." Bixler says, "Tzigane is the French word for gypsy, and though Ravel was not a gypsy, he very successfully imitates the gypsy style in this piece."

Cellist John Gingerich will give his sophomore recital on Monday, March 28, at 7:00 in Assembly Hall. Gingerich's half-hour program consists of Beethoven's Opus 102, No. 2 in D Major. Pianist Dave Breckbill will accompany him.



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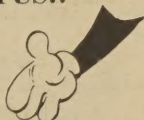
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GCCC proposal outlined

by Dave Graybill

Discussion continued on the proposed Goshen College Community Council (GCCC) at Wednesday's Dean's Council meeting. Debate centered on the make-up and responsibilities of the new student government body.

Eber Smucker presented the proposal to the group, on behalf of Paul Kauffman, Trionne Hile and Steve Cressman. Basically, GCCC would work this way:

1. make resolutions expressing the sentiments of the Council on any topic to any person or group
2. make recommendations for action directed to any committee, person, or group
3. solicit student representatives to student-faculty committees
4. conduct surveys on campus opinion and behavior, conduct referendums, initiate discussions and convene caucuses

In addition, the Council could receive minutes from all on-going committees upon its request, and assign task forces within GCCC to study issues in-depth.

Criticism focused on the Council's lack of authority. Marvin Marks and Dale Bucher expressed concern that students will get tired of something that doesn't do anything. "Will students lose interest if the teeth is taken out of (the proposal)?" Bucher asked.

The council would consist of 26 voting members, with faculty and students equally represented. A four-member Executive Committee would be chosen from the GC student body by popular vote. The top vote-getter would be designated Chairperson of the Council, being joined on the Committee by the three persons receiving the next-highest number of votes.

The Executive Committee would have overall responsibility for the Community Council, and would set its agenda. Upon approval of the academic dean, students serving on the Committee could receive up to three hours of credit as a seminar, special project, practicum or field experience in the department of the student's choice.

Assisting the Executive Committee would be a faculty advisor or coach. According to the proposal, this person would help with "direction, encouragement, ideas, advice, and training on the organizational problems, communication (and) surveys." In addition, the advisor would help establish contacts with similar organizations at other colleges. He or she would have no vote in the council. The advisor would be given appropriate release time from normal work responsibilities.

The Council itself would have no direct authority over campus organizations or activities. It would, however:



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Cressman responded that the plan speaks to the ideal of an intentional community rather than persons trying to push each other in a political way. Lapp said that GCCC "will have moral, not political authority."

Dwain Hartzler suggested that this was not the important issue. The question of power, he said, isn't as important for making GCCC work as whether or not there is good organization.

Lapp suggested that the Council serve as a sounding board for pending decisions by faculty and students. He also proposed "a non-binding referendum to see what student reaction is" to GCCC.

Smucker, Hile, Kauffman and Cressman will now make further revisions in the proposal. The plan was okayed by the Board of Overseers last week, so it will go to the Student Activities Committee. SAC will then pass it on to the faculty next Thursday, with a pro or con recommendation.

Orchestra tonight; choir next week

by Shari Miller

Suffering from end-of-term tension? Take a break. The GC orchestra will present its spring concert tomorrow evening at 8:00 p.m. in the Union auditorium, and GC Chamber Choir will give a concert in the Church-Chapel next Friday at 8:15 p.m.

The orchestra program, according to director Lon Sherer, will feature solo winners from last November's annual concertoaria competition.

Kathy Oyer will play Khachaturian's "Violin Concerto," and Louise Rank will perform Mendelssohn's "G Minor Piano Concerto" with Barry Weaver as guest conductor. Priscilla Stuckey will play Haydn's "Oboe Concerto in C Major" and Anita Stoltzfus, Nielson's "Flute Concerto." In addition, tenor Ron Martin will sing "In Native Worth" from Haydn's Creation.

The Chamber Choir, under the direction of Marles Preheim, has planned a varied program divided into three main units: music for worship, two pieces by Michael Hennagin and "Neue Liebeslieder" by Brahms.

An unusual feature of the program will be the chorography in "Alike and Ever Alike." The song's score is written by Michael Hennagin and its text by Carl Sandburg. Not to be confused with choreography, chorography is the use of simple movements by a choir to give visual impact to a work.

Both concerts, choir and orchestra, are free to the public.

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Find The
Style Right
For You

I sought the Lord

Purpose's influence on program varies

by Eber Smucker

How pertinent is the Goshen College Statement of Purpose? Record interviewed students John Sawatsky and Randy Fath and faculty members Carl Kreider (economics) and Mike Yoder (sociology) to provide discussion of the statement. The statement, listed in its entirety on pages 10-11 of the GC catalogue, identifies Goshen College as a liberal arts educational institution for (1) the transmission, (2) enrichment, (3) enlargement and (4) embodiment of the "Believers Church Vision" that seeks to develop (a) informed, (b) articulate, (c) sensitive, and (d) responsible Christian disciples.

Discussion

Record: How well are you acquainted with this purpose?
Fath: I really don't feel that they are new to any one in particular. We should all recognize these words.
Sawatsky: I guess I never read this put in a form like this before, but the basic thoughts that are in here I think people have a general idea about.

Kreider: Of course I was on the faculty when we adopted this. I remember there was a lot of discussion in faculty meetings.

Yoder: I was asked before I was hired last year to read this statement and the Mennonite Confession of Faith and to verbally state to the president that I supported them.

Record: How well is this statement known and to what degree is it approved by the students?

Kreider: I don't really have an opinion as to how widely it's known here on campus.

General consensus

Fath: I think the general consensus of students would be to readily adopt this. They would probably put a little more emphasis on learning than what it says in here.

Yoder: I'm concerned that we find out if students do in fact support this. At times such as this, I do not like to just go on hunches. I would basically reserve judgment. I sometimes think that we assume that students support official college statements, when they didn't have much voice in writing them.

Record: Do you feel that Goshen College embodies these types of concepts in the curriculum, programs, and classrooms, etc?

Fath: No. No, I don't believe that we're set up that way. We incorporate it as much as we can, but I don't believe we're set up like that. Basically the thrust is academics, fine tuning and educating the mind. Our ideals are kind of off to the side. I don't see that we are building them into our program.

Sawatsky: Yea. When it is put out like this it kind of seems like an ideal. But I think that faculty and students are trying to follow this Believers Church vision. Probably not the whole group but in small cases people are bringing these statements about in commitment.

Ideal vs. needs

Kreider: The problem which Goshen has struggled with for many years is to develop a curriculum which on the one hand will meet what the faculty considers to be ideal, and on the other hand will be a curriculum which meets the specific needs of the individual student. Oftentimes a student comes here not necessarily because of some of the very fine statements, but because the student simply wants to get a job.

Yoder: I would say that to the degree that this purpose comes through in courses it will have to be faculty who are committed to doing this spontaneously. I don't think you can ever write a syllabus to program this sort of thing.

Kreider: In the Humane Studies Program one of the required courses was Believers Church.

This course has been very seriously criticized by both students and faculty. Now, what went wrong? The Believers Church vision is one of the goals that is indicated here. One would think that there is no better way to accomplish this than to have a course on the subject.

Yoder: Maybe the B.C. ideal is one thing you can't force on people.

Sawatsky: The students themselves might not feel a part of the college community. The whole general Believers Church ideal might not seem too real to them right at the moment. People say I don't have too much time to get involved. Maybe that's why there is a course — to have at least a theoretical vision of what a Believers Church should be.

Record: In what ways do you feel that Goshen College students are becoming informed, articulate, sensitive, and responsible Christian disciples?

Fath: We are always trying to see what can be improved, but I think that this is where we are especially strong. We do have teachers who are models. We generally know where all our professors live. I'm not sure what more outside of this we can really do, considering the times we're in. Right now I think this one of our strong points. I don't think there are too many colleges that do a better job.

Informed or sensitive

Kreider: There is one problem I see between being informed and being sensitive. These two things can go at cross purposes with each other. For some students Community Voluntary Service has opened doors which have made them sensitive to needs that exist right at our doorsteps. But when it comes to the end of the trimester and exams start coming on, we become more concerned with whether we are informed than whether we are sensitive. When we give examinations and assign grades, we test the sort of thing that we as faculty members impart to students. Nevertheless, the real learning that takes place at Goshen College is to a very large extent learning which one student has from another.

Sawatsky: It says here that "the character of the Believers Church vision is that of a peoplehood which transcends and overcomes cultural, national, racial and ethnic boundaries." I think this is something which hasn't occurred to the fullest extent.

Yoder: I agree with John. I think we should add to that sexual and role boundaries which exist between students and professors in our community. . . . We always need to keep in mind that goals are goals and that as sinful human beings we will not meet them. I fully affirm the statement and our attempt to live up to it, realizing that we never will.



Karen Kreider graphic

In the past several decades Goshen College has developed into a heterogeneous religious community with diverse kinds of belief and expression. This week's Record insert attempts to portray the campus religious ethos, discussing differences and commonalities in thought and practice and the pervading atmosphere in which it all takes place.

On this page Eber Smucker, High Park head resident, talks with students and faculty about GC's Statement of Purpose. Also Charlie Klink, who has been introduced to Record readers all too often, offers a glossary of hard-core Goshenese.

Pages 4-5 see seven students — Bob Beeson, Jan Bender, Dale Bucher, Deb Fortner, Peg McLaughlin, Phil Shenk and Herman Washington — writing personal perspectives on the religious ethos and their interaction with it. Insert editor Dan Hertzler attempts to focus a vision for a community to "outsiders".

On page 7, Mennonite historian Guy F. Hershberger discusses the history of the development of religious vision at GC in the past half-century. Student Judy Godshalk examines the organization and outlook of Campus Ministries.

Goshen's glossy glossary of goodness

by Charlie Klink

faith

a*firm -oui,oui-vb 1: confirm that cafeteria knives are finally peanut butter free 2: assert positively that you only have 4 chapel skips instead of the computer's recorded 14 3: declare that you won't get this far behind next year

camp*us mini*stries te*am

-God squad- n 1: dedicated group of men and women who joyfully recruit for the Goshen College Bible Memory Club (0-666) in competition. 2: sensitive persons who care about dynamic life together 3: responsible for restoring the faith of our fathers and constituents

cel*e*bra*tion

-whopee!- n 1: to observe the coming of a weekend 2: receiving credit on a hastily drafted paper entitled "Contemporary Mennonite Thought in Juxtaposition to Victorian Rhetoric" 3: mid-term recess, reading days, Christmas, Easter, summer

Chap*el

-moan- n 1: sparsely attended entree on the menu of required spiritual edification 2: means of restful sleeping meditation or vigorous course reading 3: opposite of secular, educational and hymnless convocations

com*mit*ment

-cliche- n 1: pledge to fellow classmates to hand in tardy assignments 2: pact to be present at one floor meeting a year 3: confinement to Oaklawn for a blessed rest

inter*action

-not here- n 1: reciprocal action of student A on student B in the presence of students C & D who are inversely related to student J who transferred to IU 2: act of furtive lunch room glances 3: conversation about the weather 4: typically anti-Mennonite in regards to those of the opposite sex

life to*gether

-cozy- n 1: fighting for a shower at 7:15 with 24 others 2: privilege of sharing mailbox with four others 3: regarding JLB as your daddy and Mary Oyer as your mammy

limits of moral*ity

-deep end- vb 1: sensitivity, concern and genuine care for the guy down the hall who is smoking his way to hell 2: boundary of spiritual warfare marked by the Michigan State line 3: Sunday card playing and folkless dancing

mean*ing*ful relation*ships

- , - n 1: bonds of mutual affection that afford value and a ride to Mr. Donut 2: faculty member who doesn't give final test or over 4,000 pages of reading

special em*phasis weeks

-weak- n 1: opportunity to rationalize-cutting class 2: focus on smoldering issues, ie. Christian Wife and Engagement Week 3: device to fill up college calendar

GC: One community, many

GC lacks answers

by Phil Shenk

Goshen College is a campus floundering in uncertainty. That is not so unusual — most campuses lack a central focus point. The problem is, GC is in a different situation — it has consciously set out to be a Christian college.

Many here are in a state of flux, questioning the past, uncertain about the future. In many ways it's a very good thing. Unthinking allegiance to one's cultural system would leave one sterile and narrow. A time of questioning and openness is crucial.

But one can't live on uncertainty. There comes a time for answers. And answers are to be found. True Christianity has answers, not just questions. That's where GC comes up wanting.

If Peter had graduated from GC, his experience at the house of Cornelius might have been different. Cornelius would have said, "We're waiting to hear what you have to tell us." And Peter would have said, "Now, there are five theories about the meaning of Jesus. . ."

The voice of deep Christian experience that gives direction and offers answers is rarely heard at GC. I'm not talking about dogmatic fundamentalism. Nor am I interested in some new authoritarian oversight. What I'm talking about is dynamic Christian experience which knows what it has to offer and which moves with sensitivity and restraint.

What is at the root of GC's Christian malaise?

GC abounds in Christian causes. Concerns with world hunger, human rights, disarmament, responsibility with our resources, etc., dominate the scene.

The first-century Christians also abounded in Christian causes. Their radical social ethics rocked an empire. The way that they fed the poor, refused to kill, took in abandoned babies and loved each other put to shame the world around them.

But there was a difference. The causes weren't foremost. A

Person was foremost. Their whole lives flowed out of a central focus on the resurrected Messiah — Jesus the living King.

From Him, and in Him came the impetus to pursue with vibrancy the radical lives they were leading. Apart from Him, they said, they could do nothing.

Today, the prevailing thrust of Christianity at GC is like a plant which has shoots reaching out in many directions, but whose root is nearly dried up. Unless there is a change in the life of the root the shoots will eventually dry up also.

Values joy at GC

by Deb Fortner

In looking back over my years at Goshen College, I feel content with the spiritual growth I have experienced through the influence of campus activities, particularly chapels and convos, professors, classes, friends and off-campus activities. Goshen itself, being a "Christian college," has also contributed to my spiritual growth.

During my first two years I participated in Bible studies and received some inspiration from chapels and convos, but mostly I sought spiritual renewal in outside activities, especially churches. It seemed difficult for me to understand Mennonite customs, and I didn't feel that

classes related to Biblical perspectives, except for New Testament Survey. However, part of this might be attributed to my pre-nursing courses and the other needs it had to meet.

My third year might be termed a year of rebellion, straying away from the atmosphere Goshen portrays. My first and foremost priority was a church off campus. Another factor during this year was my state of depression. It seems sort of ironic to think that off-campus church played such an important part in my life this particular year even though I suffered a pretty deep depression.

I was "turned off" by the religious activities on campus, especially chapels, and I definitely felt very little spiritual insight from professors. My depression finally lifted, and as it did, I could appreciate the resources of religion here much better.

I feel the best insights have come this year, because I've been so elated to see and observe my professors manifest their Christianity. To me Christianity should be such a joy and reality that it comes from the heart, and if it is in your heart, then it will be manifested through joy. I feel the professors this year have shown this kind of Christianity. Through this, I've been able to appreciate chapels, convos and other Campus Ministry activities more.

I feel good about the changes I've made, and I know that it has all been enhanced by my attendance and exposure here. It has been a good growing and learning experience of which I know I will never fully absorb all the richness.

Second, the community aspect of the "ethos" contains elements that contradict Mennonite social doctrine. The specific example of this is the chapel-convocation system. Forcing students to attend an extra activity is the issue, regardless of the religious content. The reply to this complaint is always that if you object on a religious basis, you can always attend convos. Yet convos are not devoid of religious message.

Briefly, the degradation of young adults by a computerized coercion simply cannot be supported. Draft evaders are cheered while the conscientious objector to forced community receives what amounts to a \$300.00 fine. The "community" existing on an outward, mandatory principle must feel invariably insecure.

I realize that a rural emphasis and chapel-convos are not huge issues, yet ingrained as we are in a liberal arts tradition coupled with a religious focus, conflict between these two guiding principles is bound to occur. All that can be asked is equitable compromise; however, this cannot exist when the religious doctrine of the majority is used to limit the freedom of choice for the minority.

Goshen students embody a wide variety of religious thought and practice. Paradoxically, communication among the various positions is often minimal. In order to demonstrate the diversity and at the same time to foster dialogue, Record asked seven students to describe GC's religious ethos from their personal points of view.

Phil Shenk, a senior interdisciplinary major (communication, history and Bible), is of Mennonite background. He has been a member of Zion Chapel, a local charismatic church, for three years.

Deb Fortner, of Baptist background, is currently involved at East Goshen Mennonite. She is a junior social work major.

Bob Beeson describes himself as a "cultural Methodist." He is a senior majoring in English-pre-law.

Herman Washington is assistant pastor of the Detroit Mennonite Church. A sophomore majoring in Bible and sociology with a peace co-major, he hopes to earn a Doctor of Theology degree.

Dale Bucher comes from a Mennonite mission church in Alabama. He is a first-term senior psychology major.

Jan Bender, a member of College Mennonite Church, is a junior majoring in history and social studies education.

Peg McLaughlin is a junior English major. An Anglo-Catholic, she is considering membership in the Assembly.

Peripheral vision

by Herman Washington

Having been part of the Mennonite church for nearly two years, I was anxious to attend a church school. My initial understanding was that GC was a church school and therefore a Christian school — Christian, of course, for me meant Christ-centered, Bible preaching or teaching, following Christ in daily experience in all things (Anabaptist).

My first trimester was somewhat frustrating because the chapels just did not seem to be chapels. There was never any preaching, very seldom Bible teaching, and there did not seem to be any desire to have any. In fact, the convocations were about as close to chapels as the chapels.

In the classroom the frustrations continued as in class after class I heard humanistic and existentialistic views of how man could be a better part of society. Very, very seldom was a Biblical perspective brought into view or dealt with as a Christian argument on the subject of man, his past, present and future.

Academically I was in the midst of an excellent school. It was very strong in academics and preparing students for well-paid vacations or service on the foreign mission field, but not very strong on spiritual growth throughout the curriculum. There was very little, in fact almost nothing, about home missions or about new mission areas where there are no Mennonite churches.

There is a strong attitude against "preaching." Often it is said, "We don't want too much preaching," but from the standpoint of a "preacher," we can't have too much. Any increase in what we are getting will seem like a great deal.

I would truly like to see the Anabaptist vision regained in our chapel and campus attitudes in spiritual areas and in our understanding of all the different cultural groups on campus — their secular cultures and traditions. Many areas of

culture and tradition which are not spiritual get more attention than the spiritual areas, which really need the emphasis.

Christianity is almost apologized for and seemingly is an imposition in the campus day. Evangelism is nonexistent and the New Birth is unheard of.

The Religious Life Committee and other committees on campus are thankfully, working on this situation. I am thankful and give praise to God for those men and women who are actively pursuing the Anabaptist vision.

Exploring

by Dale Bucher

I come from a small Mennonite mission church in Alabama. My schooling at Goshen College has been for me a necessary and enlightening exposure to wider Mennonite culture and expression.

But just as I left the security confines of my small home community I must also explore beyond Goshen College. I would hope for Goshen to be a place where one could pursue a wide field of expression, but Goshen College is often not helpful in providing exposure to wider spiritual expression.

Many of us here at Goshen College seem to have bestowed upon us, as a result of our past, the dubious blessing of an intense search for spiritual fulfillment. But there is a preoccupation with finding and with arriving at some fairly narrowly-defined orthodoxy.

A stated orthodoxy is not only required at a Christian institution of the nature of Goshen College, but there are other factors which contribute to narrowness of the community.

Mennonites have traditionally been culturally closed group, and carries over into theology.

Ethos too religious

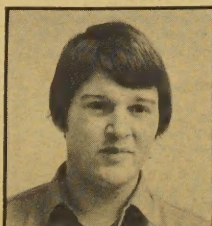
by Bob Beeson

Since I acquired a gadfly label from Cal Redekop a year or so ago, this perspective will be utilized in this article.

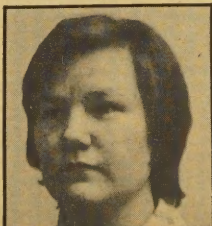
Apart from my eclectic view of religion and philosophy that makes my relation to the GC religious ethos non-existent as far as participation is concerned, two perceptions I have formed over my three and one-half years here disturb me.

First, there appears to be a conspired attempt to subvert non-religious activities. K-groups, meditative retreats, Out-Spoken trips and Christian service causes are viable social functions. However, for those students who do not wish to participate in these activities only limited alternatives remain.

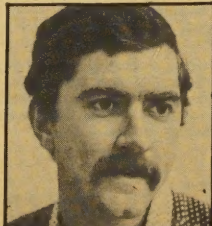
Considering the limited socialization of many students who come from rural areas, I believe that the total emphasis on religious activities contributes largely to the lack of female-male interpersonal communication on campus. Does the "immorality" of dancing outweigh the positive effects that such non-religious activities would contribute to social and interpersonal development?



Bob Beeson Randy Fath photos



Deb Fortner



Phil Shenk



Dale Bucher

Spirits

'Conviction' probed

by Jan Bender

My reasons for being at Goshen, as opposed to a state school, directly revolve around this question of the "religious ethos" on campus. I am a Mennonite by "conviction" as well

as by "heritage." In this light Goshen offers an education that I can't get anywhere else. Here there is room and support for asking the kind of questions in which I am vitally interested.

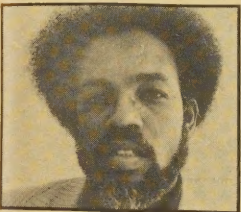
I feel this perspective is especially needed as I approach history and social studies as a profession. The nonresistant peace stance of the historic Mennonite church has been one of the most important aspects of my education here and will continue to absorb my interests after college. My faith is also dependent on the fellowship of believers which I find, to some extent, in the College Church and at one point in a K-group. Students, faculty and staff are a constant source of ideas and innovations.

My deepest criticisms of the college as well as the Mennonite Church are in its failure to consistently act out these beautiful, high-sounding convictions. If I weren't committed to the Mennonite Church, my attitude at Goshen would be very different. I can understand the anger of minority students at our prejudice and ethnocentrism. Goshen should be a place where the community of love is real, where people feel welcome and needed. We talk a lot about peace, but in the aftermath of the secular peace movement no one can articulate the "Anabaptist vision." We are supposed to be a called-out people, but in most areas we simply conform in the test. As Goshen, and the Mennonite Church, becomes more institutionalized and affluent, ultimate allegiances become blurred.

Yet at Goshen, perhaps at most times despite Goshen, my faith has grown and matured. I'm glad to have gotten a fairly solid base in Christian understandings from a Mennonite perspective. Thus, despite its faults, Goshen has accomplished its purpose, as I am ready to leave Goshen and spend my life trying to make all those beautiful, high-sounding convictions reality in the church.



Jan Bender Randy Fath photos



Herman Washington

Ambiguity

believers church has the potential of combating modern man's alienation which is a result of intense individualism. But the believers church ideal of disciplined brotherhood is on one level an excuse for continued closure to perspectives and spiritual insights which are threatening.

Mennonites are too uncomfortable with differences and ambiguities. The heyday of Mennonite theology seems to have been in the 1960s when the either-or grid met up with the relatively unclear issues of the Vietnam War. I would contend that polarities are not usually that apparent, and Mennonite narrowness does not want to allow room for ambitious choices that must be made with "fear and trembling." I cannot expound the text in John 14:6 that contends that Jesus is the way. But it should concur that Jesus is a way. But it seems to me that we are so wrapped up in our various theological interpretations of the ways that we fail to see the image of Supreme Being in other people.

I would like to advocate a self-affirming—not complacent—desire to search without condemning ourselves when we have knocked, opened and found only more passageways to explore.



Peg McLaughlin

Guest editorial essay

To find and to seek

Goshen College is no longer a homogeneous community engaged in a common search for the Anabaptist Vision, if indeed it ever was. An ever-increasing variety of religious search and expression characterizes the student body. Dissidents, both outside the Mennonite tradition and within, feel pressure to conform to "true Anabaptism," while at the same time GC offers no concrete example of what Anabaptism looks like in practice. The college seeks a vision for the future.

College years are often a time of value formation, of critical evaluation of one's own perspective on life and of the attempt to synthesize directions for the years ahead. Serious questions and doubts are indispensable, good in themselves.

Goshen has the right and responsibility to confront students with its vision of Christianity. The college should set its own definition of good education; thus GC has as much right to require religion courses and convo as it does to require SST or set minimum hours needed for graduation.

But the Anabaptist Vision requires that Goshen not use violence, whether physical, psychic or social, in this confrontation. Confrontation means exposing students to new ideas, perhaps whether they want this or not. It does not mean pressuring students to accept these ideas or presenting them in such a way as to discourage questioning.

The college is not a believers church. It knows this but tends to forget it. It is indeed a voluntary community; but not all of its members are Christians, not all of the Christians are here for that reason, and not nearly all understand "Christian" in the same way.

Christian community is one of the main ingredients of the Anabaptist Vision, and GC expounds this idea on many an occasion. Community is powerful. Let us recognize, however, that this power may turn destructive, even given good intentions.

A truly Christian community can develop individuals' lives to the fullest—so testifies the Anabaptist Vision. The

point is not just to build up the community; it is also to benefit the individuals. The community cares for individuals irrespective of their belief or interest in the community. Though it believes that joining would enable growth of both community and individuals, the community seeks to help them grow in other ways as well.

Above all, Christian community must not demand that everyone assume a priori that it is the best way, or itself assume that it is the only way to grow. Christians must view search for meaning and truth as good in itself, even if the search is currently proceeding in other directions. People witness to their convictions when they join Christian community, but they do not in so doing lose the right or the need to examine these convictions critically and often. A Christian community must take disagreeing individuals and other communities seriously, must try harder to learn from them than to defend itself against them.

Thus one does not call fundamentalists "naive" for their views of salvation and the Bible, even if these views conflict with Anabaptism. One does not call agnostics "misguided" or mystics "weird." One encourages not only joyous affirmation of the Anabaptist Vision but also critical questioning of it.

And then, given a humble recognition of shared fallibility, a common search can begin. One listens, dialogues, learns to know persons as well as concepts. Mennonites certainly need to know their roots—and also to evaluate them critically. But they need to know other traditions as well. When they dialogue, for example, with just-war theoreticians (instead of reading Mennonite caricatures of the like), Mennonites can come to a greater understanding of their own pacifism. They can see more clearly both its strong and its weak points. In learning to see reality from a new angle, they may even change their mind now and then—cause for celebration, not mourning, for any such decision is an act of faith and commitment.

An open community, having found meaning and purpose, will continue to seek, will continue to weed out bad traditions from the good and to appropriate new meaning from other traditions. Each decision will be not a preservation of the community's tradition, as if in formaldehyde, but rather an embodiment of living, growing faith and understanding.

Goshen can have such sensitivity and openness—and must have these if it is to achieve its mission of transmitting and enriching the believers church vision. Even ten hours of Believers Church and five chapels a week could not inculcate students with the vision if such a community is not a living reality. A dynamic Christ-centered community, aware of its own limitations and fallibility, can enable search and growth for itself and others. It will take a servant role and rejoice at all search and all growth, both "inside" and "outside."

We may hope that the spirit incarnated in such a community will be the power of God creating His persons and His people.

by Dan Hertzler

Emerging hybrid

by Peg McLaughlin

I grew up in a place where "Mennonite" was an insult and I came to Goshen as the result of a last-minute decision, intending to stay only a year—almost three years later I am still here.

What I still have not learned is how to put together the Mennonites I knew before and the ones I know here; between "sawed-off Catholicism" and the understanding and acceptance I have found at Goshen, especially in the Assembly.

To be sure, there are things I don't like about the practice of religion that I've found at Goshen; the me and Jesus and the -rest-of-the-world-be-damned types, those who have too narrow a view of service, or the all-too-common phenomenon of the person who is too liberated from his or her Mennonite past to believe in anything. But, on the whole, I have found intelligent seeking.

It is as a high-church Anglo-Catholic who is slowly turning Mennonite (in places, at least) that I have had most of my problems at Goshen. Being "dif-

ferent," with a different religion and a different and unpronounceable last name was a way for me to establish my identity here—I've kept my one Mennonite grandmother a secret. Now I am facing the question of what happens to that identity when the other and some of the inner manifestations of that different religion begin to change.

There are things that I like and things that repel me about both Anglicanism and Anabaptism, and I don't know where I will finally end up. The Mennonite church has little feeling for liturgy, and Anglicanism is not concerned with pacifism.

There is much good in both traditions, but for the nonce at least I have chosen the Mennonites—a decision which Goshen and the people I have met here made possible.

Until I came here Mennonite was something I never even would have considered; Mennonites were a completely different kind of people who didn't have anything to do with me. Now they do, and I like them very much.

Maybe I'll just be a hybrid.

Hershberger: roots, reconciliation vital

by Guy F. Hershberger

Editor's note: Professor Emeritus of History Guy F. Hershberger, who taught at Goshen from 1925 to 1966, writes on the topic of GC's religious ethos during the past half century. Hershberger defines ethos as "the distinguishing character and values of a given people."

To be authentic, healthy and productive the ethos must be positively related to the people's own roots. The roots of Mennonism lie deep within the New Testament "Community of the Spirit" as rediscovered by 16th-century Anabaptism.

Of the Anabaptists' meetings for worship Walter Rauschenbusch said in 1917: "Their service was preceded by searching of heart and reconciliation, so that all might be one in Christ." Doing so, "they returned to the original spirit of the Lord's Meal and realized that Real Presence about which others wrangled."

They were among those who "have looked for a better city with its foundations in heaven, have taken the Sermon on the Mount seriously. . . . Their communities were prophetic. They have been the forerunners of the modern world. They stood against war, against capital punishment, against slavery and against coercion in matters of religion before others thought of it."

Some of Rauschenbusch's descriptive marks were retained by Mennonism down to the middle of the 19th century. But years of isolation on the American frontier had taken their toll. There was spiritual and intellectual decline. Mennonism's power to be the prophetic community at that time had been seriously impaired. Missing was a vibrant living connection with its own roots.

Late in the century, when new life once more began to stir the church, it took its cue for renewal not from its own roots, but from an alien source, that of frontier revivalistic Protestantism with its pietistic theology and nationalistic overtones.

Then by 1910 Protestantism was torn asunder by two opposing factions: social gospel liberalism and reactionary fundamentalism. And many Mennonites wasted much precious time trying to decide which of these two kinds of Protestants they were. They seemed not to understand that their roots required them to be Anabaptists, not Protestants; that their own unique heritage had all the good of both the social gospel and fundamentalism without the undesirable qualities of either of them.

It was not surprising, therefore, that when I came to GC in 1925 I found a small body of 150 confused, frustrated students without benefit of direction by an authentic, healthy, productive ethos.

It was not long, however, before one detected a change in tone. S. C. Yoder, in his dual role as college president and mission board secretary, did much to help college and church to know each other better. Individual students and groups spent countless hours with Noah Oyer, dean and student counsellor par excellence, in a common search for the needed new ethos and sense of direction.

Most important in long-term significance, however, was the vigorous, expectant mood with which faculty and students, under the leadership of Harold S. Bender, launched their exploration of Mennonism's roots. "The Golden Age of the Mennonite Church is not past; it is just ahead," declared GC's Alex Haley. "Youth of the Mennonite Church, the Anabaptist heritage is sound, it is yours, . . . the future is yours. Get the vision, follow the gleam. . . . You are needed, you are wanted, you are able. May God grant the will."

Faculty and students supported this appeal with enthusiasm. The Mennonite Historical Society and Library, and the GC Peace Society with the church's official Peace Problems Committee, inspired the publication of scholarly work for academics and popular literature for the rank and file. Faculty, students and the total brotherhood learned to know and understand their roots and to catch a vision of fruits to come.

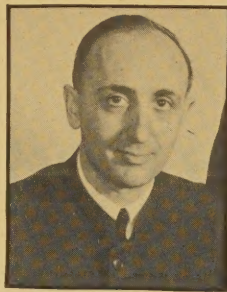
A new ethos emerged. There was no longer any excuse for trivial peripheral palaver born of frustration. There was every opportunity for substantive

discussion of the meaning of the Christian community — and that opportunity was used.

By 1940 a new spirit was permeating the total Mennonite brotherhood. Integration of church and higher education had been achieved. The prophetic community had been revived — just in time to enable students and faculty, college and church, united, to meet the challenge of World War II.

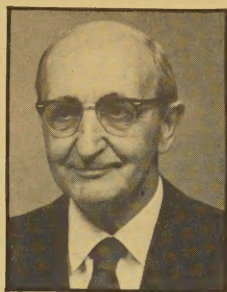
The experience of that ordeal was a further process of refinement and growth: Civilian Public Service, new world-wide relief and voluntary service programs, hundreds of churches planted throughout the world. These were the response of the prophetic community which emerged between 1925 and 1940.

These in turn gave birth to newer and greater concepts of the covenant community: the K-group for Bible study and the cultivation of the inner life; the "church community," stressing voluntary commitment, mutual responsibility, decision-making, discipleship and witness; organizations which implement practical expressions of brotherhood: Mennonite Mutual Aid, Mennonite Community Association, Mennonite Economic Development Associates, Mennonite Industry



1936

Guy F. Hershberger



1973

and Business Associates and Mennonite Disaster Service.

These were fruits of a growing understanding of Mennonism's roots — an understanding developed through continued dialogue between students and faculty and with their sisters and brothers throughout the church.

Then came the ordeal of Vietnam which gave rise to further new convictions, dialogue and fruit. In 1969 the avant-garde proclaimed all (any) cooperation with Selective Service to be out of harmony with the ethos which grows from Anabaptist roots. Now it was they whose concept of community had been nurtured in CPS who were being challenged to examine their roots anew. Was the avant-garde right and the old guard wrong? Or vice versa?

The important question, however, is not that. But this: how does the community of the Spirit proceed to resolve such issues? Happily the brotherhood, both on the campus and in

General Conference session in Oregon, concluded that at least until we are wiser than at present there must be room for both positions in that ethos whose roots are in Schleithelm.

The key to wholesome student-faculty relationships, vis-a-vis the campus religious ethos, is commitment to the substance and spirit which proceed from these roots. Without this, structures and discussion techniques can produce little more than an aimless beating of the air.

Factionalism, individualism, failure sincerely to seek counsel and consensus of the total brotherhood — these are destructive of the Christian ethos.

Searching of heart and reconciliation, so that all may be one in Christ, restores the original spirit of the Lord's Meal and the realization of the Real Presence. From thence grows the Community of the Spirit.

Campus Ministries

Needing visibility

by Judy Godshalk

Campus Ministries is described in a brochure as "all Christians—students, faculty, staff — on the Goshen College campus who freely offer a wide variety of gifts in service to one another and to persons who have not yet claimed Jesus as Lord."

This team organized three years ago when Harold Bauman resigned as campus pastor. John Yoder, a member of this present team, explains that "this change after Harold Bauman left was partly a result of design and of default. They couldn't find anybody to replace him and also felt the team idea could be very effective."

Presently, team leader Art Smoker, John Yoder, June Yoder, Melba Nunemaker, Becky Koerner, Carol Spicher, Paul Keim and Colleen Merillat are members of the team. The team is primarily responsible for chapels, K-groups, local church relations, seminars, Bible studies, counseling, hospital visitation and any special worship events.

Members of the Campus Ministries team work and relate to each other in the spirit of a community. Keim, a student assistant, feels the community concept has helped them "be responsible for each other" and has worked best for them.

Another progressive aspect of the "community-operated" office is that everyone is included. Nunemaker, coordinator of office services for Campus Ministries, would in a traditional set-up be responsible mainly for clerical duties, but in this office she is actually part of the team and helps make decisions. She says this gives her a different attitude toward her job and "helps make you more efficient." Campus Ministries hopes this will provide a model for other departments.

When Record asked around campus what students know about Campus Ministries, a variety of answers were received. Off-campus senior Dave Ortis had little contact with the office except when he and his wife were organizing a K-group. But from what he has seen on campus he feels "John has made

more effort to mix with students" this year and get to know them.

"There used to be more of a life and freshness on campus; now the spirit is lacking," according to senior Brenda Johnston, but she adds "maybe it is not the fault of Campus Ministries, just the general student atmosphere." Johnston also said "the team concept makes the office more fragmented than when one person was responsible" making it harder to know who to reach.

Senior Bob Gingrich likes the team concept, feeling it makes the office "more obvious" and out in the open. A couple of students said that their only contact with Campus Ministries had been turning in their cards in the registration line.

John Yoder believes too that the office has not been visible enough at times, but the locale of the office may be a part of that problem. The above student responses indicate that this may be the case since many have had little contact with the office. But Keim feels that the place of the office is to keep a low profile and "to be subtle, just make themselves available."

As the result of an administrative decision the Campus Ministries office will move to the administration building and be incorporated into the new Student Development Division. This would make the office more visible yet keep the influence low-keyed because of its affiliation with personnel. The Campus Ministries office does have a program with potential, but there is a gap between the program and the actual services received by the students. This reorganizational move may provide the missing link between the office and the involvement with students.

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Editorial essay

Our grinding together



Can we speak of a GC "community" without lying? Spring breezes are thawing the more cynical responses to "community," and yet we chill to a few lingering gusts of winter, such as the following:

In the summary of a student Personnel Office study, Norm Kauffman concluded that lack of trust is a major problem in campus relationships. A majority of students felt they could not trust those considered their friends. Some could not trust their "intimate friends." The data suggest that "student-faculty relationships are respectful and proper, but seldom involve emotions labeled love or joy." Student-faculty conversations concern academics, seldom personal questions. Relationships between minority students and faculty are "greatly strained."

The "depth of relationships and interaction" ranged between two and five on a scale from 0 (shallowest) to 10 (deepest).

Enrollment decreased this year and is expected to go down next year. Twice the number of juniors who normally do not come back for their senior year did not return this year. The college has no system for checking dropouts' reasons for leaving, but a few current juniors who are not returning next year make these comments:

"This was my first year at Goshen, but I felt pretty alienated all year long. No one ever quite made a special effort to welcome me on board."

We goofed . . .

Record mistakenly reported last week that Eastern Mennonite College is under the control of the Mennonite Board of Education. The mistake occurred in an article researched and written by Dale Kraybill; he is not responsible for the mistake.

Another laments, "I felt like I was swimming with only a class schedule, cultural series and remote staff assistant to guide me. Somehow I never fit in." Finally, "Goshen claims to embody Anabaptism, but I don't find it that much different from the state school in Illinois."

GC students have too few avenues to informal, relaxed relationships. Of course the musically-gifted can be in orchestra or chorus, and a handful of kids are in clubs, but only a handful. Students have only minimal identity as freshmen, sophomores, juniors or seniors. Students are known by when they will individually graduate, not by their class level. While planning this year's graduation ceremonies, the administration had trouble knowing who was the senior class.

Students can be majors in the same department without knowing each other. Camaraderie among students in most departments is not even missed. These limitations leave most students with little social fabric other than a small self-created group of friends and one extracurricular commitment.

The anxiety of initial independence and conflicting time demands is part of our education and growing up process. But it need not be aggravated by alienation and isolation. Goshen must provide loose yet long-lasting structures through which students can build friendships, find those of like interests and gain an orientation to the entire campus. Colloquium was supposed to do this, but students recognize that it failed.

Such concern about personal growth complements academic development. It is impossible to study when one is emotionally distraught, and self-understanding is impossible without a few hard facts. Course content could be handled with more concern for the learning process, and the transformation of dull or depressed pupils into excited students would be worth any expense involved.

That is a sketch of the present; here are ideas for the future:

The Student Development Division forming for next year deserves school-wide support. With wide support and sufficient budget it could turn the campus delightfully up-side-down. In the next three months its structure and programs will be finalized. The campus needs it badly.

A community council (not student government) is struggling to be born, but is slow because poor faculty and student interest. Students are especially apathetic; they appear not to understand how their lives can be improved by a community council. They sit in the cafeteria, victimized into thinking they cannot be effective change agents. Students have less than a week to join the discussion before the proposal goes to the faculty.

Part of the pressured and less-than-humane campus ethos is the result of the trimester calendar. When Goshen moved to the trimester calendar because of SST, it lost a lot of breathing space. The hours of classes per week, etc., are equivalent, but the breathing space is gone.

Breathing space means back-rubs and gab sessions, tickling a funny bone or crying on a shoulder, a moment to sop up the spring and an evening at a concert or the movies. To give us all more breathing room, Goshen should consider making the trimester 15 instead of 14 weeks long. A few more days of friends, springtime and music would bless us all.

Finally, it might help a few students have a more sane college experience if college credits were offered at a given price for each. Presently students pay the same for 10-14 credit hours and thus naturally try to take 14 credit hours to save money. In saving the money, they lose their lives. Many students pass up valuable extracurriculars and ruin the last month of their trimester to squeeze in the extra hours. They will continue to do so until credit costs a set price per hour.

A few ideas for tomorrow. What do you think?

Behind the pages

Conglomerate journalists

A conglomerate of student journalists are featured this week, Robyn Coverly, John Tiessen, Leamon Sowell and Randy Clouse.

Robyn Coverly is a freshman pre-nursing student. She enjoys playing guitar and writes songs which she insists will remain a secret for as long as she lives and hopefully longer. Coverly finds Record duties a delightful diversion from memorizing names of microbes and studying 3,4 dimethyl pentanes.

John Tiessen is a junior chemistry major who likes to mess around in

the organic lab with "things that blow up." Tiessen also wrote a high school newspaper column; his was titled "two cents worth." If you ever want to find Tiessen, pass through Gateway Plaza, look up and you may catch a glimpse of him before a dishpan of H₂O hits you in the face.

When Leamon Sowell was asked to write about himself for Record, he said anyone really interested should talk to him. So when you see Sowell ask him why a native Chicagoan majoring in political science might

work at the Mennonite Board of Education next year.

Randy Clouse, a "fourth year junior" math major, held Record capacities for four[tris]. He presently serves as a member of the past-up crew, circulation manager and sports editor. He lists his favorite sport as basketball, but being a Hoosier, is also extremely fond of basketball. A native of Goshen, Clouse has a continuing interest in improving college-community relations, and has worked in local political campaigns.

RECORD

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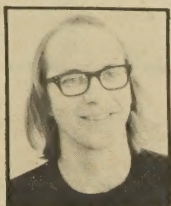
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John Tiessen



In the beginning of Act II, Hansel (Kate Schertz) and Gretel (Cynthia Smucker) have been kicked out of the house by their mother (Pam Dintaman Gingrich). Hansel picks strawberries as Gretel busies herself making a flower wreath.

Randy Fath photo

Hansel and Gretel opera scores success

by Ron Metzler

The opera *Hansel and Gretel* performed last weekend was an overall success for the GC music and communication departments.

From the opening melodious tones of the overture to the last swelling crescendo of Engelbert Humperdinck's delightful children's opera, the GC orchestra, under the baton of Lon Shearer, set an appropriate mood for the enchanting world of the moonlit forest, mythical deities and gingerbread children.

Against the backdrop of the simple but effective set of forest and cottage, the characters of vividly came to life. Although some of the characters lacked

this familiar storybook tale credibility, these were compensated for by other characters, voice quality or unique stage effects.

critique

By far the best characterizations were captured by Kate Schertz playing Hansel and Gloria Constantin Martin portraying the Witch. With fun-loving vivacity, Hansel let his childhood notions run wild. The Witch in Act III saved the interest in the show from fizzling out. Her disheveled nest of red hair and musical cackle added greatly to the wild, uncouth nature of her character.

Best vocal awards should go to Dave Kortemeier, Schertz and Gloria Constantin Martin, not to mention fine musical performances by Pam Dintaman Gingrich, Amy Monteith and Enid Stahl.

Just as Act I started to die out in intensity, it was quickly restored by the refreshing basso bravado of the broom-maker, played by Kortemeier. With a reverberating "Tra-la-la-la" he effected an entree that contained gusto in his resonant bass voice. Had he not been too overdramatic in his interpretation, he could have been the most credible character of the story.

Gingrich displayed fine voice control and facial expression in scolding her children or making up excuses to her husband.

Unfortunately, both Gretel, played by Cynthia Smucker, and the Witch were overpowered by the orchestra. If Smucker had shed a bit of her shell of sophistication,

her image of Gretel would have greatly been enhanced.

The most touching scene between the two children occurred in the "Bedtime Song" sequence in the forest just before the intermission. The late twilight hues illuminated the scene for the moving duet.

The Sandman (Amy Monteith Friday and Sunday; Judy Druge Saturday) followed by a choreographed pantomime of not-so-heavenly angels that closed the first part of the opera, rounded off the soothing harmonious tones of the children's song.

Witch revives

The action nearly died again at the end of the forest scene and the beginning of Act III, but the Witch's appearance revived the show's vitality until the end. The other characters interacted well with her, although her characterization could have stood alone.

If I was impressed with the ending of Part I in the forest, I was dually impressed with the musical finale of the opera. The Witch has been "cooked," the gingerbread children restored to life and the broom-maker and his wife reconciled with their children. The light voices of the gingerbread children coupled with the lead vocalists' rich tonal qualities culminated in a dynamic climax.

Costumes for the program were in extremely good taste lighting and sound adequate and the choreography balanced. Roy Umble and Jewel Geissinger are to be commended for their tasteful directing. Notable mention is due Steve Shank and Dean Yoder (unlisted in the program) for their set design.

Penal system: pro, con

by Janine Kennel

The workshop on capital punishment and prisons held March 19 aired different perspectives on the issue of capital punishment and through discussion between speakers and audience helped sharpen convictions on it.

An estimated 45 people, including students and professors, at GC and Associate Mennonite Biblical Seminaries, (AMBS) and local pastors met with resource persons for the all-day workshop. They discussed suggestions for making the penal system work more economically and humanely than the present system.

Appropriate speakers were selected to air their beliefs on the issue. Providing input in favor of capital punishment was Rev. Louis Showers, pastor of the First Baptist Church in Goshen. Dr. William Durland, a lawyer and a visiting prof at AMBS spoke against capital punishment from a legal and Biblical standpoint.

William Bontrager, Elkhart Superior Court Judge, and Melvin Wenzel of the Indiana State Department of Education, Michigan City, Ind., discussed the legal and judicial regulations concerning capital punishment and the prison system.

Marlin Jeschke, professor of religion and philosophy at Goshen College, Wilbur Hostetter, Mennonite Board of Missions Prison Ministry, David Eis of Public Action in Correctional Effort (PACE) in Indianapolis and Robert Peters, AMBS, addressed the audience on various forms of prison alternatives.

Biblical bases

Showers and Durland focused their input in the Biblical principles and the Biblical basis for capital punishment held that "God instituted capital punishment in the Old Testament and reinforced it in the New

Testament." He used Exodus 21:12-14 as one of the bases of God's commands. Verse 12 reads, "Whoever strikes a man so he dies shall be put to death."

Durland responded that "love transcends above any other thing in God's sight" and used as reference Matthew 5:44: "But I say to you, love your enemies" (RSV).

Judge Bontrager said crime could be caused by one hundred different things in the minds of people and is something which no one can really define. He stated that one contribution to the high crime rate is society's apathy toward permissiveness and the lack of intervention by non-governmental people over a long period of time.

Although Bontrager does not rule out capital punishment as an alternative, he feels strongly that other methods should be attempted and that the death sentence should be used only as a last resort.

Wenzel feels "we need to take a look at the definition of crime and ask who the people are that commit crimes. Then we will be better able to say what the causes of crimes are."

Dangerous crimes

Both Wenzel and Bontrager stated that we hear of heinous crimes through the media but very seldom hear of the most damaging of crimes "that which hurts the American pocketbook and is paid for by our tax dollars." Wenzel gave examples of large corporations and businesses swindling public resources such as gas and other fuels, especially this past winter.

Problems in the judicial sector involve the original arrest, the time between the initial court hearing and final decision, the prosecutor's willingness to dig up relevant evidence for the conviction and the judge's decision.

The final session of input dealt with prison alternatives. Hostetter stressed the need for

rehabilitation outside of the prison as did the other three panelists. Advocating our need for prison alternatives, Jeschke stated that "we protect ourselves not when we ship prisoners to Michigan City but when we do something that will make them want to change."

Eis responded to the question of "why alternatives" and why tax payers should be asked to give additional monies for programs.

A step toward answering this question is to develop alternative programs that in the end may very well benefit the taxpayer. "What we need is to build a caring community with the prisoners, to get them out of the prisons into normal living situations to prevent alienating them from society, family, a job and other situations to which they were accustomed to prior to prison."

Eis said that "it is not that the prison system does not know of alternative methods—they in fact do and have been using them for many years to the rich—we just don't apply the alternatives to the poor and powerless or a person without influence."

Peters advocated an alternative living situation while the men are serving their time to "learn to cope with group living, to learn nonviolent behavior, to plan budgets, to establish values, to find jobs and in general to become responsible persons again."

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April 1, 1977



HENRY WEAVER photo

Jay Detweiler, SAW student in Poland this trimester. (see stories pp. 5-8.)

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Vol. 86, No. 25

Equescenter to aid horseplay; Dean's office reveals plans

by Richard Meyer

The Goshen College campus is in for much more than a mere facelift for next year. Plans for physical improvements for the 1977-78 school year released by the dean's office Wednesday reveal a serious interest on the part of the administration in providing students with an environment at once intellectually stimulating, conducive to spiritual growth and affording relaxation.

The largest single item is the future H. A. Mumaw Equestrian Center (HAMEC, or the Equescenter). The HAMEC will serve the entire student body, providing everything from track and harness racing in the summer to riding instruction and models for art students year round, according to Dean John Lapp.

In addition, the Equescenter will board horses, at competitive prices, for students able to demonstrate financial need.

The HAMEC will be built on the present

athletic field. Inside a six-furlong track will be a 24-jump steeple-chase training course, a show ring, stables with room for forty horses, a barn for straw, hay, and feed and a tack shed. Three dormitory rooms will be built onto the stables to allow students with sick horses to stay near them.

Originally the college had not planned to build an equescenter before 1981. The main impetus for construction of the HAMEC at this early date is a dollar-for-dollar matching-funds grant of \$500,000 from Mr. and Mrs. Richard Detweiler of Souderton, Pa. Mrs. Detweiler is a granddaughter of Dr. H. A. Mumaw. Dr. Mumaw ran the Elkhart Institute, the immediate precursor of Goshen College, from 1894-95.

Gordon Yoder, associate director of college relations and director of special and deferred giving, says, "I think we can have our \$500,000 raised by the August deadline. I've been in contact with the churches of the conservative conference, and the churches in Tennessee and Kentucky, though not numerous, are really working hard to help us achieve this goal."

"Actually, the HAMEC should be one of our big drawing cards in the years to come," says Lapp. "While the need for such a center is not there now, I feel the HAMEC is fully capable of creating one within a few years. For one thing, there are the campus jobs it will create."

"Secondly, in the early spring before the racing season starts and while the track is still too muddy to run horses on, the track can double as a motorcycle race track. While this may mean we can only board deaf horses, the pay-off in terms of service to a larger group of students clearly makes this the best direction in which to go."

Pending the relocation of the soccer field, present plans call for next year's soccer schedule to be played at Bethany Christian High School.



Randy Fath photo

Stanley Shenk, professor of Bible, reports that "progress is better than expected" at his archaeological dig near the heating plant. "We are already to 16th century levels and charting the foundations of the Anabaptist Vision; the digging of the next two weeks will profoundly influence Mennonites world-wide." On March 23, three student assistants — Steve Gill, Lamar Freed and Randy Murray — discovered the original copy of the Schleithem Confession in the handschrift of Michael Sattler. The discovery is controversial however; some non-Mennonite scholars doubt its authenticity because it also includes several 20th century references like "Kalona" and "Harold S. Bender."



1977-78 calendar

Student Activities has recently completed scheduling the calendar of social events for the fall trimester. It looks like a very good year.

- Sept. 10 Kenneth King returns — Dorm damage fines go up
 16 *Movie: "Happy as the Grass was Smoked"
 23 L-M Series presents "The Merle Jacobs Fruit Fly Circus"
 29 Bull flu inoculations — Church chapel
- Oct. 6-8 GC Writer's Conference — Guest speakers include Saul Bellow, Truman Capote, Leon Uris and Katie Funk Wiebe
 14 *Movie: "I Am Curious, Menno"
 15 Hymn Sing led by M. K. Oyer, F. Sinatra and T. Bennett
 20 L-M Series presents Idi Amin and the June Taylor Dancers
 27-30 Woman Career Seminar — Guest speakers include Renee Richards, Liz Raye, Fanny Foxe
- Nov. 9-12 GC Nicotine Sorority & Fraternity Reunion — Health Center parking lot
 17 L-M Series presents Arthur Fiedler and the New Paris Pops
 25 *Movie: "The Undergraduate"
- Dec. 13 Return of 13 profs from sabbatical leave
 14 21 profs leaving for sabbatical rest



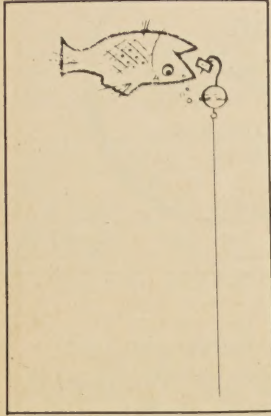
It's spring

APRIL	
1-3	Festival of the People
3	Freshman Warren Dunes trip, 2:00-8:00 p.m.
6-7	Reading Days, Registration for spring and advance registra-
7	tion for fall trimester.
8-9	Easter Recess
10	Choir, 9:30 a.m.; "The Harrowing of Hell," dramatization
11-14	by Ervin Beck, Church-Chapel, 6:00 p.m.
16	Senior Nurses Pinning Ceremony
17	Final Examinations
19	79th Commencement — Union, 3:00 p.m.
24	Commencement address to be given by Senator Mark O. Hatfield (R-Ore.). Hatfield, a professed Christian struggling with the nature of believers' responsibilities to the state, recently introduced the World Peace Tax Fund bill to the U. S. Senate.
24	Christian Religious Folk Music Youth Group
25	7:00-11:00 p.m., Assembly Hall
25	Registration first term, 8:00-10:00 a.m.
30	First term begins 10:30 a.m.
30	Karen Nofsinger senior recital, 7:30 p.m., Assembly Hall

Spring came to GC this past Wednesday as Physical Plant employees turned on the fountains.

English professors take sabbaticals

Dean John Lapp comments that the high number of faculty off-campus next year should be seen in long range perspective and "frankly, one of the advantages of our decentralized pattern of instruction and administration. The three faculty members remaining on campus will more than adequately meet all of the students' needs."



how still tentative. I really can't say, though, how the situation will be handled. I regret that I've got to leave the problem to my replacement — Lapp also plans to go to Colorado. His reason is "to escape academic pressure" for a year. Provost Weaver would not confirm his plans, but according to a reliable source, his intentions are common knowledge among the faculty.

Those members of the faculty who are definitely leaving next year are English professors Birky and Hess, and Dean Lapp. Professor Mary Bender says she will "very probably" leave next winter. Also, English professors Fisher, Beck and Duck plan tentatively to be absent next year. The only member of the English faculty who does not plan to leave, it seems, is Sara Hartzler. The situation seems to be a gross case of administrative negligence; but, at any rate, administration is not too concerned. The situation seems almost funny, but Professor Beck was perfectly serious when he sent memos to all the English majors counseling them to see their academic advisors before the end of the year. These latest developments in the English department bring the number of faculty off-campus for all or part of next year to 57. This higher depending on the faculty "retention rate" in the nursing, business and music departments. "One or two of these absences are

Most members of the English department here have either announced, or are considering, leaves of absence for next year. Wilbur Birky, associate professor of English, announced last Monday that he will definitely not be teaching next year. He plans to leave July 27 — immediately before fourth term finals — for Toronto, where he will be studying Canadian literature until December. In December he will move to Boulder, Col., with his family to participate in a semester-long workshop on teaching college English at the University. Also, he said, several others of the Goshen English faculty including J. Daniel Hess will be attending the workshop. Professor Hess said that he and several of the English department were "considering" taking off a year to do some joint research and to finish off his novel. "If my plans crystallize," T'll join the rest in Colorado for a workshop. After the workshop they plan to remain in Colorado to collaborate on his novel.

When asked who would replace all the absent English professors Hess answered, "It's still unclear, our requests for leaves are still in limbo; however, Sara K. Hartzler is fully capable of handling the English program for a year. Besides, Mary Bender will be around the first trimester." To the same question Dean John Lapp replied, "One or two of these absences are

by Dirk Etzen

On campus this weekend

Festival focuses on worship

by Paul Keim and Colleen Merillat

The Festival of the People promises to bring interesting people and events to the GC campus. In the tradition of the four previous Festivals held on campus (Holy Spirit I and II, Word and Music), this Festival, to be held April 1-3, will focus on a vital aspect of church life — the congregation.

Purpose clarified

The purpose of the Festival is to affirm and encourage congregations in the discovery of what it means to be the people of God. The four worship services will celebrate the

contribution of preaching, teaching, interpreting and singing to congregational life.

The Festival of the People is an opportunity to examine the theory, theology and methods of Christian education for adults and children in the believers church tradition. As part of the Festival the new **Foundation Series** curriculum will be introduced.

The Festival is being sponsored by Goshen College in cooperation with the Central Conference of the Brethren in Christ Church, the Northern Indiana District of the Church of the Brethren, the Central District of the General Conference Mennonite Church and

the Board of Congregational Ministries of the Mennonite Church.

The **Foundation Series** Sunday School curriculum for ages three through grade eight is a joint editorial effort of the four participating churches. "It is an attempt to develop a Christian education curriculum that reflects a biblical, Anabaptist and believers church stance which makes the process of Christian education exciting and enjoyable."

The name, **Foundation Series**, comes from I Corinthians 3:11, the favorite verse of Menno Simons: "For no other foundation can anyone

continued next page



Bessie Landis graphic

lay than that which is laid, which is Jesus Christ."

The worship services will attempt to demonstrate new possibilities for the use of music, drama, Scripture and response in congregational worship services. The first quarter **Foundation Series** curriculum materials will be on display, and there will be several opportunities to talk with **Foundation Series** editors Paul Lederach and Jim Horsch as well as seven writers for the series.

Workshops and gatherings

In addition, workshops for adults and activities for children will be important elements of the Festival. Scheduled for three time blocks Saturday morning and afternoon, April 2, the workshops will focus on four principle areas of congregational life: worship, youth-adult interaction, teacher training for children's classes and the congregation as a teaching-learning community.

While adults are participating in the workshops, twelve types of directed activities planned by Beth Berry for children through the eighth grade will run simultaneously. Approximately 35 adult workshops are planned, and each will be offered twice.

The workshops begin at 10:00 a.m., 1:00 p.m. and 2:30 p.m. David Helmuth of the Mennonite Board of Congregational Ministries did most of the planning for the workshops.

Students may be interested in the wide selection of workshops that will include such topics as New Forms of Congregational Leadership, The Role of Women in the Life of the Congregation, The Meaning of Church Membership and Discipline and How to Study the Bible. Workshop leaders include Paul Lederach, Marlin Jeschke, C. J. Dyck, Ross Bender, Howard Charles, John Mosemann, Mary Royer, Bettie Norman, Marvin Bartel and Leroy Kennel.

The worship gatherings are scheduled for Friday 7:30 p.m., Saturday 9:00 a.m. and 8:30 p.m. and Sunday 2:00 p.m. The leaders for these sessions are Donovan Smucker, Paul Lederach, Linea Geiser, John Zercher, Mary Oyer and Howard Keim. Roy Umble will direct a student group in a dramatization of Malcolm Boyd's **The Alleluia Affair**, Saturday evening. Congregating times Friday and Saturday evenings will provide time for informal fellowship, discussion of church life, singing and meeting resource people from the evening worship services. Congregating sessions will be led by various persons including GC students Herman Washington, Janine Kennel, Steve Good, Mary Arslan and GC music groups "Soulshine" and "Hayfever."

There will be no registration fee and everyone is welcome.



Easter service set for Michigan City

by Jerry Ebner

A sunrise celebration of life will be held at Indiana State Prison, Michigan City, Ind. The celebration of life is being held to end executions in the U.S.

The celebration will happen in conjunction with a national coalition effort congregating in Atlanta, Georgia on Easter weekend. It is sponsored by: Fellowship of Reconciliation; American Friends Service Committee; Church of the Brethren, Washington office; Matthew 25 Fellowship for Non-violence; Commissions and Boards of other religious denominations such as, Christian Church (Disciples of Christ), United Methodist, Lutheran, Roman Catholic, etc.

The committee working on the "Capital Punishment and Prison" workshop and Campus Ministries would like to invite and encourage everyone to take four hours from their Easter celebration break to celebrate the Life of those in prison and Death Row.

Campus Ministries is providing the use of the school van for transportation to Michigan City and back to Goshen. Students and faculty participating in this celebration are asked to pitch in to help pay for one half the cost of the van.

The van will be leaving Sunday, April 10, at 5 a.m., and will be returning about 9 a.m.

Those who are interested in celebrating the life of those who suffer injustice and loneliness this Easter Season, contact Jerry Ebner c/o Campus Mail, or Ext. 282.

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Prof news: faculty plans and honors

Editor's note: Besides teaching, what have GC faculty members been doing lately? The "Occasional Bulletin" of the Dean's Council attempts to let members of the college community know. The following news briefs come from the March 1977 edition of the "Bulletin."

Ervin Beck and John Ingold have been accepted for the Lilly Endowment's 1977 Faculty Workshop on the "Concept and Methods of Illuminative Evaluation" to be held at Colorado College August 3-17.

Merle Jacobs had a paper in *Insect Biochemistry* 1976, on "Binding of Beta-Alanine, and Dopa 1-C-14 by Normal, Ebony, and Dark *Drosophila Melanogaster* Cuticles."

Stan Grove has been named Guest Associate Professor at the University of Notre Dame with access to an Electron Microscopy laboratory. Stan will go to Toulouse, France this May to participate in a Ph.D. exam for a candidate in cell biology.

Phil Clemens had an organ recital at Zion Mennonite Church at Souderton, PA, and directed the Franconia Singers chorus in singing one of his own compositions on March 6 and 7, 1977.

Atlee Beechy's "Lessons of Aid in Viet-Nam" has been published in *WIN; an IDOC Monograph* No. 18, "The Future of Missionary Enterprise" and by Church World Service.

Wilbur Birky will use his Lilly Endowment Faculty Fellowship teaching in Hokusei University in Sapporo, Japan, and to study in England in Spring 1977.

J. Daniel Hess will present the C. Henry Smith Peace Lecture on "Integrity as Shalom" at Bluffton College March 22, and the Conrad Grebel lectures, titled "Let Your Yea be Yea" at EMC April 21-25, and at GC May 2-6.

John Ingold will participate in a workshop sponsored by the St. Joseph Valley Association of Occupational Health Nurses on March 26. He will lecture on "Exercise for the employee with cardiac problems."

Catherine Mumaw is preparing a Teacher's Handbook to accompany the textbook entitled *Management for Modern Families* for Prentice Hall.

Duane Kauffmann will present a paper entitled "Psychology, Behaviorism and Christian Education" to the Christian Association for Psychological Studies on June 24-27 at Niagara University, Niagara, N.Y.

Doyle Preheim is the 1977 Alumnus of the Year at Bethel College, North Newton, Kansas.

Stuart Showalter will participate in a Poynter Center Program on "Ethics in Journalism" at IUSB on March 28. He will be a respondent to a paper by James Thomson, Curator of the Nieman Fellowship Program at Harvard.

John C. Yoder, former Instructor in Business, was sworn in as Associate District Judge in Newton, Kansas, January 10, 1977.

J. Harold Yoder is teaching a course in Educational Measurements for Ball State University at Carroll High School, near Ft. Wayne, this spring.

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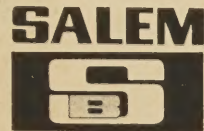
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Jim Good, Jay Detweiler, Merlin Hoover

Henry Weaver photo

GC restores Study And Work in Poland next year

Once again GC will make available a Study And Work program in Poland. Presently it is scheduled to run from January 14 to May 31, 1978.

The program consists of a three week orientation in which students will receive an intensive study of Polish language and culture along with an introduction to teaching.

Also each GC student will participate in English language instruction offered by the English department at a Polish university for 12 to 15 hours per week. Participants will live in university dormitories and take meals in the cafeteria.

Seven hours of Polish Language and Culture and three hours of credit for Introduction to Teaching English may be earned for a total of ten credit hours. Independent study is also available.

There are three prerequisites. They

are: Polish Language and Culture, Descriptive Linguistics or English Language Problems (or equivalent) and some teaching experience.

Admission is limited to ten juniors and seniors who must be able to speak good standard English. Preference will be given to seniors, students who have completed the SST requirement and (for equally qualified students) early applicants.

The cost will be \$1,195.00 and covers round trip transportation from New York to Warsaw and program and living expenses in Poland.

Additional information and application forms are available in the International Education Office, English Department, and SAW office. The deadline for applications is May 18, 1977 and students who are accepted must pay a non-refundable deposit of \$150 by September 14, 1977.

The next four pages are a report from the ten Study And Work students currently working as language teachers in Poland. The ten students — Eileen Becker, Jay Detweiler, Jim Good, Merlin Hoover, Eunice Rush, John (Jay) Ruth, Wendy Shank, Audrey Swartzendruber, Jan Ulrich and Julie Wagner — have been in Poland since mid-January. The program will be offered again next year if enough students apply.

On pages six and seven Julie Wagner and Jim Good share excerpts from their correspondence to family and friends. Audrey Swartzendruber shows the day-to-day classroom challenges in an excerpt from her journal on the last page.

Letter from Poland

Jim Good on 'front line'

by Jim Good

I'm a stranger in a foreign land, but there is nothing new. I'm an American in Eastern Europe. I'm a teacher of English, not an assistant to a qualified teacher. I'm a student of Polish, but by my conscious desire to live and breathe in a country that is not my own.

I came to Poland two months ago at the urging of some people because of my past acquaintance with Poles and my desire to do useful work. I was told

to expect anything, that with such expectations it is hard to go wrong.

My work was described as being a "14-hour-a-week" teaching assistant. I discovered that I would be teaching five classes of students from other teachers' workloads. I was put on the front lines with no more than my own neck, which could be sacrificed as a result of my coming here.

How did I accept the challenge? First, I didn't try to fool anybody about my training, my experience or my ability. I began as honestly as I could, allowing my students to determine the rest.

Students test teacher

Secondly, I tried to be as open to my students' needs as I was to their desires. They also tried to test me as a teacher, but my sense of values and desire to learn prevailed. Requests to speak the most difficult Polish words came to me as I struggled to help their tongues place the "th" sound.

A laugh is always well-received if its intent is good. I shared the American equivalent of their delight. But as I am put alone into the situation it takes all my present as well as my past resources to create an atmosphere where learning can go on.

Indeed, in a new situation as the present demands new reactions of you at the same time that your past comes out in a new and supportive way. It is as though the experience is a testing ground for all you have ever learned, both formally and informally.

For classes, my memory struggles to bring back the complete form of a song, a verse or a joke. I don't always manage. And it reminds me of the times when I lived life less intensely.

Wouldn't the folk songs I once considered children's songs work to teach verb tenses to my students? And the grammar that was a pain to study in high school is suddenly needed to deliver an answer to "why?"

And then I realize I am not alienated from my past even if I am in a new position in the country of Poland. It is a bridge spanning the distance between times and cultures.

... Will I stay in Poland any longer than the summer? What future is here for me? None, I said. Only now. The experience is the important ingredient for me in life. I've looked so long at my education from the inside out. As if out of a hole, a dark hole that I resented, feared and mistrusted from ignorance, blindness and self-centeredness. I looked out on the world as a student. Now I'm the outside looking back, ahead and around. I am now grateful for the education I once despised.

Electives good choice

And 3½ years of studying electives was the best I could have done. My anthropology, sociology, philosophy and microbiology was all a search for knowledge. But lax student that I am, I didn't compete for grades, felt frustrated and defeated, somewhat a failure for not grasping all the concepts.

By the experience, though, I can't judge whether the time would have been better spent in or out of college. I'm simply glad that I had the opportunity to enjoy this time of my life in further education. And probably GC as much as anything. That is hard to say because the campus brings up so many confused emotions, mostly with people but I guess it's true.

WGCS purchases stereo control board

WGCS has purchased a stereo control board, a silver and blue box about four feet long and two feet wide. Although it can not sing or play the piano it will improve the sound at WGCS.

"The old board has a habit of adding popping and crackling noises to the programming," says Program Director Larry Becker. The new board, which cost \$1,888.00 including spare parts, has five channels, an advantage over the old four which will allow smoother programming.

According to Vernon Schertz, technical adviser, "The new board will not be installed until after the first spring term because the engineering staff needs time for planning how to install it and how to train the station's 23 licensed engineers to use it."

"Purchase of the stereo control board is the last major step before purchasing the stereo generator which would be needed to broadcast in stereo," says Station Manager David Groff. Groff hopes that it will some day be possible to go stereo and increase the broadcasting output to something higher than the present 390 watts.

Another way of increasing the listening area would be to increase the antenna height, which now is 98 feet, 65 feet above average terrain height of 33 feet. If the tower were two feet taller it would need a red warning light on the top to meet regulations of the Federal Communications Commission.

"The radio staff has been dreaming of a new board for years and now it's finally here," says Becker. "We can't wait to work with it."

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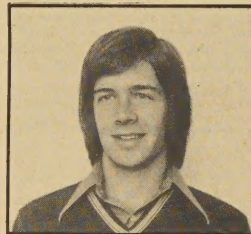


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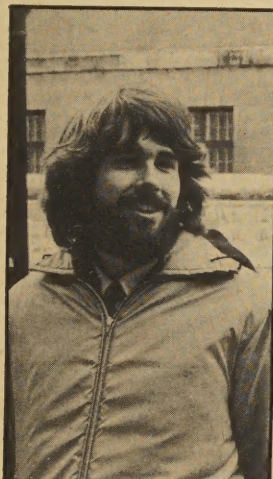
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What do you do in your spare time?

"Frankly, I've been studying a lot this trimester, but when I'm not studying I enjoy just talking to people."

— George Yoder

"Actually, I do homework in my spare time."

— Phil L. Miller

"In my spare time I write letters, read or watch movies on T.V."

— Sharee Hostetler

"I have a lot of spare time, but I work — and that's my recreation."

— Tom Vaughn

"As a break from studying I visit with friends."

— Rachel Ganger

"I haven't really spent much time studying yet, but I have been learning how to juggle!"

— Gloria Nofziger

"I like to participate in intramural sports and wrestling, and I enjoy blowing people off the pool table. Any challengers, see me!"

— Eddie Jones

"I don't have any spare time, really."

— Julie Metzler

"When I'm not studying, I like to get as far away from books as possible, do things with friends, talk or participate in school activities."

— Rosa Clemens

"In my spare time I practice being sane."

— Judy Drudge

"When I'm not studying or going to classes I'm usually in my room listening to music and playing around with my plants. They thrive on Linda Ronstadt!"

— Deb Detweiler

"To relax I enjoy playing my guitar and having a good time with my friends."

— Ken Madison

"I get by, with a little help from my friends."

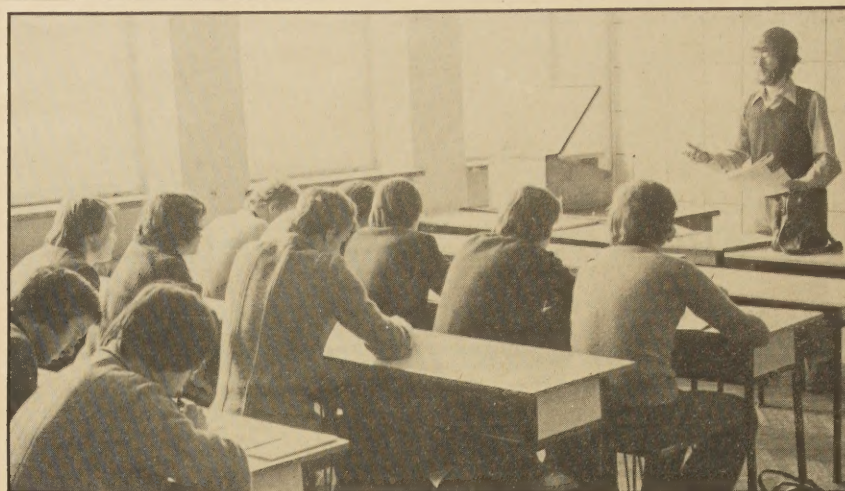
— Lisa Hoover

"Drawing, going for walks and relaxing at Pizza Hut with friends."

— Terri Hoffman

"When I'm not studying, I'm often practicing voice and violin. Even though Applied Music is one of my courses, I don't view practicing the same way as reading a book. Rather, it's an enjoyable way of expressing myself."

— Rita Kennel



Merlin Hoover and Polish students

Henry Weaver photo

Polish past creates contrasts

by Julie Wagner

Allow yourself to reflect on the differences between here and stateside and what do you come up with? Naturally, there is the obvious: the juxtaposition socialistic-democratic, differences resulting from a controlled economy versus a "free" economy, and perhaps also from a culture where the romance of the East begins to make subtle inroads. These, however, are the generalities, superficial, of the common sense variety.

When I made my first excursion into Warsaw's center, I was completely overwhelmed by the sheer size of the masses clogging the spacious sidewalks of the shopping district. Relentlessly they ploughed past me; I was a lone balloon buffeted by capricious winds. The simple act of crossing a street involved the risk of stepping over the fine line into surrealism. Hardly fifty yards ahead, on the other side of the street your fate awaits you, an entire

precision-drilled battalion of blank-eyed robotniks (workers). At some strategic moment (pre-determined by them) the light turns green. A hesitant step on your part — countered by the earthshaking thump, thump, thump of sturdy Polish feet in sturdy Polish shoes that know exactly where they are going and what they are doing. Marching in perfect step they approach, a human tank virtually impenetrable, prepared to inundate anything showing the least sign of opposition. This is no time to dig out any reserve of indignant stubbornness: they will not beg your body, whether en masse or in one-to-one confrontation with well-fed matrons. Either you manage to dodge into an open space, vaguely reminiscent of a crazed bunny rabbit, or you resign yourself to a swift demise, mumbling beatitudes as foot after unfeeling foot grinds you to a pulp. Best to compromise your dignity . . .

Poles walk a lot. Much of it is the outcome of utter necessity — almost everything except smog is in short supply here, with desire determining

the degree to which you are willing to stand in line or comb the whole of Warsaw for an item. (Since the weather has grown warmer, it is not uncommon to see ice-cream lines longer than a city block.) Yet in between all the frenetic shopping there are quiet niches: a chance encounter and joyful conversation with a friend, hot debates in a bread line, a sedate cup of coffee in the intimacy of a kawiarnia (cafe). The very unobtrusiveness of these moments, their fleeting character, is what lends humanity to the surrounding insanity.

There is a feeling of community here, a knowledge of the need to stick together, that is difficult to comprehend outside of Polish history. It is the very capriciousness of their past that makes a Pole at once callous and sensitive, an individualistic part of a whole, an aberrant socialist. As a foreigner here, I can only hope to see this through the glass darkly, or as the German writer, Heinrich Boll put it in his novel *The Clown*: "I am a clown. I collect moments." . . .

Notes from a Polish journal

by Audrey Swartzendruber

Food Technology
17 students — girls 18 & 19 yrs. old 1st
year, advanced

Feb. 17, 17:00

Took attendance; it was a real icebreaker. Every class seems to enjoy itself. 45 min. is a good amount of time too. We worked with "must" and "need." Each student formed two sentences answering: "What do you want that you don't need?" and "What must you do tonight?" I must be careful to insist that they form complete sentences. They're apt to give one-word answers.

Feb. 18, 14:00

It's disconcerting to run out of conversation material — also to forget

which group I'd already discussed things with. We sang "Row your boat." It was fun but could get tiresome if sung too long. More songs: ballads? folk songs?

Feb. 24, 17:00

"Over the South Pole," sometimes these "talking pts" they give us aren't the best for conversation. They just aren't relevant enough. We talked a bit about explorers etc. They requested singing for tomorrow. I suppose it'll be "500 Miles."

Feb. 25, 11:00

The students enjoy singing. I tried to get them to analyze the song — Who wrote it? Why? — and ended up doing it all myself. Na ja... We talked again about exploration: personal ex-

ploration. Some really have to force themselves to speak or I will have to force them!

March 3, 17:00

Some had been working on a short play together. We read through it, and then worked in shorter dialogues provided in the same magazine. Only six students showed up, but it worked out to be a good number — good for conversation. We talked about the generation gap and other related ideas — relevant, I think. I still need to plan out my specific objectives.

March 4, 14:00

Again with the dialogues. They're good. The girls understand them and they stimulate discussion. It would help to look at them more closely before hand — to pick out some relevant questions. It's a good introduction to culture. Is there such a thing for German classes? Maybe I could write my own.

March 10, 17:00

Advertisements: I started by explaining what ads are. We went on, finding reasons for advertising. Theirs were: to find something that's lost, to sell something, to find a mate! Sometimes people advertise for a mate. They explained the process and we wrote up an ad I might write if I were looking for a husband. We had fun. They suggested a man: tall and not over 30 yrs. old; he should be a taxi driver and have a house near Poznan. It's interesting that they mentioned he have a house. Houses and/or apartments are quite hard to come by here. I'm just surprised that they said he should be a taxi driver. A butcher may be more practical with the meat situation as it is.



Audrey Swartzendruber

Easter festivities set

by Reba Smoker

Several religious services and celebrations are planned for the Easter holidays. The College Mennonite Church has planned a communion service and fellowship meal for Thursday evening April 7.

The College Church choir, assisted by a string ensemble, will perform a Bach cantata, "Christ Lag in Todesbanden" as part of the April 10 Easter morning worship service. GC students Kathy Oyer, Becky Stoltzfus, Suzanne Gross and Nancy Hertzler form part of the string ensemble.

Easter weekend festivities end Sunday evening in Church Chapel with the play "Harrowing of Hell." The story focuses on Christ's death and his pilgrimage. Included in the 23-member cast are Art Smucker, as the devil; Eber Smucker, Jesus; Carl Haarer, the thief; and Dennis MacDonald portraying David. Other students involved include John Stahl, Paul Sawatsky and Randy Olson.

The play is a dramatization by Professor Ervin Beck of the apocryphal book of Nicodemus. The plot centers around Old Testament characters waiting in "limbo" for Jesus to overcome the devil and eventually release them from bondage. A central theme is naturally resurrection. According to Beck, "The Latin tradition generally emphasizes Jesus as a sacrificial victim; in this chronicle we see Jesus as more of an active victor."

Commencement tickets

The majority of tickets to the commencement exercise have been distributed. As of Tuesday, March 29 there were about 27 seniors who have not been contacted or informed us of their ticket requirements. The ticket demand (1354) has far exceeded the supply (1304). Everyone is guaranteed six but many have requested more. If you are not going to use all six, please return the extras. Seniors should not be prevented from inviting relatives because of a few others being inconsiderate and ordering more than they need. The extra tickets will be distributed immediately after the Senior Class Breakfast.

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A "Dear John" goodbye letter

Editor's note: The Student Publications Advisory Board at its March 28 meeting appointed John Tiessen, junior chemistry major, to be editor of the fall 1977 **Record**. The appointment came after Nate Stoltzfus, the previously appointed editor, resigned from the post because he wanted to fill out his educational program before editing **Record**. Stoltzfus may edit the paper during a future trimester.

John Tiessen grew up in Kalona, Iowa, and is the son of parents reared on opposite sides of the earth — his mother in America, his father in Russia. The future editor has relatives on three continents and thus loves to play the "Mennonite game."

Tiessen plans to go on SST in Poland this summer and is excited about exploring a communist country. As many students have unfortunately discovered while eating in the cafeteria, John is a "current events nut" and is well versed in financial news. He is president of the Bulls and Bears Investment Club.

After completing his chemistry major, Tiessen plans to study in graduate school, but has not decided in what area. John has strong interests both in the health sciences and in the chemical industry. He hopes to do research in whatever field he chooses. John plans to graduate in 1978 and explains that "when we were first-year students they gave us mugs saying 'Class of 1978'." So I know that someone out there expects me to graduate next year. I could not let them down, could I?"

Dear John,

The news is now official; you will be editing **Record** in the fall trimester. I suppose congratulations are in order, but right now I feel like a sympathy card might be more appropriate. You are already working to get a staff together and have some very competent, sensitive people on board. You know very well that planning staff and production schedules will be especially tough since you leave for choir tour and then Poland right after the trimester ends. You will not be back on campus until a week before school starts.

This is the last Wednesday evening (or early Thursday morning) that I will scrawl out an editorial essay. At the risk of sounding paternalistic I would like to comment briefly on your "passing of the editorial pencil" and the past trimester.

Record has been described by one observer as a "bunch of amateur journalists messing with people's lives." I am afraid the comment is too

often too correct; I once described the paper as a "medley of mistakes." In short, John, remember that **Record** can easily hurt people.

This possibility became a reality last week when we printed an opera critique that was not totally favorable. The overall tone was very positive, but not all characters were praised equally or at all. People were hurt. "Why does that stupid student newspaper ever think it can criticize our opera?" Two questions emerged: whether **Record** should criticize any student production and whether **Record** had the expertise to review this particular opera.

My answer to the first question is a definite "yes." It is the responsibility of the paper to comment on and evaluate campus events, policies and even in some cases, personal performances. The **Record**, like classes and seminars, is an educational tool, and part of education is learning to analyze, evaluate and criticize. But, just as soon as I state that general rule, I must emphasize that it has qualifiers. Many of these qualifiers came into play on the opera critique and help answer the second question: did **Record** have the expertise to evaluate this opera?

This question is usually asked, "Did the writer know enough about the opera to write a good critique?" I think that is the wrong question. A better question is, "Did the writer receive enough editorial guidance to write a review that fit the spirit of the newspaper, campus and event?" I think the answer to that question is "no." I should have worked more closely with the writer so the review could be "critical" and "constructive" — in the best sense of both words.

The sad part of the critique, in addition to the omission of one actress' strengths, was the "shell of sophistication" line. It was not even intended by the writer. That mistake happened during paste-up at the printers, and only I can take final responsibility for that. The line was not true; but it was in print. So John, that is just one example of how people can get hurt by just a few mistakes on our part. You can hardly be too careful.

I think that too often this trimester **Record** has suffered from what I would call a limited context of judgment. In a faculty meeting last week I suggested that Goshen College is theologically isolated. Maybe **Record** is too. Often the perspective of a certain article was limited to that of the administration or only students.

Record had an insufficient sense of history; for example, we investigated essentially nothing with the alumni.

Too often we did not compare Goshen to other similar schools or evaluate it in the context of higher education in North America. We covered essentially no world-wide current events and little of the town of Goshen. I am not apologizing for the emphasis on campus issues. I consciously chose that emphasis from the beginning. But I suspect at times we could have commented more wisely had we commented from a wider context.

I think we did ask a few good questions and analyzed campus issues acceptably, but I fear that we did not lead out enough. Too often we were only descriptive, not prescriptive. Much of the problem is simply that few of the staff had time to research and reflect on any issue thoroughly. I could hardly keep on top of the news stories or administer the staff, let alone spend time reflecting. But it cost us. Too often we asked questions without giving answers.

However, we also missed some on-campus issues, and I naturally think a few deserve attention. The more I hear about the Drama Center, the more I wonder about it. The faculty disagrees pretty strongly on how it should be used, and that discussion could benefit from wider participation. The general education program needs more scrutiny; none of us should be satisfied with the recent decision that resulted in a too-orthodox distributive requirements pattern.

Consider investigating the President's Advisory Board. They are men the president turned to in the last leg of the fund-raising marathon for the Drama Center. We felt their influence during the Berrigan fiasco last winter.

The new Student Development Division probably merits attention. During the trimester I used the term "sociology of the faculty," but could not research it very thoroughly. One commentator noted that the faculty at this point has not yet "agreed openly to disagree." They do not fall in ranks together; all know what they should be doing individually, but few know what they should be doing collectively. In all these issues, keep prodding us. Do not let us lie to ourselves.

Finally, John, help us experience grace and hope; help us to learn forgiveness; help us to sense our frailty. Do it so that we can give each other the benefit of the doubt; so we can be a little more liberated and deeply joyful about our lives; so that we can give each other the love and respect we all so deeply desire ourselves. I wish you the best, and, oh yes, here is the editor's chair and pencil.

Sincerely yours,
Steve Denlinger

spizzerintum (spiz er ingk tum) n. 1. One's physical energy or spirited outlook and behavior: "**He's full of spizzerintum.**" (Paul M. Miller, Seminary prof., Jan. 20, 1977.)

Synonyms: Enthusiasm, vigor, energy, oomph.

Usage: The word **spizzerintum** was used more a generation ago than it is now, and is believed to have been of a rural origin. I believe that the word was coined in an attempt to find one which sounded spirited and energetic. Personally, I hope that this word makes a comeback for it has some charm and is a lot of fun to pronounce. **BRUCE BISHOP**

Students create new dictionary

by John Stahl

"That shot was a real delp, you dehoht! Your luck on the foosball table is so grody that it makes me feel like ralphing all over the floor."

"Oh, quit nagging and play the game, you doorknob."

"Hey, it's 11:00. Let's bop over to the dining hall and cut dinner."

professors and student assistants of Literate Voice, a Humane Studies course.

The creation of a dictionary of new words, initially undertaken only by Ervin Beck's section last school year, is now compiled from the entire Literate Voice class with other section leaders Roy Umble, John Fisher and Jack Dueck.

Students were required to present in **American Heritage Dictionary** format at least two dictionary entries, one with a new meaning for an old word, and the other with an entirely new word and its meaning. After tedious editing by Carl Haarer and other student assistants, **The Literate Voice Dictionary of New Words**, with a total of 173 entries, appeared.

Source of words

If you don't fully understand the above dialogue, don't be alarmed. The underlined words in the statements have just recently become new dictionary entries, fresh from the hearts, minds and mouths of many students enrolled in Literate Voice this trimester. In which dictionary do they appear? **The Literate Voice Dictionary of New Words**, of course.

The Literate Voice Dictionary of New Words (Winter Trimester), which has recently come off the press, is the second volume of a project undertaken by the students,

distinctively GC campus developments. Words created on the spur of the midnight moment at Eyer's, over a rousing game of foosball or after sailing through a calculus test add interesting hues of campus color to the collection.

Television commercials, magazines and newspapers were carefully scrutinized for any new vocabulary appearing in them. Local slang from students' home communities also contributed to the diversity of the dictionary, and, if all else failed, there was always the option of creating one's own new word for the occasion.

Many conservative, fundamentalist grammarians (followers of Sheridan Baker, and the like) may scorn the publication of words which seemingly contaminate our elegant language, questioning the validity of such a practice being conducted in an English class, of all places.

continued next page

As a member of this trimester's Literate Voice class, this writer approached Professor Beck with just a twinge of that score in his voice, and asked, "Why the dictionary?"

After assuring me with a smile that its purpose was "not to make us all lexicographers," Beck began to explain many benefits of such an activity. "It was a good way to study the dictionary and how lexicographers do their work," he began, "and also to show that language is always changing."

"We want to make students more sensitive and aware of language and hope to develop an interest and excitement for language," he continued. In summarizing the kind of personal literate skills hopefully developed by dictionary work and the Literate Voice class in general, Beck stated that "the literate person is a master of vocabulary — he knows what words mean and how to use them appropriately and effectively."

Students' reactions to the production of the Dictionary were generally positive. Comments included:

"It was a good way to make us aware of what goes into the making of a dictionary."

"One thing I especially liked was that it was personalized — it contained statements made by students we all know and at a location we're all familiar with."

"It made me realize how much of our daily language is not already included in the dictionary."

Dissenting opinions did exist, however, as related in this comment: "I found it interesting, but other than being a good exercise in how to write up dictionary terms I didn't really see much long-term value in it."

Paging through the dictionary, one immediately notices an abundance of negative adjectives describing people with faulty personality traits. Chief Editor Carl Haarer states that "this trend may demonstrate a feeling of self-consciousness in students, since people tend to view traits in other people which they fear are characteristic of themselves."

The "D" section of the Dictionary, in particular, contains eight of 15 entries which are of this nature — doofus, deut, dip and dork, to name a few. This seems to be the only real trend in the dictionary, which contains words of a multitude of meanings and uses.

From advancement to zoop, with dishrag, double-triple-treatment, ex, fortune twinky and scores of others in between. The Literate Voice Dictionary of New Words is creative, exciting and purely enjoyable. Get a copy from a Lit Voice student, and I'm sure you'll agree.

From the dictionary . . .

delp (delp) *n. pl. delps*. 1. A clumsy, uncoordinated act; a move without finesse: "That shot was a real delp" (Kevin Farmwald, foosball table, Goshen College, Oct., 1976). -*v. delps, delped, -ing, -intr.* 1. to move without coordination or ability: "He really delped when he tried to put the moves on her" (Stan Bontrager, Jan. 20, 1977). (Formed upon observation of Bob Delp's foosball playing abilities, Oct., 1976. Proper name word formation.)

Usage: The word **delp** is attractive in its implications for informal settings, especially in groups who know Bob. Its loneivity and widespread usage is inevitable as long as he remains in society. STAN BONTRAGER

grody (gro-de) *adj., grodier, grodiest*. 1. Unappealing; sickening: "This food at school is grody." (Laura Wroblewski, NIU cafeteria, Dec. 21, 1976.) 2. Repulsive; offensive. 3. Dirty; ugly: "Man, that guy looks grody." (Sue Smith, downtown, Aug. 1976.) (blending of **gross** and **dirty**.)

Synonyms: gritty, grimy, filthy, filthy, gross, ugly, repulsive, unsightly.

Usage: **Grody**, though informal, is acceptable among peers, parents, and other older adults. MILLIE TAN, SANDY LANDIS & TERRY LACH

grover (gro-vur) *n., pl. grovers*. A dustball with hair in it: "I'll have to clean my room to get rid of all the grovers." (Ann Honderich, dorm room, Jan. 11, 1977.) (allusion to the fuzzy Grover on **Sesame Street**.)

Synonyms: dustball, dustmouse.

Usage: Not to be used outside of Coffman 4th where it originated. BETTY FISHER

hocker (hok-er) *n., pl. hockers*. Also **hawker, hacker**. The substance one emits when spitting: "He left a hocker in my wastebasket." (David Warnke, Yoder 314, Jan. 12, 1977.)

Usage: A term used among one's friends and peer group not appropriate for use around professors, parents or miscellaneous adults. This word will enjoy a long life of limited use because of the distasteful process it describes. RICHARD MONTEZ

paperalysis (pa per al e sis) *n., pl. -ses (-sez)*. An overload of paperwork, caused by excessive stamping, opening and copying of letters, which hampers efficiency; as in an office: "Everything's come to a screeching halt. Jimmy's got Paperalysis!" (Newsweek, Jan. 10, 1977, pg. 12). (**Paperalysis** comes from the blending of the words **paper** and **paralysis**: **paper** plus **alysis**. **Paper** being what causes the condition and **paralysis** signifying the inability to function.)

Usage: There is no reason why **paperalysis** should not be used formally or informally, especially when it is realized that paperwork has become a part of daily lives. For the same reason it should become and remain a part of our vocabulary. DOUG RUTH

yakahae (ya ke ha) *interj.* Used to express lack of concern. Substitute for the phrase "What does it matter." (Derived from "what the hell", from Cleveland Heights High School.)

Usage: The word **Yakahae** is used as a substitute for the phrase "What the hell"; it implies the same attitude without being obvious. DEAN YODER

Lauds SST critique

Dear Record:

We have tried hard via our children to get **The Record** regularly . . . but it hasn't worked very well. Now that a daughter is with us, it seems to come.

I want to commend you for the good work done on the **Record** and its **Supplement** dealing with the SST-SET issues. I think you are getting at fundamental questions, some of which I raised myself when on the Campus Ministries staff, which now seems many months ago. The question of the "service" mythos of Goshen College — as you call it — needs to be re-defined almost every year, in the light of rapid worldwide and cultural changes. It does not call into question the notion of a servant-people working with the dynamics of a Servant-Lord; on the contrary that is of the essence, it seems to me, of what the college is to be all about. But how that comes through institutionally and programmatically requires new focusing, almost a major question of college identity.

Thus the raising of that question within a given institutional program is most healthy and potentially fruitful. Your proposal to call it SET, but with the ambition to make it service-oriented as above described, is certainly honest — particularly when taking into account all the students who are not service-oriented but who consciously choose their place of "service" in terms of partying . . .

The whole question of orientation (the argument against it is: "They can't really hear in an academic situation that is so completely out of the context") is extremely important (I said so at the right places on several occasions) whether for an army, a nurse, an architect, a school teacher, a person getting married or SETer. It's not whether or not one can hear, but whether there is something — scarcely heard — that all of a sudden comes alive and makes sense when the context appears (all of modern advertising — which works — is based on that assumption). Keep on plugging for it: it's one of the things the students have the right to demand. The debriefing is no less important.

Finally, the concern about really grasping the structural dynamics of the poverty and misery that one can discover in Central America is again essential. It is the major political and economic question of our time; and if SET happens and the grasp of that is still very weak, then the college as educator is missing it badly. Keep on "doing your thing" — when you have the conviction that it is the Lord's thing.

Sincerely, in Christ
David A. Shank

Editor's note: Dave, please accept our apologies for holding your letter several weeks. Hank Weaver and Arlin Hunsberger have also joined the discussion about the name for Goshen's international ed program. They point out that the March 1977 Times Higher Education Supplement uses the term "Study-Service" when discussing the effects of such programs on third world countries.

Separate but equal

Dear Record,

To make equal opportunity workable it would seem necessary to deemphasize sexual differences. Dorothy Yoder Nyce in her article, "Theological views of human sexuality" (**Record**, March 4, 1977), says, "The goal is to synthesize masculine and feminine traits for purposes of equalizing opportunity, not to accentuate differences." Although deemphasizing sexual differences may equalize opportunities, it may also negate the purpose and meaning of the sexes.

Intelligent people do not argue against equal opportunity. Nor do many argue that every person has some qualities or traits which are predominant in the other sex. Nyce suggests that the total range of traits within each individual is negated when the goal is a complementary rather than a synthesis of traits.

For an individual to develop within himself the whole range of human traits, fully synthesized, may be an ideal. But if everyone were synthesized "for the purpose of equalizing opportunity," the purpose of sex would be merely procreational, and the value of sexuality would be limited to biological transactions.

Nyce says that the "realization of fullness" is diminished when traits, other than strictly biological processes, are identified as either masculine or feminine and that "sex-based categories will need to give way to genuine, total development."

Genuine total development is, of course, a noble goal. She is wrong, however, when she suggests that full development is impaired by identifying traits as either masculine or feminine. Total development cannot be genuine when it limits sexuality to merely physical apparatus. Genuine wholeness can develop only when one embraces sexuality and affirms its various traits as an inseparable characteristic of humanity.

By affirming the inseparableness of sexual traits, one affirms humanity as God made it. To divorce traits from sexuality is to separate humanity from its source of life. As the leaf will die when its roots are separated from the trunk, so will a people die when her sexuality is severed from her humanity. Synthetic relationships are too high a price to pay for sexual equality. To negate the purpose and meaning of the sexes is to cut ourselves off from God and His purposes for us.

Respectfully,
Steven Johns

Letters:

Oyer disputes review

Dear Record,

Last week's opera critique did not do Cynthia Smucker justice. One must recognize that her part was very demanding and that the vocal range called for was especially remarkable. Considering the difficulty of projection partly because of Humperdinck's orchestration, and with the problem of endurance, I thought she did very well.

That kind of devastating criticism (by what was omitted as much as by what was said) has no place at Goshen College. It belongs to a class of professional critics whose status is enhanced by adverse criticism; implied is the critic's musical or theatrical sense. Even there boundaries can be overstepped.

Clives Barnes was recently discharged from his job as theater critic for **The New York Times** because he exceeded reasonable standards of taste and accuracy in his adverse, destructive criticism. To find absolutely nothing positive to say about Cynthia's performance is exceeding those standards.

Much time and energy — physical and emotional — goes into any performance. Cynthia's role in the opera was a major one. The least that she deserves is our thanks. Performers and non-performers with creative imaginations could give her support as well.

I used to be petrified to perform. I got over that by being encouraged both when things went well and when they did not. Cynthia's performance went well.

Ron's assignment was difficult. Furthermore, assuming that **Record** editors cannot be expected to understand the emotional overtones of performance, and that four years from now students will not remember this, I would more than strongly suggest that **Record** advisors take note of this bumbling. Please brief future editors on what is involved in writing critiques. If encouragement of some sort must be subordinated to the demands of a critique, forget the critique. We do not need that kind of professionalism tackled by non-professionals.

I hope that performance at GC can be a pouring of self into music for those who have come to enjoy that music richly. This applies to the other arts as well. Through this the performer can overcome fear and offer to the audience graciously an expression of joy and beauty. May we receive it in that spirit.

Kathy Oyer

Book Review

Black and Anabaptist converge

by Herman Washington

Black and Mennonite, by Hubert L. Brown. (Herald Press, 1976).

Black and Mennonite is written from the perspective of a city black who became part of the Anabaptist tradition, a Mennonite and theologian in his own right.

Hubert Brown presents very openly and honestly the difficulties any black faces in attempting to become part of the larger body of the church. He states, "As a Christian I embody both black theology and Anabaptist thought.

"We as advocates of black theology believe that God is alive and at work among the poor where there is oppression and suffering. We believe that we are in a unique position to talk about God, primarily because of where He is and where we are in history. We believe black theology is a part of God's continuing interaction with his people in the GcJ movement."

The book is divided into four basic parts. Brown begins with his personal story and reflects on being black (a black Christian) in the Mennonite church. Chapter two is a brief analysis of contemporary black theology.

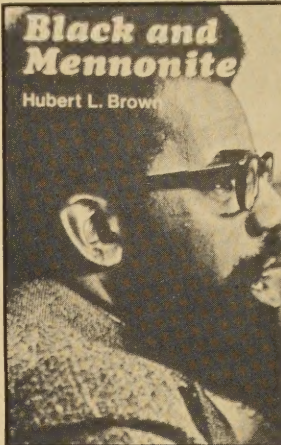
Chapter three unfolds an understanding of "our" radical Anabaptist heritage and an understanding of Anabaptism and black theology. The final chapter calls for a "dunital" approach to black/white relations and a "theology of the oppressed."

Brown looks at violence in a way that many probably never stop to think about. Instead of looking at the brick thrower in the ghetto he looks at the violence of absentee landlords

who charge scandalous prices for run-down, rat-infested, below-standard housing. It is the swindlers who squeeze every cent they can out of poor people through their loan agencies and organizations, by trickery and by small print in the contracts that are violent, says Brown.

This book also answers many of the questions of the black Mennonites who are wondering why things are not going as they think things should. It also speaks to the ethnic Mennonite who wants to look honestly at himself and his ethnic brothers.

An open and honest look at Brown's book brings us into contact with material that is hard to take, but like all good medicines, it is worth the effort.



In conclusion, here is one such dosage: God's gift to the Mennonite church is non-white. The gift is black, black as all the oppressed. To really understand oppression is to understand what it means to be black, for in this world they are synonymous.

The big question which came to me through this book is, "Can a Mennonite be black?" Admittedly blacks, latins and other minorities can be Baptist, Catholic and Mennonite, but can an ethnic Mennonite identify with minority groups in an honest and meaningful way?

To the spiritual person or body (church) that wants to identify with a Christ who identifies with the oppressed, the suffering and the lost, the book says you have got to identify with black because black means oppression; white is not right, God is.

This book states that if we are to be successful in conveying the love of God to the world we must be united regardless of ethnic, cultural and nationalistic boundaries.

Black and Mennonite calls the church today to revive and restore what the early church once was: a free church, where freedom and human dignity are worth striving for and where believers recognize they might have to suffer to bring it about.

Herman Douglas Washington was licensed as a minister in 1974. He attended Detroit Bible College and Wayne County Community College in Detroit, Michian, and served as assistant pastor of Detroit Mennonite Church. Washington is now attending Goshen College, majoring in Bible and sociology (Peace Studies). His goal is a Doctor of Theology degree, and he states that his purpose and privilege is to be used by God wherever and whenever He wills."

Singleness: yes, it's a plus

by Sue Decker

Is there life after college for the single woman? Yes, according to Ruth Krall, Sue Roth, Janice Martin and Judy Wenig, the four single women faculty members that are new to Goshen College this year.

They addressed the topics of singleness, Goshen College, jobs and sex discrimination in a series of interviews. The first interview was conducted in a small conference room in Goshen General Hospital where **Ruth Krall** helps coordinate student nursing activities.

Teaching at Goshen College is like "coming home," says Ruth Krall, nursing professor. Krall is not only a graduate of GC but also a former faculty member. Interest in the self-curriculum nursing program, admiration for Goshen's commitment to students and the need for a change brought her here.



Ruth Krall

Randy Fath photo

Krall is very much a professional at her job. Being single has allowed her the freedom to belong to professional organizations, to travel professionally and to take risks in her career. She is aware that many of these activities would have been curtailed had she been married.

In talking about singleness as related to Goshen College, Krall notes a lack of awareness toward single living issues which can place limitations on single faculty members. She says that job benefits include reduced educational fees for the families of faculty — a benefit obviously for married faculty personnel.

Both husband and wife of couples leading SST units work hard in the foreign culture to adjust and learn and to help students do the same. But what of a single faculty member leading a SST unit? "I think it would be culturally enriching," said Krall, "But I know that I can't do the work of two people."

Krall: the Mennonite church is built on the family unit, and single people in the church are not viewed as useful members.

Krall feels that GC is orientated to married faculty members. "Philosophically," she states, "the Mennonite church is built on the family unit, and single people in the church are not viewed as useful members. Goshen College reflects that, although there are exceptions."

Krall explains that attitudes on marriage and singleness strongly favor early marriage. Krall does not think a change in attitudes needs to be made necessarily, but she does advocate more awareness of the issues and the unique contributions that can be made by single faculty members.

Krall says she has not felt discrimination, nor has she been left out because she is single. "But that may be because I'm not actually new," she says. "Married faculty do include me because we already know each other. I suppose it could be very frustrating to find a friendship group here coming in cold."

Not put in a box

There is an aesthetic quality to **Judy Wenig's** office in the art building (old library) after being in a somewhat subdued atmosphere. The smells of clay, paint and ink identify the creative activities going on there.

Think carefully about one question at a time. Your first sentence should be clear and contain some, if not all, of the main points in your answer.

Set down key words as guides. Indent paragraphs, number points under each heading, or make a rough diagram or outline.

Write legibly. If the instructor cannot read your work easily, your mark might suffer.

Short-form or objective questions demonstrate your ability to recognize details and your ability to choose among alternatives. Pay attention to key words like: all, none, never, might, should. Avoid leaving blanks, an answer might be correct even though you are not sure. An omission will probably count against you. In multiple choice, cross out what you know is wrong and think about what is left. Be sure to completely erase if you change an answer.

Essay questions test your ability to express yourself, to interpret and organize material. Important cue words will indicate what or how much your instructor is asking for. The ones most frequently used are: analyze, compare, contrast, criticize, define, describe, discuss, elaborate, enumerate, evaluate, explain, illustrate, interpret, justify, list, outline, prove, relate, review, state, summarize, trace. Each one of these terms calls for a specific type of material, so think about their meaning in advance.

Finish each question as best you can and go on to the next. Leave room at the bottom of each answer for possible additions later.

Reread everything carefully. You might have left out a key word or want to add other points.

Make answers as concise and clear as possible. Try not to repeat yourself.

Reassess your work

When you receive your grades and get back exam books, read your answers. Compare them with your textbook and class notes. If you don't understand your instructor's marks, ask him where you went wrong. Learn by your mistakes and go on to the next phase of college work.

Handling pressure without trying

This article first appeared in Record at the end of the Fall 1974 trimester. It was the writer's first trimester at Goshen College. He cannot smile at "academic pressure" as much now as then, but a few of the suggestions may still be helpful.

by Steve Denlinger

Classmates and comrades! We're in the clutch. The pressure is mounting and our stomachs are shrinking. But take heed compatriots — what we really need is not a little extra time to get the work done, but legitimate excuses to procrastinate, push off and escape the work without feeling guilty. Let me help.

You're sitting at your desk on a Friday. In the next nine days you have three eight-page papers due and three finals. First you should sharpen your pencils. No one can write a paper without a sharp pencil — and not just one pencil, but at least ten or twelve. No pens are complete without clean tips, so now clean the tips of all your pens. A lint-free cloth with rubbing alcohol will do fine.

Writing papers takes a long time and house plants dry up in a short time without water. Water them right now. If you don't do it now they'll probably dry up while you're intensely concentrating on your work for five days straight.

Scientific studies (conducted by High Park fourth) have proven that studying with music in the background improves your grade two letters. Put on a record. Like the Jackson Five. While you're near your record cabinet, you should organize all your records. It'll make studying more efficient because you won't need to hunt for records during the next nine days of intense cramming.

Whenever I organize my records (I have seven of them and do it once a day) I notice that my fingernails need trimming. The same will happen to you. Trim them right away and while you have the clippers in hand, trim your toenails. By all means. Yes.

By one sense or another in this process you'll notice you need a shower. Take it. No scholar (not even the scientists on High Park fourth) can work if they need a shower. But alas, you're just out of soap. No problem, just borrow a bar from your friend next door.

Your friend gives you a brand new bar of anti-bacterial scented, white Dial. While you're there, you notice a new book, **The Community of the Spirit** by C. Norman Kraus. "Of course you can borrow it" your friend answers so you head toward the shower with cleanliness in one hand and Godliness in the other.

After an hour in the shower, you come back to your room. Clean, refreshed, and feeling fantastic. You debate for a moment whether you should start on your paper or read Kraus' book. It's not even a decision. You should definitely read Kraus' book. You can never tell what you can gain from it and may even be able to use it as resource for one of your papers. Sit down in a warm, comfortable chair and read it. Right now — slowly. Enjoy it.

After five hours of intellectual ecstasy, you'll want to discuss your discoveries with friends, so invite them to your room. But you'll also need some coffee, cookies and candy. Go get some. Your friends will enjoy them and three hours of sharing will seem like only 20 minutes. You'll feel wonderful (and you should) because you've accomplished a great feat. You've escaped your papers and tests for ten hours and forty-two minutes without feeling guilty. Congratulations.

Hung up on exams?

Develop study skills

Editor's note: This article on examinations is one in a series on study skills developed for college students by the College Textbook Publishers. Copies of this and other "how to study" literature are available free in the Learning Resources Center.

"Depend on it, sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully."

Samuel Johnson might well have been talking to students about pre-examination time and that gnawing feeling of foreboding. Examinations can concentrate one's mind wonderfully, but in a positive, practical manner that will not only increase your learning potential but help your performance.

Besides giving you an opportunity to check your progress, they help your understanding of important ideas and your ability to express them.

Preparing for exams is largely a question of review. The time needed is not as extensive as some students think, provided you have been consistent in your work. You should be able to review for weekly quizzes in no more than fifteen minutes, for a mid-term exam in two to three hours and for a final exam in five to eight hours.

Plan your review systematically. Use textbook chapter headings or your instructor's outline as guides. Go from chapter notes to class notes, recalling important headings and ideas. If some points are unclear, then reread the textbook. Don't plan to learn something for the first time.

Making summary notes is helpful. In four to eight pages, outline the main points of your detailed class and text notes. This helps reinforce the major ideas and important details.

Summary notes can also serve as a self-test toward the end of your preparation for exams. Put a sheet over each page and slowly uncover the first heading. See if you can remember the main points listed there.

Try to predict exam questions. Be alert throughout the term to the emphasis instructors put on certain topics, ideas or aspects.

Ask your professor what he recommends for pre-examination work. Use these comments as a guide, but don't try to outguess him or her.

Group reviewing can be helpful. Limit discussions of significant points and possible test questions to thirty or forty-five minutes, with no more than four or five people.

Avoid cramming. If you have followed a regular schedule of study and review, you should not have to cram.

Organize pre-exam hours

1. The day before an exam, review a maximum of three hours. Question yourself as you review. Reread text passages only when you have difficulty remembering them.
2. Eat and sleep well so that you are refreshed for the exam.
3. Get up early to avoid rushing on the morning of the test.
4. Shower, have a good breakfast, exercise, go for a walk.
5. Take a last look at your summary notes, unless it makes you nervous.
6. Be sure you have all the supplies you need.
7. Arrive in the examination room a few minutes early.

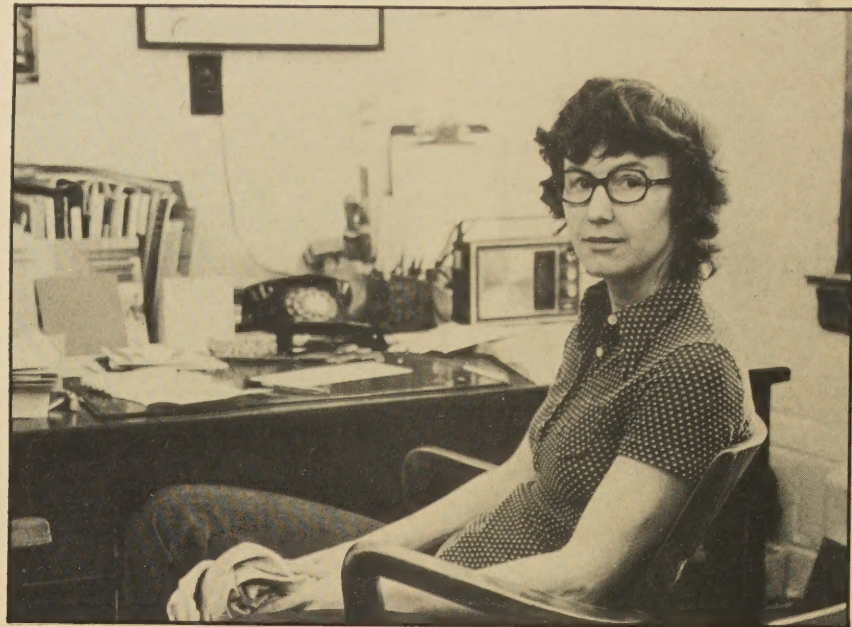
Pace the exam carefully

Listen to the instructions and read through the entire test. Organize your thoughts.

Budget time for each question. They might be equal in scoring, so answer the easy ones first. Remember to number the answers to match the questions.



Laura Friesen graphic



Judy Wenig

Randy Fath photo

"Being in an art class requires bravery because you can't hide," says art professor Wenig. And Wenig does not hide, responding to the interview freely and candidly.

"Are single women so different? I don't want to be put in a box just because I'm single," says Wenig. Wenig understands that getting married may be a real concern for many girls. "I don't bother about that kind of thing," she says. "People should just do their own thing and not worry about it. Of course, if you want to get married, there are plenty of lumps out there to marry."

"I suppose it would be difficult to become socially accepted here if you were concerned with that kind of thing and single. I associate mostly with the art people and have good working relationships with them. I'm not a social butterfly. I don't bother with that kind of thing."

Wenig: People should just do their own thing and not worry about it. Of course, if you want to get married, there are plenty of lumps out there to marry.

Wenig agrees that single life is easier and more flexible. This freedom has allowed her to get her master's in fine arts, to travel to Japan, Europe and Mexico — doing what she wanted to do.

Reflecting on her job transition from Northridge High School in Middlebury to Goshen College, Judy says, "I like working at Goshen College very much. Students are willing to work and make teaching enjoyable. Sometimes they don't realize how their attitudes affect the quality of teaching they are going to receive. They are fantastic students and they work hard."

Singleness a choice

Physical education profs have uniforms just like nursing profs. Sue Roth, garbed in a peach-colored sweat-suit, plays with a roll of athletic tape and moves about in her chair while she talks with the same enthusiasm she shows in teaching.

Roth, also a graduate of GC, works as coach, trainer and instructor in the physical education department. After ten years' experience working with grades one through twelve, she decided to see what teaching college people was like. Her acquaintance with people here and respect for the department's standards contributed to her decision to come to Goshen College.

Roth does not feel that singleness is something that has been imposed upon her. She chose to be single. "I was always fascinated with why my aunt never married," she said. "I would ask myself why she didn't get married and thought that maybe she never had the opportunity, poor thing. It never occurred to me that she might have chosen to remain single."



Sue Roth

Like Krall, Roth also enjoys her freedom. During the summer months, she and her roommate pack up their camping gear and take off for any place that sounds good. They have been to west coast many times, and last summer they traveled to Canada for the Summer Olympics.

Although Roth understands the problems that single, want-to-get-married girls face, they are unrelated to her experience. "I want to be single," she says with a grin. "I don't know what I'll think when I'm fifty, but right now I like where I'm at."

She adds, "I imagine it would be frustrating to be here if you are interested in getting married. There aren't many opportunities for that kind of thing here."

Sue feels that students should wait to get married until their late 20s or early 30s. "People should see singleness as an option, not as a second-rate choice."

"Sweet little girl?"

Leaving the muffled shouts of competitive badminton players to go to the conference room in the college relations office produces a quiet and reflective mood. Here **Janice Martin's** way of speaking reflects this mood.

"The people here are really beautiful," says Martin, recent graduate of GC and now a faculty member working in news services in the college relations office. "My job is just exactly what I wanted — news writing and public relations. The people that I work with are very encouraging and very professional."



Janice Martin

Randy Fath photos

Martin feels that single persons are well-accepted here in working relationships, citing Mary Oyer and Mary Bender as examples. But outside of work, faculty activities can be awkward. "You can really tell who the married people are and who the single people are on faculty retreats," Martin says. "The married people walk around as couples and the single people walk around in groups."

Martin is referred to as a "sweet little girl" and is told to "be a good girl this weekend" by administrators.

Evidence of a subtle attitude toward single women emerges when Martin is referred to as a "sweet little girl" and is told to "be a good girl this weekend" by administrators. "I guess they figure I'm still a girl if I'm not married," says Martin with a slight grimace.

"Seeing married faculty members with their families make me lonesome sometimes for a family," she says, but she feels no pressure to get married and is quite content with her job here at GC.

These four women may share a few common traits like singleness and newness to GC but they are still individuals, each approaching her singleness, her job and Goshen College in different ways.

Your faculty idol is known off-campus too

by Richard Meyer

(Phone rings . . . phone rings again.) "Hello, Yoders."

"Hello, is Mr. Yoder there?"

"Just a moment, I'll get him. (Pause . . . new voice begins.)

"Hello?"

"Hello, S. L. Yoder?"

"Yes?"

"This is Richard Meyer, and I was wondering if you'd have about five minutes for me to conduct a quick over-the-phone interview for **Record**. Nothing serious, we're not going to ask you to justify your department, or even balance the budget. Just a human interest article. We're calling a number of the teaching faculty, and asking them what they do to unwind, to relax, as a hobby, as a break from routine, in short, for diversion and rejuvenation. Yes?"

"Hmmm. Well, when the weather's good, I golf. Or, in the summer, I garden. In the winter, I read. Hmmm, is that all I do in the winter? Occasionally I'll watch TV, just to relax, where I don't have to do anything in the way of thinking. Sometimes I'll even watch something Saturday morning, like the Pink Panther."

"Anything else?"

"Well, I'll probably think of something after you hang up, but that's OK."

"Well, thank you very much, Dr. Yoder."

"No problem. Good-bye."

Last Sunday afternoon our reporter interviewed seventeen profs after this fashion. This means, of course, that only those profs who were at home then were interviewed. Those who were actually out doing something were not. While recognizing that this has skewed our sample, we'll still report on the interviews and perhaps note a few trends.

First, the gardeners. Out of seventeen profs, we find eleven who mention lawn and garden work as an activity they enjoy in their spare time:

Don Clemens plays volleyball, tennis, bikes with his family and watches sports on TV "way too much. And we have a garden every year where I do a lot of the work."

Howard Kauffman puts reading at the top of his list of relaxations. He also enjoys lawn and garden work and golf in the summer, bowling in the winter and listens to classical music, "usually while doing something else. I don't concentrate on the music. I just let it relax me."

Now that I'm retired I do just what I want all the time," chortles H. Clair Amstutz. "But when I was in medicine, when I needed to get away from people and their problems, I'd go bird-watching. I've also taken care of a few acres over the years, sort of a conservation project."

James Hertzler works on his lawn, shrubs, or garden, or bikes or plays ball with his sons. This is all I got out of him before he went back to playing with his sons.

"I work in the lawn or with the shrubs," says Phil Clemens. "That I really love to do. I enjoy sports, playing volleyball, basketball or soccer. With the family, sometimes, I'll just take a drive in the country, or go fishing. We go camping as a family, and fishing kind of goes along with that. I don't relax with music; music is my job."

"I'm a ham operator; I was on the air when you called," Vernon Schertz testified. He also claimed to be an auto mechanic and a gardener.

"I enjoy reading, playing the piano, lawn and garden work, creative writing, cooking, baking, photography, looking up family history, chatting with friends of all ages . . ." I think I may have missed some as Mary Royer enumerated her avocations. She continued, "We three (Mary Royer, Katherine Royer, Olive Wyse) visit historic spots in Indiana, and I enjoy keeping up with teaching alumni . . ."

J. B. Shenk refinishes furniture and tunes cars, but he says his "principle activity in season is gardening." He just got his first seeds in the ground.

John Smith jogs, bikes, wrestles and plays ball with his sons, ages five and eight. "Most of my relaxing is with the kids, because we're now at ages where we need to unwind at the same times." He also does some furniture refinishing and gardening. Do his sons help him with the garden? "I'd like them to, but I haven't quite found the psychology to use to interest them. I don't want to twist their arms, and they haven't yet gotten very excited about gardening."

So much for the gardeners. There doesn't seem to be a common theme tying the rest of the faculty members interviewed together. Bob Buschert, not having enough lawn to fuss with, compensates by spending "an inordinate amount of time" in the care and feeding of his wood-burning furnace. When that is not enough to take it out of him, he plays hockey and skis in the winter and jogs year-round.

"When the weather's good I unwind with golf and biking," sighed Al Albrecht. (It was raining at the time.) "Or I read the paper and watch the evening news. All winter the three networks' news shows are staggered, so I often watch all three."

Art Smucker, his daughter tells us, plays tennis, jogs, sails, plays records, reads, tinkers, acts, watches sports on TV, hikes, camps, backpacks, travels, collects stamps and coins, does crossword puzzles, sings and is unbeaten at badminton. One wonders when he finds time to teach.

"I jog," says J. R. Burkholder, "and I work on my cars. I'm amateurish, but I like to keep my old cars going to the extent of my capabilities."

Music fills all those needs; it's diversion and rejuvenation, as well as occupation," the devoted Lon Sherer affirmed. Cycling also holds some attraction for him, and travel, "getting out of Goshen," as he put it.

Wilbur Birky has been a pitcher in the city fast-pitch softball league, and enjoys wood-working, and biking and camping with his family.

Well, this should give you something to talk about next time you find yourself walking out of chapel with a prof. Just try to remember which prof is which, so you don't end up asking Mary Royer about her bowling or J. R. Burkholder about his hockey.

Clubs captivate few students

Tina Hartzler

Editor's note: Club membership, seen from an historical perspective, has been low at Goshen College in recent years. Some say this non-participatory trend is part of the national "zeitgeist" — the spirit of the times does not encourage activism, not even the mild activism of pursuing an interest in music education, for example.

Following is a list of the extra-curricular organizations that exist this trimester at GC. Did you know they were around? Do you participate in any of them? If not, have you considered what factors make you disinclined or unable to join in club activities?

One of the most active clubs on campus this year is the **Black Student Union**. The BSU sponsored a volleyball marathon on November 12 and 13 and raised \$1100 to be used for the recruitment of black students. During Black History Week (February 4-10) the club also presented a series of four convocations which used drama, poetry and music to show the role of blacks in American history.

President Gloria Jenkins emphasizes interaction with all GC students as goals of the BSU.

The **International Relations Club** is a group of international and American students who meet biweekly to share information and experiences from their varied backgrounds. Lesley Shaw, a sophomore from Kingston, Jamaica, says that one of the goals of the club is to expose international students to more of the United States than just the Goshen area. The club is planning a trip to Chicago in the near future.

The **Social Work Action Association** sponsored the Life Planning sessions this trimester which were intended to help upperclassmen plan for life after college. The SWAA has called attention to Social Work Awareness Month this month by making posters and showing the film "Joyce at 34."

The club's present project is getting a social work lounge similar to the nurses' lounge to provide a place for social work students to meet and study.

The **Amateur Radio Club** operates a station on campus which is in contact with the SST unit in Belize. It also conducts introductory courses and administers examinations to people who want an amateur radio operator's license. The courses are taught by Vernon Schertz.

The **Music Educators Club's** major project this year was sending a delegation to the Music Educators Conference in Indianapolis in November. The conference included workshops on elementary music techniques and music therapy and displays of music and instruments by various companies.

The **Bulls and Bears Investment Club** is made up of stockholders in the Goshen College Business Lab Corporation. At their monthly or biweekly meetings, members give reports on the companies in which they have invested and discuss future investments.

The **Christopher Dock Club** gives elementary education majors contact with local and national teachers' unions. Though it has not been very active this year, it has sponsored two guest speakers.

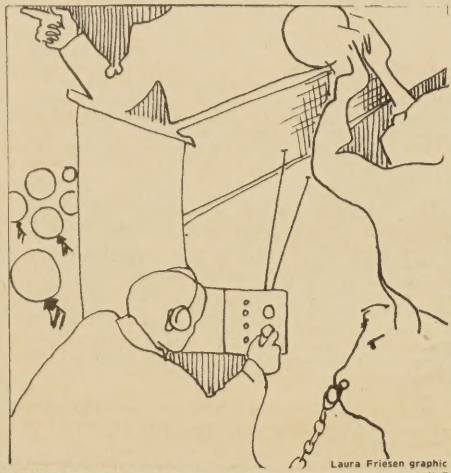
John Lind talked to the club about his experiences with elementary school children in Virginia and discussed the problem of preserving the creativity of young children in public schools.

The **Nursing Student Association** is primarily an education club. It has sponsored one major service project this year: the blood pressure screening program during the fall trimester.

The NSA also presented two convocations on the subject of pain. Two members of the club, Artelle Spicely and Suzanne Pasztor, are on the State Nursing Student Association Board.

The **Student Home Economics Club** has an annual project of sponsoring a Halloween party for the Big Brother-Big Sister organization in the community. President Cindy Magnuson says that the club is trying to emphasize the professional aspects of home economics this year.

Fifteen members of GC's local chapter of the home ec club attended the district meeting of the Indiana Home Economics Association on March 15: Magnuson, Carlene Good, secretary-treasurer, and Judy Yoder, social chairperson. Mary Schmid, nominating committee member of the Indiana State club, also attended.



Laura Friesen graphic

Goshen College golf, track, baseball team to start season

by Randy Clouse

Three spring sport coaches are anticipating the start of their seasons with mixed emotions. The joy of finally getting into the outdoors is counterbalanced by the dread of the perennial Goshen College spring athletic headaches.

Short schedules, the trimester calendar, small squads, inexperience and a shortage of funds will once again be the downfall of the GC coaches' existence.

Golf

The future appears brightest for John Ingold's golf team. Led by five returning lettermen, including Jeff Kime, Phil Shenk, Kent Lederman, Kent Martin and Randy Murray, they expect to improve on last year's 2-9 conference mark. Kime, a two-time winner of all-conference honors and a former state champ, is certainly a contender for those honors again. Ingold calls him "probably the best golfer we've ever had here."

However, the rest of the conference seems to be improving also. Tri-State is the perennial powerhouse, and Marion and Indiana Tech should be strong too, according to Ingold. "There will be no paties," he states.

Ingold's goals include keeping the first five golfers consistently under 90 and Kime under 80.

The team's two biggest problems will probably be their short schedule and the number of away matches. Marion will have already played 14 matches by the time they visit Goshen for the Leaf's second match. GC will golf only three times on their home course, Maplecrest Country Club.

Track

"We'll do well as individuals but probably not so well as a team," states new coach Ken Pletcher, citing lack of depth as the track team's biggest handicap. Strength in the sprints and distance events will be offset by a severe lack of numbers in the field events.

Pletcher will not press his athletes to compete in many events just to fill out the roster. "I want to see them do well in the events they want to, so they know they can always give their most and don't have to save themselves for coming events."

Joe Liechty, Peter Roth and Tony Roth will be chief sprinters for the club, while Jim Hinstead, Neal Albert, Berry Miller, Phil Miller and Gary Nofsinger will compete in distance events. Lynn Lais will appear as a middle distance man and Cal Egeist will throw the discus and put the shot.

Only Dave Lehman does not return from last year's national finalist mile relay team. Dave will be on SST in Poland.

The track is not presently in good condition. The team will run their first match tomorrow at Goshen High School.

Baseball

The biggest enigma of the spring is Coach Harold Yoder's baseball team. Only four lettermen return from last year's squad, and the abilities of the nine freshmen and three sophomores on the team can only be guessed at this time.

Bob Delp is the top returning pitcher, and Kevin Farmwald returns in the infield. Farmwald is also the top returning hitter. The starting lineup for the Leaf's first game will probably include Dave Gingerich as pitcher, Gary Rupp catching, Randy Kratz at first, Kenny Edwards or Ed Mendoza at second, Farmwald at third, Sherman Kauffman at shortstop and Doug Brenneman, Dave Graber and Delp in the outfield.

The club's first game with Manchester was called off because of the condition of the field. The game would have probably pointed out one of the Leaf's problems, in that Manchester already had the experience of a southern trip under their belts. Such trips in the early spring, coupled with the longer schedules of schools on a semester calendar, puts Goshen at a definite disadvantage. Yoder feels GC's schedule makes it difficult to develop talent.

It appears that every team in the conference has strengthened. Yoder admits that it will be difficult for the team to stay out of the league's cellar.

However, Yoder is not disheartened. "There isn't anything I'd rather do than coach baseball," he says.

Golf			
April 14	Tri State, Ind. Tech, Grace	(At Grace)	Home
April 15	Marion, St. Francis, Tri State		Home
April 18	Bethel		Away
April 21	Manchester		Away
April 22	Huntington, St. Francis, Ind. Tech	(At Ind. T)	Away
April 28	Spring Arbor		Away
April 30	Taylor Invitational	(At Taylor)	Away
May 2	Grace, Marion, Huntington	(At Hunt)	Away
May 4	Bethel Invitational		Away
May 7	MCC	(At Marion)	Away
May 10	Bethel		Away
May 13	NAIA		Away
Track			
April 2	Huntington		Home
April 6	Kalamazoo		Away
April 9	Spring Arbor		Away
April 16	Defiance Relays		Away
April 19	Indiana Tech		Home
April 23	District 21		Away
April 26	Marion		Away
April 30	Manchester		Home
May 3	Grace		Home
May 7	MCC Meet		(At Marion)
Baseball			
March 31	Indiana Tech		1:30
April 2	At Gjen Oaks (Exhibition)		1:30
April 5	Aquinas		2:00
April 7	Bluffton (Single Game)		1:00
April 9	Bethel		1:30
April 14	At Spring Arbor (Single Game)		3:00
April 16	Marion		1:30
April 20	At IU-PU Ft. Wayne		2:00
April 23	Huntington		1:30
April 27	St. Francis		1:30
April 30	Grace		1:30
May 3	At Ind. Tech		1:30
May 5	Defiance		2:00
May 7	At Tri State		1:30
May 14	NAIA District 21		

Menno center and quarterly are reviewed

by Tom Kreider

Amidst attending classes, socializing in the cafeteria, writing papers and relaxing on weekends, probably few students understand what *The Mennonite Quarterly Review* and the Center for Discipleship do, where they came from and what visions guide their operation. This article will attempt to answer these questions and discuss how these institutions fit into the college budget.

As found in the front cover of any recent issue, *The Mennonite Quarterly Review* (MQR) is a scholarly journal "devoted to Anabaptist-Mennonite thought, life and affairs." Published by the Mennonite Historical Society, MQR has a circulation of about 950, approximately half of which goes to libraries around the world.

MQR had its beginnings in 1926 when the late Harold S. Bender, former dean of the college and seminary, edited *The Goshen College Record Review Supplement*. Three issues were published that year, and in 1927 its name was changed to MQR and it has been published quarterly ever since.

As the words "thought, life and affairs" indicate, MQR has a broad scope. The journal prints many articles on the 16th century Anabaptists, although it does not limit itself to this area. Half of the articles published in last year's volume deal with aspects of North American Mennonite groups, and two of these seven articles have a sociological emphasis.

MQR has also published articles on contemporary issues, such as Dale W. Brown's "The Radical Reformation: Then and Now" (July 1971) and more recently Kazimierz Mezynski's "The German Mennonites on Their Way to Reconciliation with Poland" (October 1976), but historical articles have been predominant.

In addition to articles MQR devotes space to book reviews and "Research Notes." The latter section contains information on recently discovered sources, scholars' descriptions of research projects they either have begun or plan to begin, and abstracts from dissertations in Anabaptist-Mennonite Studies.

In a recent interview John Oyer, professor of history and editor of MQR, pointed out that throughout its history MQR has been largely the product of volunteer labor. Currently the following faculty and staff give time

to MQR: Norman Kraus is book review editor; Ervin Beck is copy editor and is assisted by Sara Hartzler; Nelson Springer and Sharon Klingelsmith check footnotes; and Devon Yoder sends reprints of the articles to the authors that contribute them.

In addition, Carol Oyer is circulation manager and Elizabeth Bender, Harold Bender's widow, receives constant praise for her translation of German articles. Nelson Springer has also recently published a cumulative index for the years 1967-76 as an aid to research scholars.

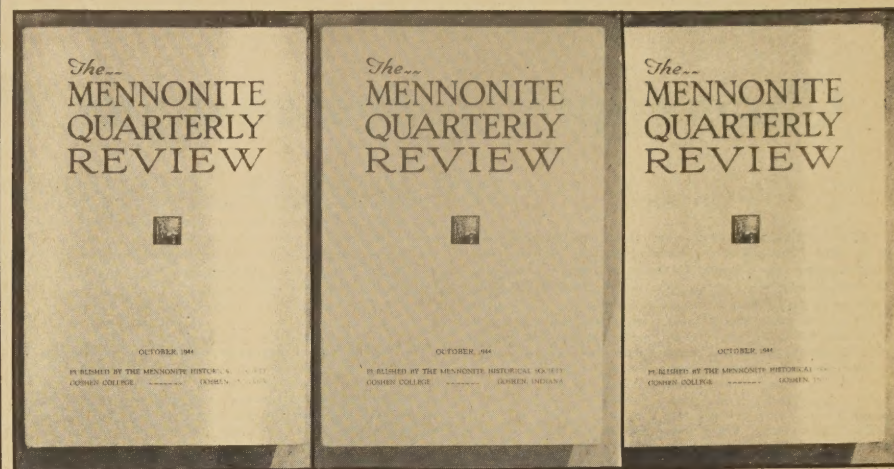
Since MQR, like the Center for Discipleship, is the kind of thing which could be considered in budget cuts, let us look at the ways in which it is an expense to the college: John Oyer receives 3/8 time as release time from teaching for MQR work, and Carl Kreider, professor of economics and managing editor, receives 1/4 time. Both use Central Typing for handling MQR correspondence.

In assessing MQR's importance both Kreider and Oyer mentioned that when it was first published few scholars paid much attention to Anabaptists, whereas now the field has opened up to the point where many non-Mennonites now contribute to the journal. Kreider remarked, "This change was largely due to the indefatigable work of Harold Bender. MQR was one vehicle, and a very important one, for changing scholarly opinion about Anabaptists."

In a different vein, Kreider said that "the publication of a journal like MQR gives a scholarly tone to the campus." He also noted that quite a few GC faculty have contributed to MQR over the years and that students benefit from the insights of professors actively engaged in research.

Oyer commented, "If you try to look at renewal in the Old Mennonite Church, the role that historical research has played has been extremely important." He went on to note that in the past American Mennonites became involved in movements such as millennialism and fundamentalism which were actually foreign to historical Anabaptist theology.

In addition to emphasizing the importance of reexamining the Bible, Oyer said, "The ability to see American Protestantism for what it is to a large degree the result of Mennonites looking at their own past." MQR has played an important role in this continuing process of evaluation.



Randy Fath photo

Center for Discipleship

Whereas MQR is primarily an historical journal, the Center for Discipleship has employed the medium of spoken dialogue in dealing with contemporary issues and areas of interest from a Christian perspective.

The center was begun in 1970 when a local businessman offered \$40,000 to implement a program proposed by an *ad hoc* group of faculty the previous year. Norman Kraus, professor of religion, was appointed director of the center, a role in which he has continued except for his leave of absence during 1974-76.

In its six-year history the center has facilitated a number of settings for dealing with contemporary issues. Five student seminars have been offered for credit, such as Anabaptism and Twentieth CenturyLifestyles taught by Kraus and Oyer, The Congregation taught by Kraus alone, and more recently Human Relations — Interracial Dialogue taught by Goldie Ivory and Chet Raber.

The center has also sponsored special workshops for students, several of which follow. Four weeks ago a Workshop of Life Planning was run in cooperation with the Social Work Club and was intended for juniors and seniors facing career choices. A non-credit seminar on Human Sexuality has also been offered, and the workshop Christians in Education is run on alternate years in cooperation with the teacher education department for students planning teaching careers.

This past year the center has worked primarily with weekend workshops. The Poetry Workshop of February 25-27 was sponsored by the center in cooperation with the English department. Two others — Developmental Disabilities Workshop and Consultation on Social Change — were designed to give the professionals within these fields a chance to dialogue.

Center costs \$20,000/year

In terms of budget, the center has been able to make its programs pay for themselves through registration fees and occasional subsidies from

outside the college. However, in terms of salaries, this past year Kraus and Art Smoker — who is program director and has worked with the center since 1974 — have each been paid half time for center work.

Marie Clemens, administrative assistant since 1975, received a 3/4 time salary. Although it is difficult to determine, Kraus said the center probably costs the college an average of about \$20,000 a year.

However, having said that, Kraus emphasized that much of the center's program has been directed toward students. He mentioned the fellowships that the center has given to students interested in exploring a particular area related to the theme of discipleship.

Students generally planned entire year projects and these were submitted to the center for consideration. Kraus also mentioned that the weekend workshops and the student seminars were open to all students.

When asked about the successes and shortcomings of the center, Kraus commented, "I think we have proved to be a kind of catalyst and facilitator for interdisciplinary dialogue. For example, the workshop on health care provided a forum in which paramedics, doctors, nurses, profs and local county health people could dialogue in a way impossible in the hospital setting."

Kraus wishes, however, that the center could "follow through" on some of the issues exposed in the workshops. "We simply don't have the funds to be able to do that now."

Conclusion

MQR and the Center for Discipleship are examples of ways in which the college attempts to serve and be served by the broader local, church and academic communities. The center provides programs for students as well.

But do these services merit the college's continued support of these institutions in view of the current budget crunch? The faculty as a whole evidently thinks so. John Lapp confirmed that MQR and the Center were not picked up in direct discussion when budget cuts for the coming year were discussed in faculty meetings.

RECORD

the Goshen College

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HSP modification unresolved

by Fred Swartzendruber

Fred Swartzendruber is a student member of the Curriculum and Instruction Committee.

Gen ed is once again an issue at GC. In the last week and a half, faculty members have renewed discussion of the revision of Humane Studies, reported in the

March 11 Record and approved that month by the General Education and the Curriculum and Instruction Committees, and by faculty meeting. The revised HSP, which would place control of Humane Studies courses within individual divisions, and would offer alternate courses for students who did not wish to take any given HSP course, is now being strongly challenged by

several faculty members who are concerned about the process of selecting the alternate courses, the implications for a gen ed "core" if the alternates are offered too freely, and the issue of whether certain HSP courses should be exempted from the offering of alternates.

It now appears that although a majority of faculty favored the revised HSP as it was presented

at faculty meeting, severe strains developed when professors actually began selecting courses to be the alternates. The ambiguous wording of the faculty action taken on the HSP revision has raised questions as to the intended meaning of the action; specifically, it is unclear whether faculty were expected to suggest alternates for every course, or whether it was a matter of choice. Under the assumption that divisions were expected to suggest alternates, several began work on the process and arrived at tentative lists of courses.

Apparently, some serious disagreements erupted among various faculty members during this process, and at least temporarily, consensus on the revised HSP has evaporated. Two courses in particular, Great Ideas and Aesthetic Experience, have been difficult to assign alternates, and this has raised the possibility that not all HSP courses will be assigned alternates, at least not this year. Given this possibility, other faculty members have hinted that their selection of alternates for courses related to their division might be withdrawn.

An emergency joint meeting of the Gen Ed and C & I Committees was held on Monday, May 9, to deal with this issue. Although the problem was not resolved, positions were clarified and feelings brought into the open, and the whole matter will be brought up in faculty meeting two weeks hence. In the meantime, it is hard to gauge the prospects for the Humane Studies Program; faculty members have expressed surprise at the depth of feeling displayed during Monday's meeting, and there has even been talk of reopening the entire issue of general education. Some decision will have to be made soon, however, as counseling for incoming freshmen is rapidly approaching, and clarity on gen ed policy will be needed by then.

Much of the impetus for the revision of HSP resulted from concern with the size of Humane Studies classes, and the desire to

relieve the "pressure" of dissatisfied students and frustrated faculty. Offering alternates for HSP courses is an easy and inexpensive way of dealing with the problem, and of giving students a feeling of greater freedom in choosing courses.

In the present imbroglio, however, relieving pressure by such means is being termed a "band-aid solution" and a "stopgap." The objections seem to center on the fear of losing anything that was distinctive in GC's "core" curriculum (gen ed) by offering alternates too freely, and the problem of defining the criteria by which courses will be selected as alternates for HSP courses.

For the time being, it seems likely that the revised HSP will be implemented, although at a slower pace, with perhaps several courses being exempted from having alternates designated. A survey of campus feeling on gen ed, conducted during March and April by this writer, will have been circulated by the time of the faculty meeting, and may clarify some of the issues involved, as well as injecting into the discussion the student body as a factor. This could be significant because during the current intra-faculty discussion of Humane Studies, the interests and concerns of students have only infrequently been mentioned.

In conclusion, although the full report of the gen ed survey will be circulated (and should be available as this is printed) it is interesting to note two key findings of the survey. First, the current HSP has very little support from either faculty or students: only 21 percent of faculty and 32.2 percent of students felt that HSP was providing an "adequate gen ed experience." On the other hand, the revised HSP (with alternates) was strongly favored by both faculty and students as the first choice for a gen ed program for GC. In light of this, it might be unwise for the current dispute over gen ed to delay implementation of the revised HSP if that means continuation of the present version.



GC seniors approach the Union for commencement April 17. See story on page 2.

College Relations photo

New dorm policy sought

by Chuck Yoder and Randy Roth

Open house is an emotional issue. It seems that such issues always breed misunderstanding, and in ignorance are talked (and rumored) about by students, faculty, and constituency alike. The community needs to examine the open house question objectively: what the issues are and where it should go in the coming years.

History: until the late 1960's, only two open house events occurred each year. One evening each semester, the men's or women's dorms would be open for visitation by the opposite sex. This was more to allow each part of the campus community to see how the other half lived rather than for fellowship and relating. (It was also the one time during the year that the room was cleaned!)

This was followed later in the evening with a social event, much like the "Old Fashioned Open House" format which we had this year. In 1968-69, whole floor open house was instituted on an irregular basis. Floor groups were allowed to visit each other with special permission. This was greeted with enthusiasm, but was also problematic because of its fluctuating nature.

In 1972-73, the now defunct GC Community Government spent much time trying to formulate a regular open house plan. The system decided upon, and approved by the faculty and the Board of Overseers, continued to the present year. It included

three main points: (1) 12 hours per week, (2) half-open doors, and (3) monitors who would enforce open doors and hours, being present in case of emergency.

A year later mixed and small group housing came into being. Their more liberal policies were allowed because of screening and parental permission.

Last fall open house again became an issue. The Dean's Council was asked to look at the question because of student dissatisfaction and lack of regard for the rules, along with a general lack of knowledge of the rules. The council asked the Student Activities Committee to look at the problem. They began discussing the matter in the fall, and in late January decided to conduct a survey to ascertain the attitudes of students concerning the current open house policy.

The survey revealed that (1) the majority of the students wanted more open house hours and (2) the open door and monitoring system was frequently violated. After studying the survey, the head residents came up with a three-point open house program: that total hours be increased to 20, that doors be kept half-open, and that the monitoring system be strengthened.

This policy now in effect for the spring trimester, therefore, is the same as before with the exception that hours have been expanded to 20 and that closer and more responsible scrutiny is to be made by the monitor and other members of

the floor.

Because of this lack of approval by the students, Norm Kauffmann, associate dean of students, has again formed a group to propose a plan that would be acceptable to the students, constituency, and faculty. That group, consisting of floor representatives, appropriate faculty members and administrative staff, and other interested people, has met twice and come to several conclusions.

The two biggest problems seem to be misunderstanding and misinformation, as alluded to above. When parents suddenly hear that their children are allowed to be in rooms with the opposite sex with the doors closed and without supervision or specified hours, and that some are even living together, they naturally become concerned.

Multiply this misconception by several retellings and soon every girl on campus is taking the Pill. Of course, this is not the case, but it shows the general ignorance of the constituency concerning the actual situation. This lack of communication is not so much the fault of the administration as of the students themselves.

Another facet of the problem is that students have been unwilling to accept the responsibility that comes with open house. They have not even followed the rules themselves, let alone confronted violators. Even the present co-ed housing groups, with more stringent entrance screening, are under suspicion by many parents because of lack of integrity of other students.

The open house committee authorized Chuck Yoder and Randy Roth to draw up a survey on this issue. They introduce it as follows:

A plan, meeting general approval, which students can follow conscientiously, must be hammered out. We have enclosed a ballot that will enable you to voice your opinion. We ask you to fill out this ballot with consideration, since it will be used to help formulate new policy. Ballots should be filled out and returned to Randy Roth or Chuck Yoder in Campus Mail. Ballots without student numbers cannot be counted.

Open House Survey

Student Number

Check one in each group.

Hours: ☐ 0-12 ☐ 12-20 ☐ over 20

Doors: ☐ Half-open ☐ Closed

Monitors: ☐ Present system for emergency & ending open house ☐ No monitor

Music majors to give recitals

by Anita Stoltzfus

Within the next two weeks is a roster of senior recitals to make any overworked, entertainment- and music-deprived college student happy.

The first is a violin recital by Kay Miller to be given tonight at 7:30 in Assembly Hall. Kay is presenting a full program of

violin sonatas. Two seventeenth-century sonatas, by Lawes and Fontana, are accompanied by Elsa Swift and Carol Smucker playing continuo on harpsicord and cello. Ethel Kambs accompanies the next two sonatas, Beethoven's "Sonata 1 in D Major" for piano and violin and the "Sonata" for violin, Opus 9, by Szymanowski, an early

twentieth-century Polish composer.

Kate Schertz, accompanied by Ann Schertz, will give a voice recital tomorrow night, May 14, at 7:30 in Assembly Hall. Kate will be giving a varied recital beginning with a piece by Handel and "Four Scriptural Songs" by Brahms. From the fourteenth century come two trouvère songs, songs by medieval poet-musicians of France. Three neoprimitive songs, "Chansons Madecasses" by Ravel, are accompanied by Phil Beachy on cello and Anita Stoltzfus playing flute and piccolo. In three lullabies by Britten, Kate will accompany herself on a self-made hammered dulcimer. Kate

will sing four songs by Ives, then close the recital in a Rossini duet with Marilyn Miller.

A recital by Don Martin on Sunday, May 15, at 3:30 p.m. will be history-making, the first conducting recital to be given by a GC student. Don will direct a choir of singers from the Goshen City Church of the Brethren and students and alumni of GC. A string orchestra of GC students and alumni will also play. Schubert's "Mass in G" for choir and string orchestra is the first work on the program. A double choir piece by Gabrieli, "In Ecclesiis," closes the program. The recital will be held at the Goshen City Church of the

Brethren.

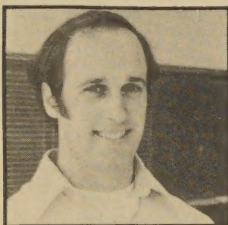
The last of the senior music recitals during the spring terms will be given by Charlie Gingerich on Thursday, May 19, at 7:30 p.m. in Assembly Hall. Terri Plank is his accompanist. Charlie will sing four songs from the seventeenth and eighteenth centuries by Purcell, Handel, Gluck, and Donaudy. The romantic era is represented with songs by Schumann and Hugo Wolf. Two pieces by Vaughan Williams and three twentieth-century songs close the recital. Jewel Geissinger will perform several piano pieces on this recital: "Three Bagatelles" by Tcherpnin and a Chopin nocturne in e minor.



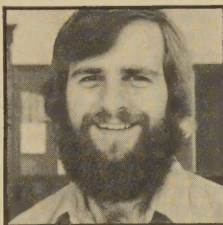
Kay Miller



Kate Schertz



Charlie Gingerich



Don Martin Steve Denlinger photos

Gerig plans senior recital

by Kathy Oyer

Beth I. Gerig will present her senior communication recital on Saturday, May 21, at 7:00 p.m. in

Assembly Hall. A communication major with a teaching minor in English, Beth views her recital as a time to experiment freely with her own ideas.

The program is divided into three parts. The first section consists of readings from Edna St. Vincent Millay's poetry. The third section involves religious dramatic readings with selections from the Bible, The Mennonite Hymnal, and Psalms Now, for which a choral group will be used. Between the more serious readings Beth has incorporated a second, lighter section as a kind of spoof on the T.V. commercial. It will include selections from *Free to Be You and Me* as well as some of her own poetry.

Beth emphasizes that she has enjoyed working on her recital. She wants to have fun with it, and hopes that the audience will do the same.



Beth Gerig

Steve Denlinger photo

GCers perform varied pieces

by David Breckbill

Karen Nofsinger and Marilyn Miller have presented senior music recitals so far during first term at GC.

On April 30, Karen performed as a violinist, a pianist, and a conductor. The recital began with the major piece on the program, Kabalevsky's "Concerto in C Major," Opus 48, for violin and piano. Then Karen played piano in Brahms' "Intermezzo in C Major," Opus 119, No. 3. She conducted six of her private violin students in Corelli's "Pastorale," Opus 8, for six violins and piano. The recital closed with two sets of pieces by Finney, "Three Nostalgic Waltzes" and "Fiddle-Doodle-Ad." Deb Detweiler assisted Karen at the piano for the pieces in which Karen played violin or conducted.

Marilyn Miller's recital on May 6 began with her singing of two Baroque pieces, "Let the Bright Seraphim" from Handel's

"Samson," and Scarlatti's cantata "Solitudine avenue." Schubert's "Der Hirt auf dem Felsen," Opus 129, followed. Then Marilyn played two pieces by Debussy on the piano: "Claire de Lune" from "Suite Bergamesque," and "Prelude" from the "Suite pour le piano." The program closed with some lighter pieces: two "Memories"

by Ives, the Campbell-Tipton "Le Cri des Eaux," and seven "Chinese Mother Goose Rhymes" by Crist. Donna Detweiler played harpsichord in the Scarlatti and piano in Marilyn's other vocal numbers. Also on the program were flutist Anita Stoltzfus in the Scarlatti and Schubert pieces, and cellist Phil Beachy in the Scarlatti.



Karen Nofsinger



Marilyn Miller

Steve Denlinger photos

Church to present biblical play

by Cynthia Smucker

GCers and members of the College Mennonite Church will present Gelderode's play "The Women at the Tomb" Sunday at 7:30 p.m. in the church-chapel. The performance grew out of a weekend drama workshop at the College Church April 30-May 1.

The workshop, led by Wilma Ringstrom of St. Louis, included presentation of plays-in-

progress, critiques, discussions, and lectures on various aspects of religious drama. Participants performed John W. Miller's "The Stoning of Stephen" May 1 and "The Parliament of Heaven" from the Hegge cycle May 8.

The three plays, directed by Ervin Beck, Roy Umble, and Don Schertz-Yost, were rehearsed in a drama Sunday School class prior to the workshop. The class has been meeting for the past church quarter and will conclude

with the performance this Sunday.

Ringstrom graduated from Northwestern University as an actress, but later left the field to raise a family. Becoming involved in other aspects of drama, she has since founded the Ecumenical Council on Drama and Other Arts, and is now active as a drama consultant. She makes her living by directing workshops similar to the one held here.

Graduates hear Hatfield at commencement

by Kumle Kolke

On the sunny Sunday afternoon of April 17, 242 seniors graduated from Goshen College. An audience of over 1800 filled the Union auditorium, where the 79th commencement took place. In the college church-chapel, a videotape system provided for the overflow.

The commencement sent 50 graduates out into the world with bachelor of science in nursing degrees, seven with bachelor of science in education degrees, and 155 with bachelor of arts degrees. Thirty-nine students received their degrees in absentia.

The candidates were presented by Dean John Lapp. Due to the sabbatical absence of President J. Lawrence Burkholder, Provost

Henry Weaver conferred the degrees to each senior who traversed the Union stage.

Two parents of 1977 graduates also participated in commencement. Leamon Sowell, pastor of the Bethel Mennonite Church in Chicago, gave the invocation. He is the father of Leamon Sowell, Jr.

Virgil M. Gerig gave the benediction. Gerig is pastor of the Salem-Zion Mennonite Church, Freeman, South Dakota, and the father of Elinor Gerig.

The graduation ceremonies were highlighted by Senator Mark O. Hatfield's speech on "Relating Our Faith to Political Issues."

The Republican Senator from Oregon has served in the U.S.

Senate since 1967. Prior to that he served as Governor of Oregon for two terms (1959-67). He also served as Oregon Secretary of State (1957-59), State Senator (1955-57), and State Representative (1951-55).

Hatfield's speech focused on vulnerability and its positive element for the Christian politician.

He illustrated the tension between faith and politics with the story of the prophet Balaam in the Old Testament.

"Temptations facing public officials are many," said Hatfield. "Politicians can easily develop an exaggerated sense of self-worth."

Hatfield suggested that a vulnerability which begins with

repentance not only exposes weaknesses for the healing of the body, but generates sharing among other believers.

"We must turn away from domination and manipulation to become servant leaders; we must leave behind violence and habits of oppression and injustice to practice mercy, justice, and compassion."

Hatfield also mentioned for the first time in public that he had introduced the World Peace Tax Fund to the Senate one week prior to the commencement. The bill would allow people who conscientiously object to paying taxes for defense and war to pay that part of their income tax into a fund for peace purposes.

Prior to the commencement on Sunday afternoon, several events

marked the graduation weekend. On Saturday morning, May 16, Earl Gray's special scrambled eggs and sausage pleased those who joined the Senior Breakfast. Several seniors reminisced about life at Goshen College.

In the afternoon, academic departments gave receptions for graduates and their parents and friends. Cold cider and orange juice provided excellent refreshment for the seniors and their families who strolled on campus in an unusually warm atmosphere.

Provost Weaver addressed a capacity audience in the Church-Chapel at the 11:00 a.m. baccalaureate service on Sunday. His address was "Counsel from the People of God."

GC business prof fulfills many duties for 43 years

by Carl Kreider,
economics professor

This spring Lois Winey will retire following a period of 43 years of study and service at Goshen College. In recent years most students knew Lois as one deeply interested in our business education program. Her rich experience in the business field, her comprehensive resource files of materials in business education, and her extensive knowledge of the careers of GC business graduates during the past 40 years — all these and more made her a valuable teacher and counselor. She has a personal interest in each student who comes to her and she has a deep sensitivity to their needs and concerns. For these and other qualities scores of students have been grateful.

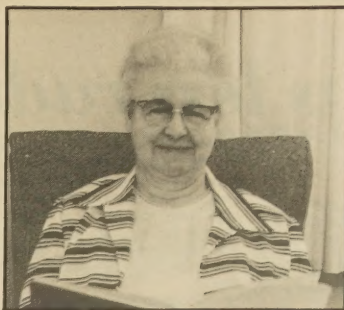
But students of this generation are usually unaware that Lois Winey's service at Goshen College was far broader than the department of business education. She transferred from Hesston to Goshen in 1933. Because she had served as accountant at Hesston College she was soon a key figure in the business office at Goshen. After serving as student assistant in the office for several years she became assistant business manager in 1937 and controller in 1946.

But these were hardly adequate titles: she really was the business manager as Goshen struggled through the difficult financial problems of World War II when most of its male students were drafted into Civilian Public Service or the military. Many members of the faculty found service appointments off campus; for example, historian Guy Hershberger and registrar-physicist Paul Bender were directors of C.P.S. camps, historian Willard Smith directed MCC relief in Paraguay and chemist Glen Miller did the same in London, England. At the same time business manager C. L. Graber was called to special assignments with MCC in Akron, Pa., and overseas and to the National Service Board for Religious Objectors in Washington, D. C. While these faculty members were serving off-campus and overseas Lois Winey was serving at home by manning (pardon the sexist word) the GC business office. The budget was small, but it grew from \$101,000 in 1943 to \$194,000 in

1947, faculty members received their pay checks regularly (something which unfortunately hadn't always happened in the previous decade), and the budget was balanced. In spite of the heavy responsibilities which she carried in the business office she maintained close contact and did some teaching in the business department.

After resigning as controller in 1947 she was able to devote full time to teaching, pausing on the way to earn her master's in business education at New York University. She also did graduate work at Columbia University, the University of Colorado, and Indiana University. The primary focus of her teaching was the one-year secretarial program. Although Goshen was a four-year college many students came for only one year to pursue studies such as Bible, Christian education, and secretarial.

The enrollment in the one-year secretarial program was usually in the 15-to-20 range and reached a peak of 21 in 1957. Lois Winey was always pleased to note the ready acceptance her secretarial graduates had in church institutions here and abroad as well as in private business and professional offices. But enrollment in the one-year program declined as a larger percentage of Goshen students sought four-year degrees and as rising tuition charges made it difficult for GC to compete with the secretarial offerings of public junior colleges and local proprietary schools. "If we no longer can educate secretaries at Goshen College," Lois Winey reasoned, "we can educate the teachers who will teach the secretaries at the secondary school level." Thus her interest and service shifted to business education. If I know Lois Winey, that interest will remain undiminished in her retirement years.



Lois Winey



Viola Good

Int'l counselor retires

by Russel Liechty,
dean of students

On July 1 the Student Personnel Department will face the reality of going on without the benefit of 38 years of invaluable experience and professional expertise. Viola Good, who has served in several student personnel roles since 1938, will be leaving her position as International Student Advisor to pursue other interests and activities reserved for her retirement years. Miss Good will be greatly missed by her less experienced colleagues and by the foreign students whom she has served so faithfully and well. However, her contribution will continue through fellow staff members who have been strongly influenced by her Christian commitment and dedication. She has taught us many things which will go on in her absence.

In the fall of 1936 Miss Good left her home in Ontario to become a student at Goshen College. After having engaged in several kinds of employment, including work in a shirt factory, she responded to a call to prepare herself for the mission field. Little did she know that upon reaching Goshen she was already at the place where her "mission" was to be performed. In order to help meet

college expenses, former President Sanford C. Yoder invited Miss Good to serve as "matron" or "housemother" in Kulp Hall. Although Kulp was the only women's dormitory at that time (and there were no off-campus residence privileges for anyone) it was not filled to capacity. Miss Good accepted the job with considerable anxiety, having had no experience whatever in this kind of work.

She served well, and in 1939 she was invited to join the faculty as dean of women, an assignment which in those days meant living in and being responsible for a women's residence hall. She took the job and continued to reside in the small Kulp Hall apartment until Westlawn was built in 1951. Miss Good moved to the Westlawn apartment where she remained until 1958. She gave up her position as dean of women to concentrate on international student advising and related assignments in 1965. To have lived in a residence hall for 22 years is in itself a noteworthy achievement!

During her years on the faculty Miss Good experienced the deep satisfaction of having touched and positively influenced the lives of many people. Students who have been here in recent years will think of her primarily

in her role as international student advisor. She has taken a deep and active interest in the foreign student program ever since its inception in the late 1940's. Miss Good has many dear friends scattered around the world who came to know and love her for the sensitive and caring ways in which she served them during their student years. Very few people realize how large and involved her assignment has been. Those who carry on her work will be among the first to know.

Miss Good has not made a lot of firm decisions about her future activities. For the first time in her life she has the luxury of not feeling under pressure to make long range commitments. She does plan to continue living in Goshen. Miss Good will enjoy the freedom to travel and plan without some of the previous limitations imposed by her job. Although she will not be officially on duty after June 30, years of conditioning will probably cause Miss Good to experience some nearly uncontrollable urges to head for work at 8:00 a.m. for some time to come. Those of us who continue in the office hope that at least on some occasions she will give in to those urges and pay us a visit.

Grad school info available to GC students

by Mary Jane Zimmerman

Grad school: what is it, who needs it, and how do you get in? Resources for answering those questions are around you, so begin investigating while on campus.

Dean John Lapp is the coor-

dinator of graduate school guidance. Each fall he calls a meeting for interested juniors and seniors in which he discusses general requirements for grad school and hands out a memo enumerating the steps of applying to grad school.

He also gives information on the Graduate Record Exam, the college equivalent of the SAT, which most schools require for entrance. The GRE is given once a year at Goshen, usually in December. Lapp is also available for individual counseling.

Talk with various professors about what to look for in schools, and draw up a list of schools that interest you. Visit the dean's office again to use the bookshelf full of grad school guides. You will find general information about what grad school is like, plus charts showing which programs are available at the

different universities, and rating the various departments. There is also information on the types of financial aid available.

Third floor, south, of the library has rows of catalogues. Look there for more detail about any schools that interest you. Then write to the deans of the particular graduate schools within the universities, asking for a catalogue, an application, and information on financial aid.

You may only apply to two or three schools (four to six for pre-meds), but the added information you get with an application may help you decide which ones to apply to. Use the memo put out by the dean's office as you fill out the application forms.

Transcripts, GRE scores, and references go in with the application. References are crucial — be sure to ask pros before giving their names as references.

Often the GC professor or department will be known by those in grad school admissions who read these references, so good recommendations from pros here do carry some weight.

Credit/No-Credit courses taken in your junior and seniors years may lower your grade point average, since they are sometimes averaged in as C's, in some cases even if they were in courses outside your major. This may have an effect on your standing regarding financial aid. CR/NC is especially damaging for natural sciences and pre-med students, less so for those in the humanities. Also, some graduate departments do not look kindly on CLEP credits, so be prepared to negotiate if you have quite a few of those.

Financial aid is available in the forms of fellowships, scholarships, and assistantships. Most aid now comes through the individual universities. Walter Schmucker has information about state scholarships. Send your application for financial aid in with the application for admission, and the earlier the better since some schools give aid on a first come, first serve basis. Write to American College & University Service Bureau, 5050 Poplar Avenue, Suite 1728, Memphis TN 38157, for a list of poorly publicized scholarship funds. Apply after October 1, and before February 1.

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70's students less radical

by Miriam Rich

How have Goshen students changed over the past 15 years? "Oh, usually in their rooms or the bathroom," comments Provost Henry Weaver, whose knowledge of the average GC student is unusually extensive. Several other faculty members — Ruth Gunden, physical education professor; Norman Kraus, religion professor; Russ Liechty, dean of students; and John Fisher, English professor — offered their views on this question.

Weaver remembers a one-word description of the senior class of 1962-63 as being "apathy." Most interviewed comment that students went from apathetic in the early 1960's to militant in the late 1960's to apathetic again in the 1970's.

The early 1960's was the time of the civil rights movement. According to Kraus there was a delayed reaction on the part of GC students in becoming involved. During Gene McCarthy's campaign in 1968 students became politicized in a major way for the first time. During the Vietnam War students read lists of those killed in Vietnam at the courthouse. Also, Martin Luther King's assassination in 1968 caught more than passing attention on campus, and students marched in silent recognition of him.

During the late 1960's there was also a challenge from the secular point of view that Kraus claims is not as apparent now. Liechty describes the late 1960's as a time when cynicism was strongly felt, almost to the point of being self-destructive. "While it is still around, it is not as crippling," he added.

The early 1970's showed radicalism abating, although a strong residue remained. For example, Goshen students protested the shooting of Kent State students. Many students also went to Washington with concerns about international justice.

This was also the time when the charismatic movement was strong. Every Wednesday night, Kraus recalls, 50 to 100 students used to gather for a "prayer and praise" meeting.

As to the recent apathy, the faculty members interviewed differ in their interpretations of it. Gunden describes the situation now as one of more personal than social unrest, because college graduates are in such an unstable position in terms of employment. This was not as true ten years ago. According to Kraus, students are turning back more on themselves out of disillusionment with the national or global situation. Liechty proposes that current "apathy" may simply reflect satisfaction with the educational experience, so that students do not feel the need to raise issues.

Most feel that students are less homogeneous today than they were 15 years ago, although the percentage of Mennonites has not changed significantly. Thus the change has to do with a shift intellectually and socially in Mennonite kids themselves, according to Weaver. For example, because of improved modern media, students are more knowledgeable of world situations, and less provincial. In this sense they are more sophisticated than were those of the late 1960's.

Liechty feels that students are more outspoken than they used to be and more willing to let the "real person" come through. Students are not as concerned about whether what they do is acceptable. Gunden, too, says that "being different is not necessarily bad." Yet this frankness increases polarization, which can lead to cliquishness.

Students' lifestyle and outlook have changed also. Weaver hypothesizes that whereas in the late 1960's students were consciously worried about the bomb, "today kids are more subconsciously concerned about it." He mentions ecology as another present concern.

"Students come to GC with a greater variety of educational experiences," comments Gunden. The range in abilities has increased, although the average level of skills in physical education classes has not changed much. Students going out for sports have a background of competitive athletics that their predecessors did not have. Players are more knowledgeable and have a higher level of skills.

Fisher believes that despite these changes, students are fundamentally the same. "They still complain about the food and academic pressure; they still cram for exams; there is still senior panic, and the jocks are still jocks. Dancing and smoking are still not allowed, and chapels are still required." The biggest change Fisher sees is the current overhaul of the general education program.

Liechty, too, comments that students' needs are still basically the same. Students still go through a process of finding self-identity and independence. They must make choices about a career, values, lifestyles, and inner convictions, but the ways in which they work at these have changed.

"Of course," Weaver concludes, "it is really just that the students have gotten so much younger."



Zoology 001: Identification by Genus and (student assistant: Ned Nafziger)

Community Council stresses com

by Kate Wenger

Plans are being made to convene the first meetings of the Goshen College Community Council (GCCC) next fall.

The GCCC proposal was drawn up to fill the need for a "student forum," a gathering of faculty, administration, and students to discuss campus issues. The suggestion came out of the Dean's Council, which had hoped to fill the "student forum" role, but failed because of poor attendance and lack of student understanding of its purpose.

Work on the community council proposal began at the end of February of this year. It was processed through the Dean's Council for five or six weeks, and was then presented as a first draft to the Board of Overseers for comments and suggestions. The Board of Overseers said that they ap-

preciated the proposal as it stood and hoped that plans for the Council would continue.

Next, the proposal was brought before a faculty meeting where it passed unanimously. The faculty felt that GCCC could be "beneficial to the college."

Now that the proposal had been formally accepted, the painstaking work of writing a constitution got underway. Three students — Trionne Hile, Steve Cressman, and Paul Kauffman — are currently working on the constitution with Dwain Hartzler, student activities director, providing help and answers to questions when necessary. At the last meeting, they managed less than a page in an hour and a half. "It's really a long drawn-out process," noted Hile.

The purpose of the Community Council is to be a sort of "sounding board" for campus issues. GCCC hopes to facilitate communication

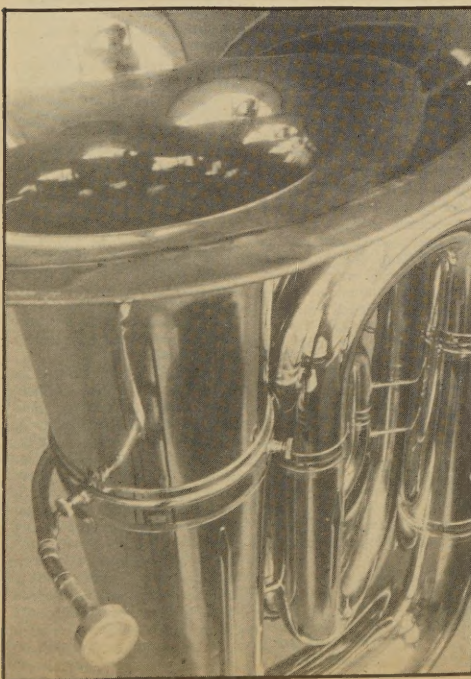
among all facets of the community: students, staff, administration, faculty; hence the name Community Council.

The Council will include representatives of each of the following: students from the dormitory unit, off-campus students, small housing residents, and representatives of special interest groups; one representative from the maintenance department, and one secret representative for the staff; faculty representative from each division; and representing the administration, the academic dean of students, the advisor, WHGA and Mens' Council, and director of college relations.

The total representation will be evenly divided between student and other representatives (13 students, 13 from the faculty-administration).

CHANGE

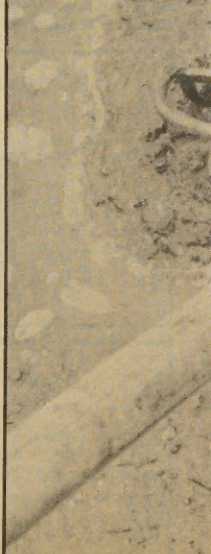
The pictures on these two pages illustrate some suggestions for courses that should be offered at GC in the distant future. The tuba represents . . . Musical Instruments: Beyond Playing, What? A high school student always played tuba with candy in her mouth. Over the summer her instrument became a home for red ants. The course will investigate the practicality of musical instruments using such models.



Steve Denlinger photos



Botany 002: Identification of Leaf Fossils Outside the Ad Building (Must use the Murk Index)



Muckraking

Offices merge, integrate services

by Susan A. Fisher

The combining of Campus Ministries, Admissions, and Student Services into one department is underway. Three people have recently been hired to fill positions in this new department, the Student Development Division.

Prospects for administrative reorganization were initiated last trimester in light of next year's sabbatical leaves of Russ Liechty, dean of students, and Provost Henry Weaver, and Counseling Services Director Atlee Beechy's leave of absence. Norm Kauffmann will serve as dean of the division, working with June Yoder, who is associate dean. The Student Development offices will be centralized on the east half of the Administration Building's first floor. One location for the division will mean a simple reference to many resources for students, with faith development included as a part of the total organization.

Realizing GC's accountability to students in regard to questions of spiritual and personal growth, and with the "quality of life on campus" as their central mission, division administrators point their efforts towards true integration of the three departments. The entire division will work with these key areas in mind: personal and interpersonal development; faith, vocation, and values; and student advocacy.

For those working for student services, life planning is one important area. Personal, group, and community faith development is an immediate concern for Campus Ministries. Admissions emphasis is given to the "follow-up" of recruits; freshmen this fall will be "kept in touch with" throughout the year in order to check whether their college goals are being met. Three admission teams, assigned to designated geographical regions, will enlist the aid of people involved in the other two departments. And such is the case in counseling; members of other areas within the Student Development Division will also serve as counselors. The sharing of staff people between different areas should help create a more integrated, whole department.

Ruth Krall has been hired as coordinator of counseling. She comes to the division to fill Beechy's spot. Krall graduated with a B.S. in Nursing from GC and has a Master's in Nursing from the University of Cincinnati. Following two years as instructor of nursing at GC (1965-1967), she served in various administrative and instructive capacities, including Director of Nursing at Kern View Community Mental Health Center, and assistant professor at the University of Arizona's College of Medicine. Krall has been back in GC's nursing department since 1976.

Larry Rupp, a GC graduate (B.A. in social work, 1969), takes on the job of director of residence life (student housing), replacing Kauffmann, and will assist Kauffmann in directing student services. From 1969-1971 Rupp was head resident of Miller, Kratz, and Yoder dormitories and an assistant in the international education department. He received his Master's in social work from Tulane University and comes to the Student Development Division in July from Family Service Association of Kent County, in Grand Rapids, Michigan. Accompanying him will be his wife Rosalee Faib Rupp and son David.

Another GC graduate, Fred Litwiller, will be returning to head an admissions team, replacing Rich Gerig who will lead next year's SST units in Haiti. After completing requirements in guidance and counseling at Illinois State University, Litwiller came back to GC to coach basketball, teach physical education, and help with Student Activities. He has also served as guidance counselor at Westview High School. With Fred will come his wife Faye Newcomer Litwiller, and children Matt and Vonda.

Animals Currently in Dorm Rooms

Community participation for fall debut

group). However, one need not be a member of the council to influence issues at the meetings.

Actions will be held in the fall, giving a convocation to explain and clarify the nature of GCCC. The people receiving the highest number of community votes will be set up an executive committee, the person receiving the highest number of votes serving as chairman.

"advisor-coach" will serve as overseer of the executive committee. It is intended that the advisor-coach will serve for longer than one year, in order to lend continuity to the proceedings.

Students serving on the executive committee will receive three hours credit per year for their work, and faculty-staff-administrative members of the executive committee will be granted release time

for their duties, in order to allow each person adequate preparation time for this obligation.

At this fall's first meeting, the executive committee will be designated and the constitution will be brought up for ratification.

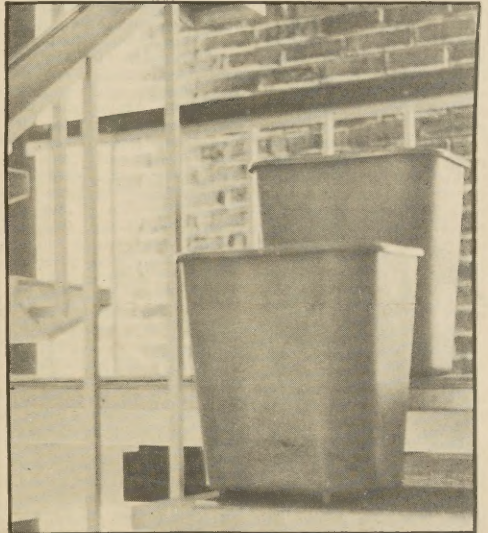
Why did GCGG, the former community government, fail? Hile feels it was "unorganized," and that "the faculty saw it as purely a student organization." On the other hand, many students felt uninformed about what went on in the community government, and they also lost interest.

Why should the Community Council work where GCGG failed? "We are emphasizing community," Hile says. "The faculty members feel it will reduce their anonymity." The Community Council should bring all members of the college community into closer com-

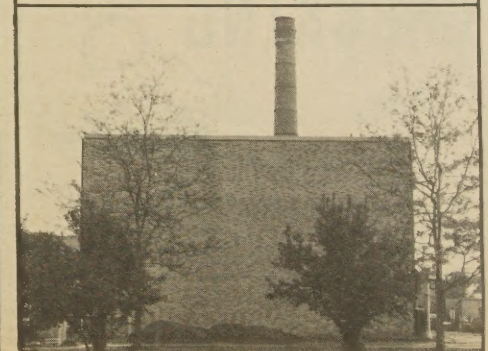
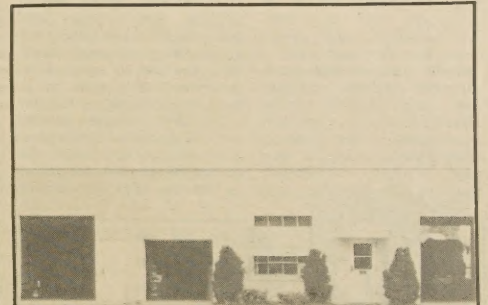
munication, clarifying positions on all sides of the issues.

"I think the students are ready for something like this," Hile notes, but she feels that in order for Community Council to work, the members of the community must know how to use it and then avail themselves of it. It is feared that students will dismiss it as "more of the same old stuff," and that the similarity of the Community Council's initials (GCCC) with those of the former community government (GCGG) will cause confusion of the two different organizations.

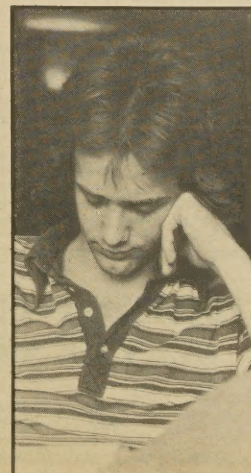
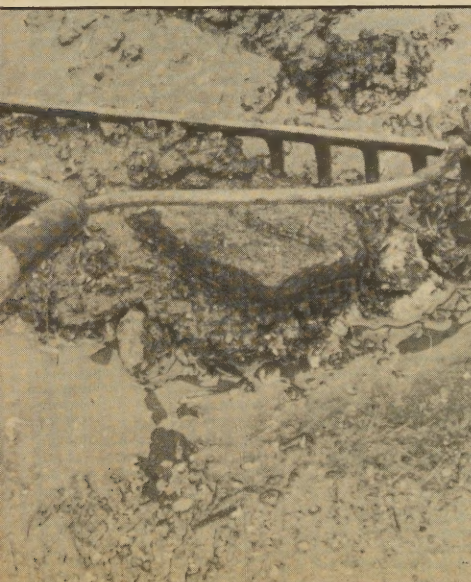
"As long as people see it as a community effort," remarks Hile—that is, something that all campus-related people can be involved with—"I feel very positive about the outcome of the Community Council." Many current jokes (and a few barbs) at the expense of the term "community" seem to indicate that some segments on campus feel polarized, and GCCC could offer a remedy. Hile hopes that the Community Council will be given a fair chance next fall.



Roofbuilding



Comparative Architecture



The History of Student Apathy

GC political apathy startles foreign student

by Annette Goerlich

Annette Goerlich, from southern Germany, spent this year studying at GC. She sympathizes with the left, but with the democratic left, rather than with the Stalinists, Maoists, and anarchists.

When I first came to Goshen College I was very surprised at how peaceful, quiet, and clean this place was: no posters on the walls, no graffiti, no leaflets. There seemed to be only two explanations for this mystery: either there was a very busy cleaning and painting-over crew, or people were actually so "disciplined" that their opinions fit on the neat board which soon attracted my attention.

This would never be found at any European university; posters, leaflets, and slogans announcing political meetings, cultural events, demonstrations, or just discussions on various subjects "decorate" the university buildings. No one would seriously dare suggest putting all those opinions on one small board. In countries such as Portugal and France people have even developed the art of propagandizing through wall paintings.

Germany has a great variety of political groups, ranging from revolutionary leftists to fascist rightists. The right wing exhibits some frightening parallels with the now-illegal Nazi party, which still holds up the basic national ideals of Hitler. Some of its members are even trained in small private military camps which are illegal but ignored. Another prominent group is the student organization of the right-wing conservative CDU (Christian Democratic Party, one of the three major political parties).

Between the leftists and the rightists are the liberals. A student organization, the Young Democrats, supports the Free Democratic Party, the smallest of the three major parties. The FDP calls itself the only true democratic party, but what party does not? It is "liberal" in the laissez-faire sense. As is common, the student wing is more radical than its parent party.

Finally, there are those which fall under the leftist category: The Young Socialists (social democrats), a student organization of the presently ruling Socialist Party of Germany (SPD); Stalinists; Maoists; Trotskyites; and

finally, an unorganized group of so-called "Spontis," spontaneous people who respond to spectacular and sometimes ridiculous and apolitical actions. Besides this there is a women's movement which is separated into the "socialist feminists" and the "separatist feminists."

The variety of the parties might lead you to believe that most students are interested in political affairs. But that is not true. It is hard to give statistics because political awareness varies between departments as well as universities. One could say that approximately 50 percent of the students think that they fulfill their political duty in voting every four years. They believe that anything beyond that is a waste of time.

Political activity hindered

Only about 10-20 percent of all students are somehow politically organized. This is largely due to the increasing academic pressures that make it difficult for most students to have enough time for political involvement.

Another reason is the effect of the *Berufsverbote* (called *Radikalerlass* by the government). This is a German phenomenon which was a government response to the student movement in 1968. At that time students founded the SDS (Socialist Students of Germany) in which all authentically democratic and socialist groups were united. This represented a relatively powerful opposition to the government.

People were led to believe that this and similar parties were dangerous for democracy. The government subsequently created a law that people whose goal is to overthrow the government cannot be accepted as employees of the state: teachers, social workers, mail carriers, engineers, etc.

The strange thing about this law is that it is liberally applied to leftists but seldom to rightists, who obviously arm themselves. In order to find out who the leftists are, the secret police spy, take pictures during demonstrations, listen to phone calls, and open letters. It is natural that in this atmosphere people do not dare take part in any political demonstrations in order not to jeopardize their job possibilities.

The ASTA (student government) is elected by all students at each university and reflects the political situation on campuses. In 1968 the ASTA was almost

totally dominated by the SDS. With the decline of the student movement the right-wing groups gained votes though the left-wing groups still dominated at most universities.

Apoliticalness is dangerous

What are the issues; what are people demonstrating for? Issues besides those concerning international politics are:

(1) the fight against new nuclear power plants, in which students are supported by concerned citizens, (2) disarmament, (3) improvement of public education, (4) equal rights for women, and (5) the fight against the *Berufsverbote* which involves spying on any level.

These are the issues of leftists and democrats. The rightists demand the reunion of East and West Germany, armament in order to fight "world communism," and the continuation of the *Berufsverbote*.

There are many reasons for the apolitical atmosphere on the

Goshen College campus. However, history shows us that this "apoliticalness" can be very dangerous. Those who consider themselves apolitical are unknowingly supporting the few

radical," states Dale Brown in *The Christian Revolutionary*. "It is to probe the roots of the faith so as to tap its power and reality. The radical Christian will not be anti-theological; he will be able to articulate in some ways the reason for the hope which lies within him.

"To be a Christian is to be an extremist." Moderation is a Greek ideal more than a Christian teaching. . . . To be a radical Christian is to bring the revolutionary foundation of Christianity to all movements for change and freedom and to point to Christianity's revolutionary implications.

"It will proclaim the utopian nature of the kingdom without imbibing a utopianism which sees one's own particular movement or program as ultimate. . . . It may mean following the way of suffering love in the revolution and being persecuted by the Establishment for violent revolutionary activity" (Dale W. Brown, *The Christian Revolutionary*).



Annette Goerlich

who have the power. There are no apolitical people.

"To be a Christian is to be

Is death a four-letter word?

by Beth Johnson

Becky Koerner is a woman with a special concern. She is concerned with a subject which is rarely discussed, referred to in hushed euphemisms and surrounded by age-old taboos and superstitions. Yet the subject is one which affects us all, perhaps more literally and surely than almost any other in a human's experience. The subject is death.

This past fall trimester Koerner, as a student in a clinical pastoral education course at the Elkhart seminary, worked as a member of the campus ministries team. While dealing with the team and Goshen students, she became increasingly aware of the widespread inability to discuss death in an open manner, treating it as a natural part of life. The subject created great discomfort as it was discussed; as though there was something not quite "nice" in talking about it. Koerner recognized that this inability to discuss the subject, which she felt herself was an outgrowth of each person's fear of his/her own mortality, coupled with the fear of an afterlife of which little is said or understood.

During the month of February, Koerner devised a questionnaire intended to measure attitudes toward and concepts of death, and distributed it to 140 Goshen College students, including those who were at that time taking Believers Church. One hundred five questionnaires were returned and were used as the data for Koerner's completed study.

A few sample questions and the tabulated responses indicate

some of the survey's emphases. To the question, "How was death discussed in your family when you were a child?" 51 per cent answered that the subject was openly discussed. Another 24 per cent cannot recall any such discussion, 14 per cent remember it as being discussed with discomfort, and 9 per cent remember it as being discussed only when absolutely necessary, with an effort made to exclude children from the discussion.

When asked "How do you feel about your own death?" 50 per cent accept the idea, while 34 per cent of those polled said that they found meaning and are preparing for their deaths as a thing which relates to their lives, another 15 per cent are fearful of death, 2 per cent feel discouraged when thinking of it, 5 per cent feel depressed and 18 per cent find their pleasure in being alive. Koerner writes, in the April 19 issue of *The Mennonite*, "Of the remaining 29 per cent, less than half say they anticipate and look forward to joy in the afterlife; and the rest respond with phrases such as: confused, uncertain, ambiguous, no concern because it's a long way off, questioning, anxious."

Unable to face death

What does Koerner's study indicate, and what does she feel is called for by its results? In answer to the first question, a definite inability to face the question of one's own death is apparent when the survey as a whole is considered. Although polling students within a Christian community setting, where 84 per cent said that

religion had played an important role in shaping their attitudes toward death, Koerner found a definite confusion and uncertainty in the students' responses when considering the nature of their own lives after death. As Raymond Moody points out in his book *Life After Life*, which describes the remarkable experiences of people after their clinical "deaths" and resuscitation, the phrases used in this culture to replace the word death ("sleep," "forgetting," "passing away," etc.) deal solely with the leaving of this life and ignore the possibility of an afterlife. Koerner feels that this euphemistic attitude has extended even into the church's teaching about death.

"What is the church saying about death?" she asks in light of her study. "How do we envision the afterlife? It's true that the Bible doesn't say much about it and neither has the church." Still, 75 per cent of the survey's respondents indicated a strong belief in an afterlife, but there is obviously present too a great deal of concern and fear over what that might mean to the individual person. Elisabeth Kuebler-Ross stresses the need to accept death as a natural part of every life — "I mean, we're all terminal!" — before life itself can be accepted and lived to the fullest.

"The church needs to talk about death. Students are saying that they need to face the subject, and the church has a natural role as a guide in these discussions."

In response to Koerner's suggestion, the church-chapel planning committee has tentatively scheduled a series of programs for next year dealing with the topics Death and Dying, and Grief. Koerner also hopes to see an effort made in the church to focus upon these two topics regularly in the future through series of sermons, group discussions, and special presentations. The recent influx of articles and books on the topic of death both indicates a growing need to come to terms with the topic and provides a starting place for the church to intensify its exploration of the subject.

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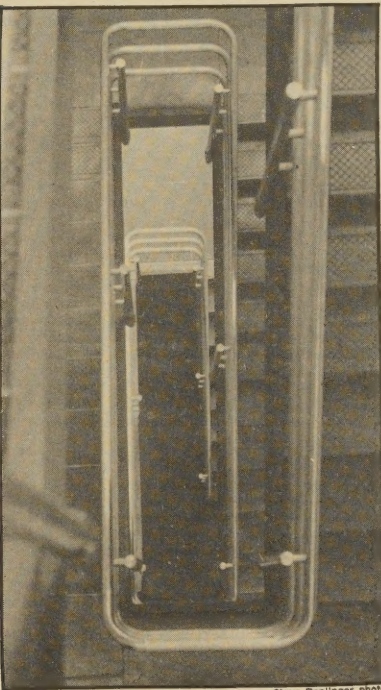
806 Logan for foreign car repair & sales or
724 West Pike to buy good used American or foreign model cars

Editorial essay

Spirituality: wither or not?

by Kathy Oyer

When I attended Philipps-University in Marburg, Germany, in 1974-75, I found the flurry of political activity phenomenal. I was confronted in various circumstances by students representing their particular political groups. On more active days it was nearly impossible to sneak into the university cafeteria without being bombarded with pamphlets. Getting by the "guards," those who forced them onto me, provided an interesting challenge. At first I had trouble understanding political jargon because of my impoverished German vocabulary; but once that problem was more or less solved, my understanding usually remained hazy as ever. I attended a political meeting in which student representatives were campaigning for their particular parties in the ASTA (student government) elections. About 20 people spoke; most of them were leftists, and most of them sounded the same. They were, however, adamantly sure that they were right, and the only ones that were right. Students at Marburg are probably more politically active than those at most German universities. The percentage of leftists there represents one of the highest at West German universities. Nevertheless, the contrast between the amount of political activity among students at Marburg and students here could hardly be greater. There I wondered why they were so political. Here I wonder why we are not.



Steve Denlinger photo

The Record office is located in the higher echelons of the Administration Building.

The political situation here is different; therefore, the forms that politics takes will be different. On the level of college administration we should know, after a thorough reading of last tri's Record, that the administrative structure is forebodingly complex to the student-on-the-sidewalk. Let apathy reign before we try to get entangled in that web.

So all is well, until a decision is made that affects us directly, as if most decisions don't eventually. How are the faculty and administration involved together in making decisions? Who decides what issues are important enough to be brought up in faculty meetings? Who should decide? Why?

The issue is complex; I'm not qualified to speak on this; and I'm getting bored. Suffice it to say that GCCC will give students another chance to become involved. Hopefully GC can avoid power politics as the decision-making process increases in complexity.

Annette Goerlich lists issues besides those concerning international politics. Do we pay any attention to international politics? One could probably count on one's right hand the number of students who, upon reading about the current political situation in Italy, would have some idea of the similarity to the situation in Italy before Mussolini came to power, or to Germany before Hitler came to power. Would we, or do we, recognize the characteristics of fascism in the United States?

I tried to find someone to write on this topic. I gave up. I did not ask Annette to write on German politics simply because I lived there and would therefore find interesting not only what she would cover, but how she would cover it. Someone advised me to ask a foreign student to write an article if I was interested in politics, and sure enough.

I would like to venture two suggestions: (1) that politically-minded students come out of hiding and found a weekly Record column next fall to expose the student body to current issues — pick a topic, summarize, and give a commentary. Since Record is an editor's paper rather than a student paper in its structure of authority, a take-over may be imperative. (2) that Peace Society be revitalized. Issues other than the paper-recycling sort have no forum for discussion.

Activist political activity is everything to some people, but what is all-encompassing of people's lives at GC? Is it for many Christianity? If so, why don't we hear about it? I do not mean that we need to hear vague generalities which at one time may have had meaning, but which because of overuse mean nothing. Everyone interprets generalities in his or her own way. So, what is Christianity?

I am not asking for testimonies in the classroom. Students are better trained, however, to interpret their subject matter than Christ's place in it all. Where is

Christ in the universe? Do we discern, or is that just a word?

Why don't more faculty and students speak in chapels? "Resource people" add to the college, and we do not want to become introverts, but what kind of communication exists when the speaker does not know the audience?

An ethic of communication is important. What is the result of leaving things unsaid? Is it up to the student to choose between fundamentalism, pietism, and other forms of what some call "escape," or an ethical interpretation of Anabaptism, or to put these things together intuitively or privately?

Does cynicism result in part from hearing about a vision, without hearing about tensions between vision and reality, and what to do with them? Why do the most idealistic turn cynical, or else condescendingly, rationally arrogant, assuming a superior understanding of a vision and categorizing all else accordingly?

The history of science teaches us that we understand the world around us in a limited way. Our paradigm (call it a shoebox) of understanding labels as crazy all that does not fit our categories, until some kook's theory works. What makes some so confident in their shoeboxes?

Is biblical exposition outdated? What does the death and resurrection of Christ mean? Is it a philosophy? An example only? An event that enhances our experience? A prolongation of life?

I wonder if we are not naive when it comes to the spiritual, resurrected Christ, or to an understanding of cosmic reality in general. For example, we are familiar with some of the dangers of following Christ in an ethical sense — it could, at some time, result in persecution. But I find it misguided to look for what we are doing wrong when we are not persecuted physically. Do we know enough about cosmic reality to recognize its dynamics and its dangers? What is the result of discipleship of the spirit, the emotions, and the imagination? In Christ flesh and spirit are incarnate.

We may knock mysticism because it is too private. What would corporate mysticism look like? I do not claim to know, but I cringe when I see some of the ways in which Christians protect themselves from losing themselves in Christ. Within their paradigms they protect themselves from letting the Other in too far. Maybe it is dangerous. Individuals do not have much power in the face of spiritual reality. Maybe we are at the mercy of Christ.

I wish that we would strive to achieve a better balance not only between the intellectual and emotional, and more importantly, between the spiritual and the empirical. If the spiritual is minimized, the difference between Christianity and a political party is minimized. What anesthetizes the spiritual here?

Whatever we do, let's not choose the withering-on-the-vine model.



Behind the pages / The eyes have it

This month features two pairs of glasses and Joe Springer. The glasses with two bridges belong to Kathy Oyer, the elder; the pair with one bridge belongs to Sally Oyer, the younger. These pictures will hopefully (but probably not) clarify which sister is which.

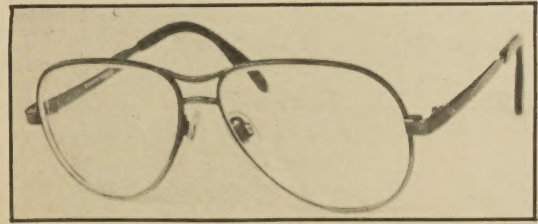
Kathy is a wishy-washy introvert who can't think of anything to say about herself.

Sally is a more violent character, as her glasses demonstrate. These glasses have been slugged three times; two of those times they flew across the room and crashed into a wall. They have also been stepped on once. Violence breeds violence.

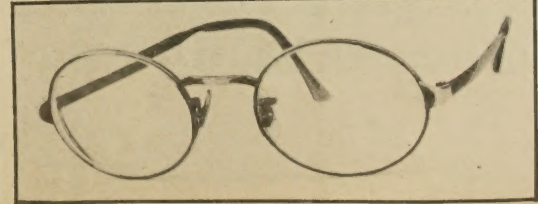
Joe, a budding historian, spends much of his time working in musty archives. Last trimester he also typed for Record, with the un-

derstanding that he receive ten copies for his future libraries.

Joe submitted a descriptive essay to be printed in this issue; however, the editorial council vetoed this 250-word description of a Ban bottle. He received the "worst suggestion of the term" award. Upon hearing of this rejection Joe refused to type;



ko



so



Springer

hence the absence of the Record in the last few weeks. Students (both of them) who missed the paper organized and persuaded Joe to go back to his job. This he did, provided that he be featured in Behind the Pages.

Too shy to have his picture taken, Joe selected a picture of his father, Mennonite Historical Library curator Nelson Springer, to represent him.

RECORD

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Learning to win through losing

by Lynda Hollinger

Well-known and oft-lamented obstacles again kept this term's sports from being phenomenal, if judged by standard criteria. I went to interview the coaches of spring sports and met four philosophers behind their desks, much as Cicero looked "to philosophy to find an antidote for sorrow."

None of the coaches was depressed or suicidal as the win-loss records might have merited. Goshen's coaches are forced to think seriously about the role of sports in an educational institution that gives academic considerations first priority. They cannot blithely say that winning is not the goal of sports and then proceed to play the game as if it were.

Looks of disbelief met my suggestion that spring sports may eventually have to be discontinued due to Goshen's unorthodox trimester system, lack of finances, and shortage of athletes.

Baseball

Coach Harold Yoder had perhaps the most discouraging season of all. SST, marine biology, injuries, and jobs cut the original 20 players to 11. Pitchers seem to be a rarity at GC. "Without pitchers a baseball team is defenseless," says Yoder. "In mid-week games we

have to place a limit of 25 pitches on our pitchers to save them for Saturday's games."

The attitude that spring terms are less than a full college load disturbs Yoder. Some of his guys are taking three- or four-hour courses, holding down a 40-hour-a-week job, and trying to play baseball. "Guys have to leave for work in the middle of games. It's impossible."

Why is it then that Yoder claims there is "nothing I'd rather be doing than coaching baseball"? Because "it isn't coaching when you get all the best material to start with through recruitment. There isn't the satisfaction of seeing a team grow into a unit."

Track

Sue Roth's enthusiasm initiated GC's first women's track team this spring. Roth says she was excited "to see girls run competitively for the first time." Like Yoder, Roth feels that the "process of building athletes is fun."

The final squad was reduced to six girls after jobs, injuries, and lack of interest took their toll. "It takes a strong person to participate in track. You put yourself to the test and know precisely how you measure up."

"The lack of competition hindered training sessions from being as valuable as they could have been. We have a misconception about competition that

makes us feel guilty. Competition is a bargain between two people to help the other achieve her best performance. It is no longer true competition when one of the people cops out."

The men's track team had several stand-out performers in Joe Liechty, Pete Roth, Jim Histan, Cal Eigsti, and Neal Albert. They often competed in two or three events besides their specialties and did well. Coach Ken Pletcher complimented Berry and Phil Miller for their willingness to compete in whatever event he decided to place them and for their ability to keep up team morale.

Pletcher was optimistic about next year's team. Four previous GC stars will be returning from SST and other studies abroad. Five or six area high school senior track and field stars are registered or seriously considering Goshen. He feels that a good program will attract good people and pull a lot of GC's dormant potential out of the dorms. Pletcher is also planning to enter winter indoor meets to make next year's team more competitive.

Golf

Goshen's traditionally small-but-select group of athletes lends itself well to the game of golf — only five men are needed for a team. Against Huntington all five members finished with scores of 83 or less, and against Man-

chester the top three scored 79 or under.

John Ingold, in his first year as golf coach, calls the team "the

diverting some of these energies and funds into expanding deficient areas as the only way to balance the program.



Randy Murray displays his golf swing.

Steve Dentlinger photo

best ever at GC," and says he would "rather coach this group than any of the other teams we've played so far." He believes that this team has strengthened community-college relations.

Charles Kettering said, "It's easy to build a philosophy — it doesn't have to run." The coaches at Goshen do not look to philosophy as an antidote for depression. Their philosophy has to live complete lives. To win through losing is not a cliché at Goshen.

Philosophy

Sports at GC are unique. In fact, they are so different from typical university programs that the Indianapolis Star featured them in its May 1 issue. Paul Hershberger marveled that Goshen's teams were so good when no scholarships are offered, and when academics take precedence over sports. Yoder declined an opinion on the situation, saying that the issue was so involved for him that he would rather not begin to discuss it.

Ingold feels that there is no problem of academics overbalancing sports. Goshen attracts only athletes that are fun to work with, and who have to be more dedicated and make sacrifices that they would not be forced to make elsewhere.

Roth, with her ideal of excellence in all areas, admires Goshen's tradition of academic toughness. However, she feels that although "Goshen aims to educate the whole person, the athletic portion is being slighted." Lack of financial backing, gym and training facilities, and class scheduling inhibit the serious competitor, she adds.

Pletcher sees relaxing the academic standards and

District results

GC spring sports come to a close today as the Leaf golfers travel to Richmond for the district tournament. The team last Saturday captured fourth place in the seven-team conference tournament before being disqualified on a technicality. Their score of 406 was a 56-stroke improvement over last year.

Goshen tracksters also placed fourth in the conference meet last Saturday, with Joe Liechty winning the 100- and 200-meter titles in excellent times of :10.63 and :21.7. The sprint relay of Neal Albert, Tony and Pete Roth, and Liechty also took first place. Other medalists included Cal Eigsti, Ray Miller, and Jim Histan.

The baseball team won two of its last three games to finish with a 4-16 record. Monday the Leafs split a doubleheader at Indiana Tech, losing 6-1 before closing with a 7-5 victory.

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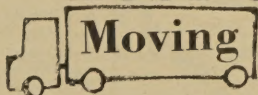


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Music week coming

On June 12 the Goshen College music department will launch into Music Week. Begun in 1966, this program introduces high school students to the GC music program. The week of classes and rehearsals will culminate in a chamber concert Thursday night and a full orchestra and choir concert Friday night.

Members of the music faculty, along with some GC music students who will assist during the week, will present a recital on Sunday, June 12. Except for Wednesday, when all head for the dunes, the schedule includes two classes, two orchestra or choir rehearsals, and one smaller vocal or instrumental rehearsal each day.

Lon Sherer and Marles Preheim, who will direct the orchestra and choir, respectively, are co-coordinators of the program. In addition Preheim will teach conducting. Phil Clemens is in charge of music theory classes, and Mary Oyer will teach Fine Arts.

Bettie Norman, Oyer, Brian Kirk, Clemens, Preheim, and Sherer will supervise small ensembles. GC music students assisting are Marilyn Miller, Kate Schertz, Roger Nafziger, and Tom Lubbers, vocal; and Kate Wenger, Anne Crawford, Robbin Lerch, Nicky Lerch, Kathy Oyer, Carol Smucker, and Steve Martin, instrumental.

High school students, GC students, and GC professors work together in a unique way during Music Week. The program provides more than an exposure to the GC music program in order to recruit students. The spirit is one of participation and cooperation in making music. In addition to working with professors in coaching ensembles, GC students participate in the larger choir or orchestra. Music professors who are not conducting sometimes join in for the performance, too. And some churches offer scholarships to students who do or will assist in their church music programs.



Jill shares faith

Jill Liechty is in the Parkview Hospital in Ft. Wayne. The doctors who have been caring for her can do very little more for her physical body. Jill's spirits are still very good although she has pain.

As the Goshen College community continues to pray for her and her family we would like to share a portion of a talk she gave recently at East Goshen Church:

"I've learned a lot in the last three months and I thank God that He has been so near to me. I do not fear death, I do not fear beyond this life because I have a perfect peace about that. God has come to me and given me the gift of peace. I think it is your prayers that have allowed that to happen. That's a miracle.

"I know many of you are praying for my physical healing. I think there would probably be nothing more glorious than for God to touch my body and to heal me. I have no doubt that He could do that. But I think there is one thing that would be far greater to God; and I think what is far greater to God is a spiritual healing. He's touching people all the time and healing them. But I think one thing that would be far greater is for someone who has not committed their life to Christ to do so.

"I don't know how it would feel not to have Christ. I think I would be feeling very desperate now. I know that is where we gain our freedom; we can face tomorrow with Christ.

"Paul's really got it down in Philippians 1:20, and I really feel this way too. He says, 'For I live in eager expectation and hope that I will never do anything that will cause me to be ashamed of myself, but that I will always be ready to speak out boldly for Christ when I'm going through all of these trials here just as I have in the past, and that I will always be an honor to Christ whether I live or whether I must die.'"

Recitals

Gloria Singleton will highlight her years at Goshen as a communication major with her senior recital on Saturday, June 4, at 7:30 p.m. in Assembly Hall. Her theme will be "The Tree of Life." Gloria will portray man's search for himself throughout his cycle of existence. Her repertoire, depicting Adam and Eve in the garden and the fall of man, will begin with "The Apple Core," a poem by Gloria, followed by readings from the book of Genesis.

The second portion of the presentation contains a wealth of children's poems and songs representing the formative years of man's progression through life. Accompanying Gloria through this world of childhood fantasy will be Wanda Thuma, Janice Ingram, Myrna Drudge, Ann Lizama, and Ethel Owens. "Ask Me No Questions, I'll Tell You No Lies" will feature selected poems interpreted by Gloria to be followed by a play, "Here We Are" by Dorothy Parker, revolving around the theme of marriage. Finally, "Close The Door Behind You" concludes the end of man's journey as he lays himself down to rest, reflecting on his life's experiences.

Gloria will perform two dances in the recital, one from a song written by Lonnie Liston Smith and another by Nancy Wilson to close the presentation. Leamon Sowell and Ron Metzler will round off the cast of participants. "Everyone has been so cooperative and supportive in helping me work toward this event!" comments Gloria. "They have made this their production as well as mine," she adds. "We're all one big happy family!"

With all the preparation and work involved in making this recital, it shouldn't be an occasion to miss. Here's a chance to take a refreshing spring break from studies to relax and enjoy a fine evening of entertainment.

Cellist Carol Smucker and horn player Dan Hertzler will present a joint recital on Monday, June 6, at 4:30 in Assembly Hall. Smucker's performance will consist of Hindemith's "Sonate" and the first movement of Beethoven's "Sonata No. 4." On the latter, Carol will be accompanied by pianist Barb Sweigard.

Hertzler, a German major, will be performing Hindemith's "Sonate" for horn and the "Romanza" or andante movement from Mozart's "Concerto No. 4." He will be accompanied on both pieces by his mother, Carolyn Hertzler. Dan says he finds the Hindemith piece entertaining because it contains a German poem in the middle that consists of a dialogue between the horn player and the pianist about the philosophy of horn playing.



This issue is devoted to the Mennonite people, a hard-workin', God-fearin' bunch dispersed across the globe doin' good and, in general, keepin' out of mischief.

Diese Nummer wird dem mennonitischen Volk, einer fleissigen, gottesuerchtigen, ueber die Erdkugel zerstreuten, Gutes tuenden und, im allgemeinen, keine boesen Streiche machenden Gesellschaft, gewidmet.

Letter from the editor . . .

Some people volunteer, humbly offering their all-too-temporal talents for the betterment of whatever cause they feel needs bettering; others are called. Take me for instance.

Not so very long ago I was standing innocently enough on the corner of sixth and yesterday, complacently counting the number of suns in the big blue dome God was sub-letting at the time on a long-term basis, when I was suddenly beckoned forth from my temporary Anabaptist nirvana by a voice.

"Hair! Carl Hair!" the voice bellowed, like one crying in the wilderness.

"That's Haarer, oh marvelous, ethereal larynx of the gods; Carl Haarer, H-A-A-R-E. . ."

"Now listen here, Hair. I have a task for you," the voice boomed from the treetops.

"How may I be of service to you, oh voice of all voices?"

"Go forth to the students here in this land of Goshen and show them the history they have forgotten; show them their ancestors in such a way that they might become aware of the tradition of integrity which they are to uphold."

"And just how do I accomplish that, almighty windpipe of the whirlwinds?"

"Edit the Record," came the reply, as simple and direct as an urban renewal project.

"No! Not that! I am a simple bongo player, first, last, and always; no more, no less. I have neither the need nor the desire to corrupt my mind with the logistics involved in putting a paper together. Besides," I continued, "the people will not listen to me. They will say, 'The voice did not speak to him.'"

Then the voice said, "What is that in your hand?"

I said, "A pen." (A 49-cent Bic Fine Point to be

exact.)

And the voice said, "Cast it on the ground."

So I cast it on the ground and it became an ostrich; and I ran away from it.

But the voice said to me, "Put out your hand and pull its tail feather."

So I put out my hand and pulled its tail feather.

In an instant all the feathers on the ostrich turned into 49-cent Bic Fine Points that dropped into a neat pile at my feet. I was amazed, bedazzled, awe-struck, (choose your synonym). My own voice rang to the tops of the tallest maples.

"Yes!" I cried, "I'll do it! I'll do it!"

And the voice departed, leaving me wondering two things as the shivering, naked ostrich hitched south on Main Street: 1) Does the humane society know about this? and 2) Is this how the Bic Pen company really got started?

So, following the voice's command, the bulk of this issue is devoted to people. You and me; people: walking, talking, consuming bipedic whispers of life whose days "are like grass."

People; our ancestors: a short story in every face.

Human; or as Nietzsche says, "all too human." But where Nietzsche laments, I rejoice. Where he sees a lethargic, impotent Christian I see an individual within whom lies the seed of immortality, a glorious rhythm that is alive not only after death, but which beats effusively every waking moment in the resonant depths of all people. We are all created in the image of God.

The bulk of this paper (if you may use the term "bulk") is devoted to people. You and me; people: a rumor started by God on a small spot on the surface of a small planet located in an unbelievably vast myriad of timeless galaxies.

CH



Soil to sheepskin

by Gerry Hertzler

My father is an interesting character; he dropped out of high school in tenth grade to help his father on the farm. But in his bones he felt the urge to be educated. He went back to school and eventually obtained a doctor's degree in religious education. However, he was glad when his formal education was over. I remember after he finished his thesis he soared over

our four foot grape arbor in one cathartic leap. He must have felt relieved to be done with that segment of his education.

The urge to till the land must have occupied a space right next to his dream of education. But it never ossified; it remained in the soft cartilage stage in the form of hobbies: gardening, tree-grafting and beekeeping as opposed to the bone-hard reality of editing the Gospel Herald.

Memories

Christmas dinner at Grandma's: ham, turkey, sweet potatoes, noodles, corn, homemade bread, pumpkin pie, sugar cookies. Women sitting in the kitchen talking about babies, new recipes, how they made their salad. Men sitting in the living room talking about farming and football. Children playing with their toys.

I knew right away I was different. Tan, cotton stockings like worms wound their way up their stick legs only to be strangled by miniature garter belts. Homemade dresses with pleated tops, buttoned-down fronts, gathered skirts reaching just to that sacred place below the knees, brown Oxfords, long braids pulled tight till they hurt.



RECORD

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Letter to the editor . . .

Dear Record,

I was more than mildly upset with my article as it appeared in last term's Record. The article was cut to less than half its original length. This was largely my own fault since I exceeded the editor's specifications. It would have been difficult to cram the activities of four sports for a month onto half a page and do them justice. I felt the editing was carelessly done. One coach was reluctant to talk because her quotes always get twisted around in Record. I assured her that this time would be different. It wasn't. Her statement about not having enough runners to create competition within the team for effective training purposes came out sounding like GC track-women were unmotivated because of "lack of competition"

(they ran against Purdue!). The editor's job is to edit, to be sure, but he must understand the article and its subject before editing. A personal peeve is that sports are assigned to the back page and edited according to the advertisements.

In my article I was trying to show that at GC sports aren't evaluated by the statistics. I had anecdotes to illustrate these values. They were all deleted and replaced with three paragraphs of statistics! I felt as if the article was no longer mine.

The unforgivable amputation was printing only a portion of Ken Pletcher's statement. It follows in full: only the bold-face sentence appeared in Record. "Pletcher also feels the whole

person is not being considered in GC's program. Looking at the situation realistically he sees the only way to balance the program is to relax academic standards and divert some of these energies and funds into expanding the now deficient areas. He feels that students are taught to be servants of culture here. A more Anabaptist approach to learning would be Culture through Service. He would like to move from osmosis and spoon-feeding to a more active form of learning." The cut was tragic. It stuffs Pletcher into a box marked "Coach." It bothers me that Record's view of sports is limited to the picture that the English major sees.

Lynda Hollinger

Prof bugged

by Tom Kreider

During his tenure at Goshen College, Samuel W. Witmer, professor emeritus of biology, acquired a reputation for being able to identify virtually any insect. One day a group of his students decided to test the limits of his knowledge. Taking four or five insects and cutting them apart, they assembled a single composite insect hitherto unseen on this planet. The most straight-faced member of the group presented the specimen to Witmer, said he had never seen an insect like it, and innocently asked for its identification.

"Yes," said Witmer after a moment of serious reflection, "this is a good example of a bugaboo."

Mother and I walk the streets of Philadelphia to shop. People take a second look at the long black coat, bonnet, stockings and shoes. It must be strange that everything is black. I twist my long braid and look away. The bonnet strap bites under my chin. My coat is pink!

by Brent Weaver

I leaped out of bed like a pajama-clad jack-in-the-box, my seven-year-old mind buzzing with activity. Today was a special day: I was going to spend it with Grandpa. At Grandpa's suggestion I impatiently took up soap, washcloth, toothpaste, and toothbrush. I hurriedly tugged on underwear, jeans, shirt, socks, and sneakers and ran downstairs two steps at a time.

I tore through the living room past their bedroom and his study, bursting through the swivel door to the kitchen. "GMORNING GRAMPA 'N' GRAMMA!" I yelled. "Shhh," whispered Grandpa. "Mother, Daddy, and Becki are still sleeping." Grandpa let a smile slip. Only slightly chastised, I climbed upon a chair, sat down and gulped down my waiting glass of milk, enjoying the feeling of the white mustache it gave me. Grandpa was at the kitchen counter making toast and minding the rumbling, steaming egg poacher. Grandpa sat quietly at the table, his black suit with the funny

collar making him look especially dignified as he sent loving glances in Grandma's direction. I made more mustaches with the milk, my P-F Flyers kicking at the table's V-shaped leg braces.

"Well, fella, are you ready for the big day?" asked Grandpa. "Yup," I answered, and I certainly was ready. I loved to look at the fountain and the gate and the big brick buildings and to sit in Grandpa's big chair at his desk and feel important. The poached eggs on toast and another six mustaches of milk went down quickly, and we set out, Grandpa holding his briefcase in one big hand and my little hand in the other.

The cool green shade of 8th street, so different from my California home, felt good as we walked the few steps to that impressive wrought-iron gate: GOSHEN COLLEGE. We neared two Big Kids carrying their books. "Grampa whaddyou do here?" I asked. The Big Kids chuckled. "Good morning, President Mininger." "Good morning," he said, smiling.

Grandpa

Brunk's revival revisited

by Marie Clemens

The evening was hot and humid as we rode along in the old station wagon. Each window was rolled down as far as possible to catch the breeze and keep the children from becoming irritable on the long ride to church. But tonight's service would be different. Brunk Revivals had come to town and the prospect of meeting in a large tent with huge crowds of people produced both excitement and dread.

As we rode on Mother complained that we would be late. Otherwise the ride was silent until we heard the singing. Yes, we were late; but we parked the car on the dusty lot, walked between long lines of cars to the tent, and slipped into one row — all ten of us. Daddy joined the singing. "Would you be free from your burden of sin? There's power in the blood." Not already! How I wished they would roll up the flaps of the tent to give us some air. It was getting dark and the lights on the huge thick poles snapped on. People kept filing in from all over the lot. Ministers in black suits sat on the platform. I squirmed in the hard metal chair. A lady behind me slurred notes together as she sang. Men's voices echoed, "There is power, power, wonder-working power in the blood of the Lamb."

I had been to these meetings before and enjoyed the singing as it resounded in four-part harmony.

But the words bothered me. As George R. Brunk rose to speak I remembered the large frame, his sweeping gestures, stern look and loud, amplified voice. The Lord had spared his life only hours before as he was almost electrocuted during a storm. His right arm was in a sling, but he went on gesturing with his left. I heard him praising God for deliverance. As an "amen" and "hallelujah" sounded I wondered what would happen if I died suddenly, maybe on the way home tonight as Brunk was suggesting. Would I be saved? Or would I suffer torment in Hell forever? I saw a friend walk outside the tent and wished for that saving freedom.

As the sermon ended and the invitation began I was again filled with dread. People began moving down the aisles. I lowered my head and kicked at the sawdust, and before I knew it Mother was gone. A prayer partner joined her at the front of the platform and at the close of the invitation they went behind the curtain to dedicate their lives anew to Christ. She simply wanted to be a child of God and a better mother. Had anyone seen her slip out of our row? Someone whispered behind me.

On the way home the station wagon was again very quiet. It was a long ride. The windows were closed now and the car was cool and still. Certainly we would attend the meetings again tomorrow.

"I remember," said 90-year old Mary Christner, "when my mother went out to the milkhouse at the age of 88. I ain't too sure if she milked every day even if it rained or snowed; but she went most every day. That woman went barefooted all summer."

"Her funeral was the day before my birthday, you know: February 4, 1946. They lived where they always lived, north of Topeka."

Where they always lived.

The room is beautiful in its simplicity. Linoleum floors, sofa and two rockers, one small table, and a wood-burning stove with its fat pipe going up to the ceiling. At the windows the dark green shade rolls up. Mother tears a leaf from the Moyer & Son calendar and heads for the kitchen. Fresh doughnuts on Fastnacht's Day, and we'll see who's last up!

Tables, long rows of them with a tablecloth joining them to reach half the length of the basement, carefully set with the church's heavy china, white with a light blue edge.

Yellow mountains of potato salad, two to a table, bowls of "pluma moos," plates of "Butterfield" bologna, and biting homemade mustard that was always too hot for me.

Baskets of homemade bread, both white and dark, and piles of Zwiebach that nicely sandwich a slice of bologna.

And best of all pies: rhubarb, cherry, apple and probably more; but those were the ones that I would look for.

All that waiting; if he'd ever finish his prayer.



Dad's hot car

by Don Martin

We have all heard about firetrucks leaving the station, going to fires to put them out. We have also heard people say, "I don't want to put you out." My father is a firm believer in "doing unto others — but don't put them out."

So it was that one day at a local welding shop, while repairing the gas tank on my dad's 1942 Buick, a careless workman allowed a spark to ignite the gasoline. Not wanting to put the firemen out, and knowing that only they could put the fire out, Dad jumped into his prize car and rushed across town to the fire station to have the fire put out.

Naturally he attracted much attention, not to mention the local officer of the law. When Dad pulled into the parking lot at the firehall, the amazed and frightened officer stood in front of the "No Parking" sign, put up his hands and said, "You can't park here."

Well, no wanting to bother the law with his burning needs, Dad put the car in reverse, put his head out the window and began to back out until the heat forced him to jump out seconds before the tank blew up. The firemen finally put out the fire and reassured Dad that they were not put out.

One regret was that Dad was out one 1942 Buick: "The best car I ever had."

Past tense

My father was born before the turn of the century, and the stories from his growing-up years seem so much more exciting than I remember my early years to have been. Perhaps being one of a family of nine, eight of them boys, and having an identical twin, put him into a situation where, among all the happenings, some had to be stand-outs. Being a P. K. (preacher's kid) and having a mother with a sense of humor (a must for survival) added to the liveliness of his boyhood days.

While cutting trees one day, the twins dared a brother to climb up among the branches and ride down to see how it felt. Luckily no one was hurt. But another time, as one twin held a log for the other, using the axe, there was a quick miscalculation and an

eighty-two year old man still shows a three-fingered hand; his three sons jokingly discuss who gets the two petrified fingers.

There was the home that burned, and the new one quickly built of green lumber which dried to leave cracks where snow drifted into quilts during winter nights, and times when the pantry held only canned tomatoes and Michigan beans. There was the hunting season when a neighbor was found fallen in the woods with his gun beside him, but suspicious circumstances involving his nephew required that the doctor perform an autopsy, and some of the brothers "suffered" while assisting.

Such shared experiences have produced a closeness and caring that are beautiful to see.



"S. C."

by Stanley Shenk

From "A Tribute to S.C. Yoder", Mennonite Historical Bulletin, Jan. 1972.

My close personal acquaintance with S. C. Yoder began in 1965, when he was already an old man. At least he was at an age that one would consider advanced in almost anyone else. He was nearly eighty-six. But "S.C." was not old in mind and spirit or in compassion and humor.

He spoke on occasion of the difficult days of the Great Depression. "It was hard going; it was awful going. Faculty members took students' (promissory) notes so that students could enter college. I'd send them over to Chris Graber and take their notes against my salary. All of the students paid me back."

"Did any of them ever give you any problems in relation to repayment?"

"Only one. After she left college and got a teaching job, I wrote to her and didn't get any answer. Finally I sent her a letter and said that if she didn't reply I would write her superintendent. She answered right away and said, 'please don't write him; he's the father of my fiance.' She paid up."

On the morning of June 29, 1971, I visited him at the Pleasantview Home in Kalona, Iowa. He was in fine fettle, and we talked for an hour. It seemed almost impossible that this alert and expressive man was actually 91 years of age.

At one point he said, "We have made many moves, but this was the hardest one, and I guess it will be the last one. I couldn't ask for a nicer place; they treat us fine here at Pleasantview Home. But I miss young people. I never had any trouble with them."

A look at two institutions

by Cindy Habegger

Many of us who know only a small Mennonite institution such as Goshen often wonder how it compares with a large state institution such as Indiana University. Cindy Habegger, attending IU for the summer, tells of the contrasts she has found thus far. Read it carefully to avoid misunderstanding and overreaction.

I have been asked to make comparisons. O happy task! My order has given me license to note, on all sides, what appear by contrast to be irregularities. In other words I get to smear everybody.

I am taking summer courses on the central campus of Indiana University, in Bloomington. How, the question is, does IU's main branch differ from Goshen College? In what respects? In this case it might be easier to point out similarities, but differences are more fun. The disturbing reminder of their existence implies, or implants the lurking suspicion in minds accustomed to believing in right vs. wrong (and most of ours are attuned this way), that while each of two differing institutions may be entirely correct in its unique integrity, still one must be ultimately *righter* than the other. Somehow. The fun lies in trying to figure out which. This pleasure I leave generously to the reader. My privilege is the one mentioned in the first paragraph — that of making non-constructive and conceivably unkind observations that neither arbitrate nor lead to any final judgment. Behold, a warning. Now let us (even unguided by thesis statements, those suit coated in July) proceed.

"When everybody gets here," they keep saying, "When everybody gets here then." Then there will be fun and excitement. Then the campus is gonna swing. It seems that May is a slack time, that nobody is here. I couldn't have told, left to my own intuitions. Not that the campus swings at all, but nobody looks like everybody to me.

Never mind statistics. Statistics are for the meticulous and diligent. Statistics are available somewhere. In one of the offices. In one of the offices I could find out how many students are here now and how many will be here next month and how many in September. There are a lot of offices on campus, whole buildings full of them. Despite the fact that no one is here I do not yet find it necessary to conduct an office-to-office statistics search to alleviate my boredom, even towards the lifting of my own and your ignorance. Suffice it to say that there are more students attending the university this month than attend Goshen ever, at any given time. Right now, as I said, nobody looks like everybody to me. Perhaps this is because most faces have not assumed any familiarity — I've only been here two weeks and could easily see the same person three times in one day and assume him or her to be three separate individuals — yet I sense a permanence in the situation. Let me summarize my first comparison, the long and the short of it: IU Bloomington is better attended than Goshen. The implication is that Goshen is puny. It isn't Goshen's fault. There just aren't that many Mennonites.

The mock-orange bushes on campus are in bloom. So are the floribunda roses. So are the hedges that nobody knows the name of, the ones with white starry flowers. All these are small and clump respectfully beneath and between the pines and firs and spruces and beeches and birches and oaks and sycamores and mulberries and sweet gums and, yes, maples. Squirrels, evidently thriving on pine cones and beech nuts, are almost immodestly abundant in the woody areas. Chipmunks and blue-jays and robins and cardinals are equally prolific. An episode of *Wild Kingdom* could be filmed here. Why does this profusion of natural life impress me so? Consider that I have attended Goshen for three years and find the implication: Goshen (the campus, please) is relatively barren and sterile. Disregard the few sooty squirrels and the

trees which seem to exist primarily to create mild hysteria in Drawing I students and the grass that no one is allowed to walk on. They don't measure up.

At Goshen you can lose yourself spiritually and emotionally. Here you can do it physically as well. It's an exciting change of pace and not terribly dangerous — if you don't find civilization there's plenty of game. Seriously, though, civilization is everywhere, manifested in structures of towering brick and limestone beauty. Indeed it's the quantity of buildings filling the forest that compounds the simple confusion of vast space. One reason that there are so many is that each has such a singular purpose in existing. Ernie Pyle is for Journalism classes. Nothing else. Sycamore for English. The IU Union is an exception. There you can dine and snack and buy books and T-shirts and make phone calls and get your hair cut and bowl and wedge clay and admire museum exhibits and book motel accommodations and order wedding cakes and purchase baby bottles stamped with the IU emblem. You can even, once again, lose yourself, right inside the magnificent edifice. Summary: IU is a gigantic riddle of grounds and facilities. It needs more facilities than Goshen. Fortunately it also has more money.

Now let us be through with size and grandeur and concentrate on atmosphere. Size and grandeur influence atmosphere, true, but not to as great an extent as do people, simple people, types rather than numbers of people. What types of people are found on this campus?

They represent a broad spectrum of nationalities, for one thing. The summer dining hall occupants look like a lunching assemblage of U.N. dignitaries might. Students here come in an amazing variety of fussy intermediate skin shades. They wear, often as not, saris fastened together with jewels that must be paste and garments that look like pajamas but aren't. And why am I fascinated by the ethnic melange? I have attended Goshen for three years. Goshen's student body is, by and large, as blandly homogeneous as vanilla pudding. This is not necessarily bad. Some people are fond of vanilla pudding. Also it is smooth and easily digested.

How do IU students behave? They rarely smile on sidewalks. They do little socializing on dorm floors. They lock their doors a lot. They lock their rooms to take showers. These latter two repeated actions make me presume they also steal. Yet they are polite, publicly decent, helpful and seemingly kind.

And tolerant. They have to be to avoid living in a state of perpetual outrage. At dinner no one seems to mind being smoked on or worries over the people not eating pork. The rum bottles that end up gracing garbage cans beside dorm entrances are largely ignored, as are the wafts of suspicious smoke that occasionally float through residence areas. Goodwill is extended next-room neighbors who noisily entertain their overnight guests. Call the spirit of life here one of decadence, call it one of laxity. Call it forbearance. Call it ignoring the speck. It seems sometimes to have a fine fresh breath.

Now we arrive at the question of ultimate right again, the ultimate right which can never be lent credence. From the preceding two paragraphs any number of implications must be drawn — that IU is a den of thieves, for example, or a hotbed of corruption. These translate into the assumption that the university is a place for all God-fearing persons interested in Christian nurture to avoid. On the other hand, those acquainted with Goshen and its standards might be aware of the possibility of there being a different standpoint, the view that Goshen College is a well-nigh unendurable islet of pietistic prudity.

Truth and falsity lie mixed within the suppositions on either side. The truth is painful and the falsity is dangerous. Most dangerous of all is the assignment of any degree of irrevocable authority to one position or the other. Neither state

universities or Mennonite colleges are without their peculiar shortcomings and benefits, the itemization of both of which could fill several books. I would recommend that any GC student interested in probing the dilemma deeper attend a large university for a session or two. I myself have already learned a lot by

trying this, and one of the things I have learned is that it would be, as I mentioned before, unwise to decide which is "righter", my little college or my big one. They are too much like a group of kids divided into a couple teams for seesaw competition, with fat kids and skinny kids on both sides . . .



Umble on Umble

by Beth Gerig

Maybe you have not noticed the large jungle gym that is being assembled between the Good Library and the Arts building. Well, whether you have noticed it or not, it is indeed there. Many people in our campus community are excited about its potential. But probably no one was as thrilled with the premiere performance of the crane and construction workers as communication professor Roy Umble.

Umble is no longer dreaming, but is experiencing the reality of the long-awaited drama center, which will be named after his father, John S. Umble.

Many buildings on campus are named after various people, and as the years pass, students come and go, oblivious to the real people behind the names. The real person behind the name John S. Umble is worth knowing a bit more about.

John S. Umble's life began with an ordinary farm background of Amish and Mennonite roots in West Liberty, Ohio. His history slowly became less ordinary as he was the only student from his congregation who went to high school. He later attended Goshen College and Northwestern University, earning his own way.

He then taught high school for many years in southern Indiana. While teaching he noticed he would get headaches toward the middle of the week. These headaches finally led to a decision to return to the farm. Roy feels that his father knew that his family should not be brought up in the city.

After farming ten years he was asked by Goshen College in 1925, a year after the college had reopened, to come live on the college farm and be professor of English. Faculty members at the time were not only teachers, but also recruiters, and many with families had to "moonlight" on the side to survive. The Umble family sold milk and eggs from the farm to subsidize the low college income.

Roy Umble reports that his father was a great recruiter for Goshen College and former students still tell him, "If it

wouldn't have been for your father I would have never been at Goshen."

Roy says, "He'd give someone an invitation to come to Goshen and then when they would say, 'I can't because of money,' he'd say, 'Well, I'll give you a hundred dollars to get started,' and he did. He even bought a car for an Elkhart student so he could live at home and commute. Rent for the car was a penny a mile and when the rent had paid for the car the car was his. Although he gave a number of students money he never lost any money; he was always repayed."

"He was a man of tremendous energy," Umble recalls. "At that time he was writing the Ohio Sunday School history, plus teaching a full load (which was 15 hours), and we still had the farm."

In 1938 he became the first professor of speech at Goshen College. He was Roy Umble's major professor when he was at Goshen. Umble as student "admired his life and teaching; we talked the same language; in some ways I always thought we were more like brothers than father and son. The only thing we couldn't agree on was I always thought I should have the car more than I did and he thought I should come home earlier than I did."

John S. Umble's research appeared along with that of Guy Hershsberger and Harold Bender in the *Mennonite Quarterly Review*. He did quite a bit of writing, but his first joy was working with people. Through his work with alumni he learned to know hundreds of students who had gone to Goshen College.

"He got to know students while they were on campus, too," Roy remembers. "He and Mother always attended all student recitals; Mother had majored in and taught music; and they enjoyed entertaining students."

"He had a great sense of humor and love of people; but many people have those characteristics. I'm putting him above other faculty members and I'm sure he wouldn't want that," Roy continues.

"Both of them would be surprised and pleased if they knew of this building. I feel it is in honor of both John S. and Alice Umble. Oh, she wouldn't permit that, but in my mind it is."



Photo by Abner Hershberger

GC offered "Art Study Tour" and "Media Workshop" during the second and the third terms. The group of students are at the Duomo, the main Basilica in Florence, Italy. From left to right: Donna Walters, Kevin Garber, Gail Phillips, Mary Louise Miller, Regina Giovanna, Cathy Eggbeer, Ken Springer, and Dean Yoder. Related article on page 3.

The skeleton of the future Umble Center. The completion date was rumored recently to be sometime in January, one student reported with authority.

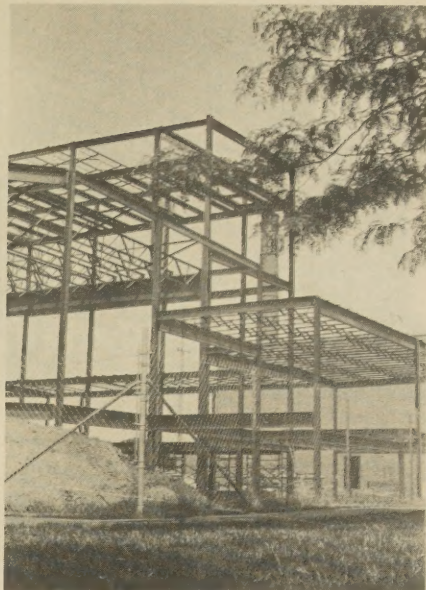
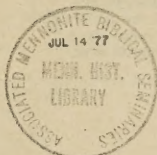


Photo by Kumie Koike

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A letter from Ireland

GCers focus on Irish strife

by Tom Kreider

For those who live in Goshen it takes special effort to keep from distancing oneself from the problems of social injustice and violence. However, for those who live in Northern Ireland violence is a bitter reality. Although the amount of violence there has decreased from the peak years of 1968-72, harassment, beating, and killing continue.

The two Goshen College courses this term in Ireland focus on the problem of violence in the north, though from different perspectives. John Fisher teaches "Literature and Society: Irish Nationalism" with an emphasis on revolutionary themes in twentieth century Irish literature. "Violence and Non-violence" is a cross-referenced peace studies/psychology course taught by Althea Beechey.

The two groups share meals and lodging in what once was an abandoned British army barracks; since 1974 it has been reconceived and renovated and is now Glencree Reconciliation Centre. Located about fifteen miles south of Dublin, the center provides a setting for conferences and workshops on peace issues. On occasion it also receives people who simply need time to relax away from their homes in the north.

Participants in the courses include older people not in school as well as students from a variety of Mennonite schools such as

Associated Seminaries in Elkhart, Goshen College, EMC, Messiah College, and Canadian Mennonite Bible College. Additional input is provided by Donovan Smucker and Alan Kreider, professors at Conrad Grebel College and Goshen College, and by Sheelagh Flanagan and Carmel Heaney, both from Belfast and active in the peace movement.

Other presentations have been given by David Bowman S.J., of the National Council of Churches in North America, Michael Hurley S.J., director of the Irish School of Ecumenics, and Eddie O'Donnel, who wrote his Ph.D. dissertation from research gathered and interpreted in order to determine ways in which Northern Irish Protestants and Catholics stereotype each other and themselves.

Stimulating sessions are followed by breaks for daily worship and tea and cookies. Discussions continue later around the lunch table and the afternoons are left open for reading, writing in journals, rehearsing a Yeats play, and long walks over the quiet, rolling Glencree countryside.

It has been a special delight to learn to know Irish people. Although there are occasionally mutual problems with accents, for the most part my encounters have been exceptionally warm and friendly.

During the term each group has had or will have the opportunity to take an excursion. The literature class returned yesterday from a two-day trip to

the west coast where they visited historic sites connected with authors they have been studying, especially W. B. Yeats and John Millington Synge. Their trip climaxed with a seven-course medieval banquet which included serenading by four musicians playing traditional Irish music and dramatic presentations.

The violence and nonviolence class, of which I am a part, leaves in three days for a three-day visit in Belfast. Sheelagh Flanagan, whom I mentioned earlier, is director of Peace Point in Belfast and will host us there. It is difficult to anticipate exactly what this experience will be like, although I look forward to meeting people involved in the peace movement in the setting in which they work, their home.

It is inevitable for one to come to the end of such a three-week experience with more questions than one started with. My questions include the following: How do I define violence? Is nonviolent resistance in some sense violent (and therefore unacceptable) or is it a Christ-like way of furthering justice? With regard to the particular situation in Northern Ireland, what positive role can historical awareness play in bringing about reconciliation, and to what degree must people make an effort to forget the past? As one who is not remaining in Ireland, what kind of responsibilities emerge out of my experiences and understandings gathered here?

I consider this last question especially important.

Newssshorts

Jo Bontrager, 1977 Maple Leaf editor, reported that the yearbook will be available at registration in September. It will be free for 1976-77 full-time students (those who were enrolled for at least a total of 20 hours during the year), and half-time students will be charged \$3.50. Faculty, staff, friends, and next year's new students will be charged \$7.00. The book will be mailed to 1977 graduates and non-returning students from the 76-77 year. If you qualify in either of these categories, send your mailing address to "Maple Leaf" through campus mail.

On May 22, 1977 in Cap Haitien, Haiti, the Goshen College Citadelle ascent record was broken. Charlie Klink has captured the record in a time of 51 minutes. The record was previously held by Randy Miller with a time of 56 minutes. Klink's 51 minutes also breaks the record of Dr. Hamilton Brown, who had made the ascent in 54 minutes. The conditions were less than ideal. The route was muddy and slippery in many spots. The length of the route is 7 km. to a height of 3000 feet.

Beth Johnson, a 1977 GC graduate and former editor of the Record, will be an assistant within the Laubach Literacy program at Syracuse University, New York, this fall.

While pursuing a master's degree in adult literacy, Beth will help to edit a newspaper serving new adult literates in the United States.

She will also assist Dr. Robert Laubach, faculty member at the Newhouse School of Communication at Syracuse. She was the only assistant chosen this year.

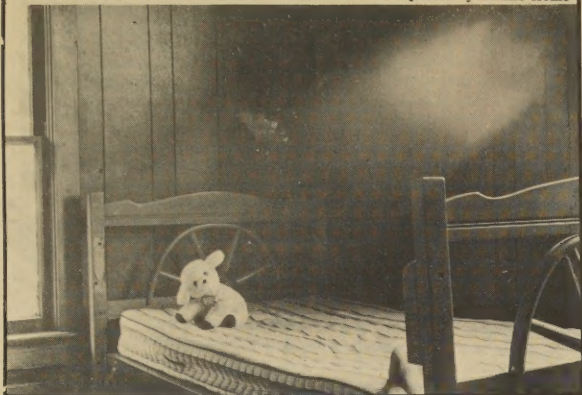
After completion of the literacy program, Beth will be qualified to train adults to teach other adults how to read. She would be interested in work in a third world country or in a publishing house in the United States which would produce literature for new literates.

Jan Swartzendruber, a 1977 graduate of GC, took first place in the AEJ Moeller Student Paper competition for a paper entitled "An Ethic for Communication in International Development." The competition, sponsored by the Association for Education in Journalism, solicited papers written to fulfill course requirements in the general area of Mass Communication and Society. Jan's paper was on a topic researched for her Senior Communication Seminar taught by Stuart Showalter. She will receive \$20 and read her paper at the AEJ convention at the University of Wisconsin, Madison, August 21 to 24.

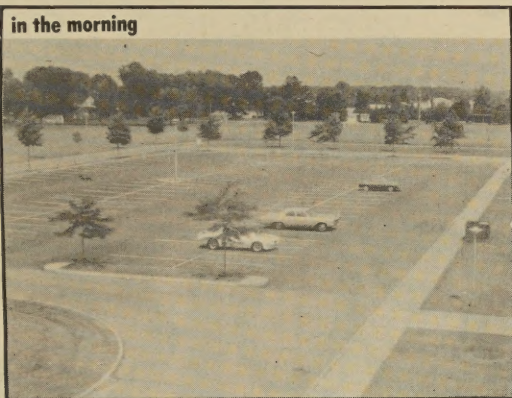
J. Lawrence Burkholder will begin his third three-year term as president of Goshen College on July 1, 1977. In electing him to a new term, on recommendation of the Goshen College Board of Overseers, the Mennonite Board of Education has recognized his contribution as a leader in the Mennonite church and its educational work at Goshen College.

CAMPUS IS EMPTY . . .

photos by Kumle Kolke



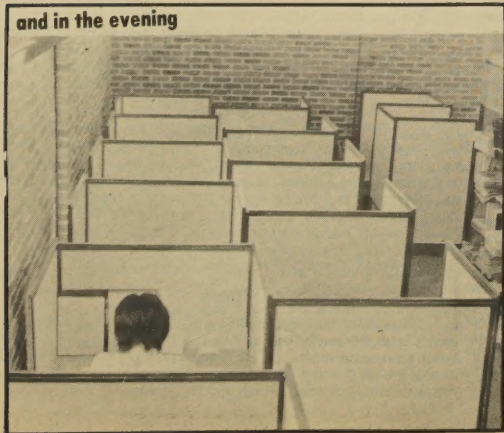
in the morning



in the afternoon



and in the evening



POEMS

Editor's note: These poems were written in Nick Lindsay's poetry class, third term.

THE EARTHWORM BLUES

Pound that beat, pyano player;
Play them earthworm gut-torn blues;
Ain't no use to wait till later.

Knead them notes, motown baker,
Keep them fingers nice an' loose;
Pound that beat, pyano player.

Splash the now-time brightness, painter;
Make them keys scream out chartreuse!
Ain't no use to wait till later.

Homicide your soul! Murder!
Ignite that long black jazz-born fuse!
Pound that beat, pyano player.

Syncopate the jugular,
Risk that deep fried entrail noose;
Ain't no use to wait till later.

Give it all! Loose the fetters!
Dead and dyin' in the gut-torn blues.
Pound that beat, pyano player,
Ain't no use to wait till later.

Carl Haarer

HAIKUS

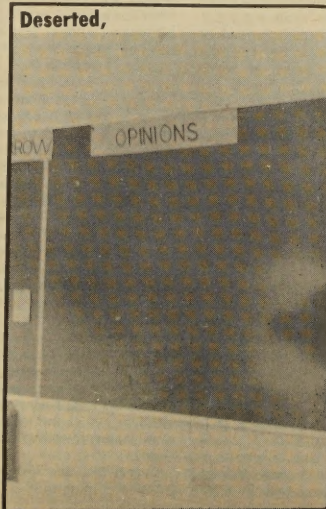
The wind sent ripples
through the lake, with the same touch,
it made the reeds dance.

The red summer sun
dips low, clouds are flamingos,
frozen in their flight.

Away from rushing falls,
rocks form a quiet pool
where goldfish play.

by Shari Miller

Deserted,



Editorial

Hatchin' college

So what is the college? years since I came to this as only yesterday when the hills and the white house window of the plane from ocean from Tokyo. In April I have been asking and values of throplicities in language for work.

So-called cultural comes into a different goes back to where she a substantial amount of

When I went home, my old friends and a half old. The mother said, "kitchen tiny little foot and gay was immediately of t

THE SQU

My wife called me behind the house. Working there she dragging himself at on two front legs. "I think his leg is Is there something Cheerful ignorance astounds me. His backbone near was broken neatly: Perhaps some child Yes, I answered, at toward the garage. She, not comprehended stood perplexed. Grief escaped her i

Florence tours

Courses in Ita

by Susan Ebersole

One can hardly imagine widespread political unrest taking place in Italy if one stays in Florence. Though the signs of the present turmoil mar the walls of many public buildings, Florence, thriving unlike many other cities, appears to be calmer and more aloof from the tribulation. The spirit of the Renaissance pervades in Florence, giving the illusion that some long lost Medici will come out of exile as soon as the contemporary Savonarola has been burned, and all will be in perfect linear perspective.

For six weeks, two groups of 25 and 15 students (including two alumni) resided at the Studio Art Center International not far from the Duomo, or main basilica. The Studio Art Center International is a building containing two apartments, a

lounge, and thid areas owned ber city, which operam at the Center danc winter semest careful planning Ann Hershberg cal leave in Itamunmunicated detan and Marvin Bases were offered len "Art Study Tedia Workshop."

"Art Study Turse concentrating Renaissance with the Byzantine and of the late Duocundreds) and carved during the Cinquecento. Of the good fortune of art historian, Gio enthusiastically a al over Florence are three morning In addition we took to Pisa and SiennThe visual input wing "Media We a

just all over the place (except SLC)



feelings; one was the urge to hug him and the other was the doubt about teaching a little baby to kick someone. For many people it would appear simply to be a cute joke. Kick-boxing has become a popular sport among Japanese people, and grade school children watch it on TV and practice it on the street. It is a fearful thing to be among the people who think like you do. If I had stayed home and gone to a Japanese college instead of coming to GC, this baby and the mother certainly would not have shocked me as they did last summer.

"Being accustomed to" is a trap that awaits to kill one's creativity at any moment. For instance, we will automatically look for Kroger's when we move to a strange town. And once we are inside, we have no trouble finding where they keep milk and bread. They are usually on the corners, far apart from each other, so that we are forced to see other products on our way to get milk and bread. Interiors are generally the same; only the faces of cashiers are different. Doesn't it give you a weird feeling? It is almost futile to know where you are or who you are in front of an all-American K-Mart.

When I think of the complexity of the various racial relations in this country and the huge geographic expanse of the land, I cannot help wondering what makes America one nation. The standardization of the American way of life must

play an important part in the uniting of this huge nation. Wherever one goes, there are same-looking towns, the same shapes of houses, the same goods in the same supermarkets, and the same taste of food (MacDonald's, Howard Johnson's . . . How many should I list?)

"Being accustomed to" opens up another death trap in classroom education. We college students are so accustomed to taking multiple choice quizzes. With each question there are three to six answers from which to choose. One right answer is usually provided, sometimes two or three, depending on the professor. Even when one cannot find any plausible answer, there is always, "none of the above." Isn't it strange? I had a chance to make multiple choice quizzes for a class that I took first term, and I experienced this strangeness of providing answers. I never felt that way when I was taking them. In any situation of real life, one never comes across any question with various plausible answers attached to it, like baby ducks following after a mother duck. Answers are to be created, not chosen.

English language class in a Japanese high school is one of the best examples of the futility of classroom education. The students spend most of their studying time learning rules in English grammar which are (from my experience) ab-

solutely unnecessary in reading and comprehending English sentences. They learn theories of English sentence structure, never learning to express opinions and ideas in the language. It is an assembly-line education; they teach students to use a certain size of nut for a certain shape of bolt to make a part. But they never know what the final product will look like. They are like computers. When the input is the same, the output is the same, too. NO!! We are to use, not to be, computers.

Every year around commencement time, seniors panic because this "being accustomed to" trap has tripped over most of them. We are so used to being around people who think like we do; we are so used to having refrigerators and hot showers in our off-campus apartments; we are so used to going into a classroom and circling several right letters to pass a test. When we are outside of the college safety zone, we finally find out how far we have drifted from the reality of the outside world. The difference between the inside and the outside of the college wall is comparable to the cultural difference between East and West. SST experience can be applied not only to future cultural studies, but also to one's personal preparation toward a constructive way of life. We have to be aware that answers are never provided. We have to create them and choose one from them.

KK

cry as I returned
with a ratchet handle,
face intact.
I bent over the squirrel
facing him, flies on his body,
fear in his eyes;
One swift blow at the base
at the skull.
He saw no more, I hurt some less.
I buried him in a bare spot
between two trees
away from the tormentors of
squirrels.
I see him still alive and suffering.
He sees blackness,
he feels nothing.
Death has a price—
the living pay it.

Frank Payne

Bicentennial Anniversary: Does Isolationism Pervade?

by Fred Swartzendruber

A year after the Bicentennial we still wonder, what is the meaning of America? The American Promise? (The American Dream, of course, is *passé*.) It has been said that the ultimate meaning of America is what it promises, not what it is or does. And any school child can tell you that the promise of America has always been freedom. Freedom, an ideology of the Enlightenment, which has served Americans in the stead of royal houses, churches or land as the definer of nationality, as in Europe, for example.

But America has always had trouble finding its place in the world. It has had a unique style of isolation, owing in part to geographic circumstance, and in part to the evangelical (and at times, fundamentalist) nature of its ideology, which set America apart from other nations, i.e., the Old World. At least since the time of Washington's Farewell Address, so-called isolationism has been a major theme of American history. Adams and Jefferson were wary of foreign "entanglements," preferring to limit contact as much as possible to commerce. Jefferson's interest in a "missionary" foreign policy — exporting the political philosophy of the Revolution to Europe — bears an interesting resemblance to Jimmy Carter's emphasis on human rights in international affairs. (It is even rumored that State Department officials refer to Carter as "The Missionary" and his speeches as "sermons.")

It must be recalled, however, that there has been another side to American history. Commerce has always had a strong affinity for politics, and American diplomacy, up to and including war, has more often than not been a web of business connections, motivations, and manipulations. Alexander Hamilton seems to have seen this as inevitable, and urged a pragmatic, realpolitik foreign policy standing in sharp contrast to the Adams-Jefferson school of non-power politics.

In truth, whether protecting American ships from Barbary pirates or fruit exporters from Central American peasants, American foreign policy and its functionary, the military, have never been far from business interests.

And yet, in a very real way, the ideology remains vigorous, if not

untarnished. The Founding Fathers saw nothing wrong with making a buck, and the ideology thus suffers no inherent contradiction (in contrast to the USSR, which is scorned by young Marxists as a betrayal of the cause).

In trying to understand the meaning of America in international affairs, however, it seems that we are limited to two paradigms, or models; America the Solution and America the Problem. For the firm believer in the American ideology is challenged by the work of revisionist historians, the experiences of Vietnam and Watergate, and so on. Expressions of a "missionary" attitude toward other nations raises the question, who are we to criticize? It is an understandable, and most unanswerable, question.

Unfortunately, this approach appears to limit us to the choice of either the conservative ("Solution") or the liberal ("Problem") models, which are in a sense two sides of the same coin. The common element is a preoccupation — even a subconscious, cultural assumption — with America as the determinant of history. On the one hand, America is the only hope for the preservation of Western civilization, as the dusk of totalitarianism and socialism creeps across the globe. And on the other hand, America is the source of global exploitation and misery, singlehandedly blocking the progress of a world seeking peace and justice.

In forms of varying intensity, these caricatures are arguably the predominant ways in which America is understood. But it should be clear that these models are inadequate, parochial and chauvinistic. Can we not find a more helpful model, one which will allow us to recognize both the truths contained within the ideology of freedom, and the violations of these truths com-

mitted by America, without succumbing to a bland, middle-of-the-road indifference?

Since both models overemphasize the centrality of America's role in world affairs, perhaps an answer lies in a new form of internationalism, an old concept taking on new significance as the world grows more interdependent in terms of resources, transportation, communication, and, necessarily, politics. It will not be an easy process; America is surely one of the most parochial of nations. How many Americans are functionally bilingual, are aware of events outside their own country, or care that they are unaware? Newsmen have commented that the average Russian is far more interested in the course of detente and arms proliferation than his American counterpart. Perhaps Americans tend to take their freedoms and affluence for granted, and feel no need to fit in with the rest of the world. (OPEC may have done us a service for demolishing the myth that America Acts — well or badly — but is not acted upon.)

What is needed is a movement away from political philosophies which assume that America, unlike other nations, is Good or Evil, standing, in either case, at the center of political Creation. It is a dangerous assumption, which the late-twentieth century world cannot afford. World leadership (for that is what both models postulate, though in different forms) is after all not a possession, although many have tried to hold it by force. It is rather a position of respect, or a privilege, earned by the consistent setting of a worthwhile example, and granted by peers, i.e., nations and people treated with respect.

To the extent that Americans fail to understand this, the home of the American Revolution becomes just another nation-state whose pretensions outstripped its promise.

Enriching to art students

course in which art students at varying levels of ability set their own goals for a course of study with the help of Professor Hershberger in media such as drawing and watercolor, which are light and transportable. Thus our subject matters and approaches to working were as greatly varied as were the people. Generally we scattered daily in a particular Florentine environ, receiving much helpful criticism and encouragement in regular doses from our wandering professor. Late afternoons and evenings were reserved for group and individual critiques and indoor studio work, or simply for strolling all over Florence, making numerous stops for a cup of cappuccino and evening chats.

Man is in center circle as perceived through the eyes of Renaissance man Leonardo Da Vinci. And because man is in proportions to his revolving universe, his universe can be concisely broken down into a series of geometric illusions in

which man, once dominated by nature in the Middle Ages, becomes master of the universe in the Renaissance. Moreover, the mystery of God the Creator one senses in French Gothic cathedrals evolves into the rationalism and logic of God in the churches of Brunelleschi which are understated and in geometric equations of white walls lined by grey marble pillars, arches, and outlined domes.

During our study we became acquainted with a small slice of the complexity of the age. While the calculating Da Vinci had great difficulty in imaging a God the Father, his contemporary Michelangelo so feared for his own salvation that his works were never sufficient and always monumental.

For the art student, amazed by the complexities faced in any age, visual confrontation with works of the masters of the past is perhaps the best way to store food for future thought.

So, write to us.



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We had fun; wish you were there

by Shari Miller

(Editor's note: GC offered an English course entitled "Genre Studies: Drama" at Stratford, Ontario during the second term. Six students spent twelve days seeing and studying nine plays, accompanied by Jack Dueck, professor of English, his family, and Marie Eichenberger, secretary of the English department.)

Sunday, May 29:

With cookies and three-part harmony, the miles to Stratford passed quickly. Miriam discovered our theme song, number 312 in the Mennonite Hymnal. To make it appropriate she took the liberty of changing the last line, "all is well, all is well," to Shakespeare's "All Is Well That Ends Well."

Stratford has her borders on the concrete and on the magical. The Avon River stirs the imagination while the Dairy Queen stands as a firm reminder of the twentieth century.

Monday, May 30:

Both actors and audience had fun in tonight's performance of *Midsummer Night's Dream*. My favorite part of the play was Puck's famous "I go, I go, look how I go!" line. Instead of reciting it in the traditional way, he said with a sweeping gesture, "I go, I go!" Then there was a pause as he waited for a response from the Fairy King. But the King was lost in thought, so Puck, his feelings hurt, ran back to him, tapped him on the shoulder and said pleadingly, "Look how I go!"

Tuesday, May 31:

In the afternoon we went to a small island on the Avon River and read aloud Shaw's *Widower's Houses*. While we were there three stiff swans glided near us, and Beth explained that they were mechanical swans that a little man runs by remote control somewhere in a dusty room on the park premises and he gets paid to keep... We have plenty of active imaginations in this group. At times it is difficult to know who or what to believe...

In my mind I'm beginning to slowly put together the

framework of Canada's government. Today I bought several postcards, and as the clerk gave me my change, she flipped one of the bills already in my hand, saying, "Let's keep the Queen where she belongs — face up."

Tonight's play, *The Guardsman*, was a light comedy written by Ferenc Molnar and starring Maggie Smith and Brian Bedford. The play dealt with the question of the actor's relationship to his role. Smith played the part of an actress recently turned wife, and Bedford, the part of her distrustful husband. In order to test his wife's loyalty, the husband, who is also an actor, disguises himself as a Russian guardsman and attempts to seduce his own wife. As an actor, he wants to succeed in his impersonation, but as a husband he naturally wants to fail. Matters become more complicated when the audience realizes that the wife could also be acting; she could be only pretending to be a weak-willed wife...

Jack says that a comedy will instill a need for food and fellowship among its audience. So far each play has met the test.

Wednesday, June 1:

Here is a rough outline of our daily schedule:
8:30 a.m. — Rise and stumble over sleeping bags
10:00 a.m. — Eat breakfast and plan the day
11:30 a.m. — Read and discuss a play
1:00 p.m. — Tea time
2:00 p.m. — Free time, walk a mile to reach downtown
5:00 p.m. — Supper, with alternating chefs
6:30 p.m. — Begin the walk to the theater
8:00 p.m. — THE PERFORMANCE
11:00 p.m. — Head to the table for a midnight snack and discussion
1:00 a.m. — Sack out on the basement floor

This afternoon we went grocery shopping at "Loblaws." Jack said that since he knows the owner of the store personally, we should go up to the check-out lady and ask to see Bob Blaw Blaw...

Tonight's *Richard III* production was fantastic! We were an-

icipating a rather long three hours, but the time went quickly as our complete attention was focused on the stage. Now I understand why this is one of Shakespeare's most frequently produced plays. Granted the plot is a bit depressing as all of the "good guys" are being assassinated, yet the play's journey into the depths of emotion redeems the bloodiness.

Thursday, June 2:

I am suffering from a severe case of blisters; sometimes we walk from five to seven miles a day. It is good for the heart but hard on the sole (Shakespeare must be making me "puny" in the head).

Stratford has two theaters, The Avon and The Festival. Because of its gala atmosphere, I prefer The Festival. I especially appreciate The Festival's four flashy minstrels who herald the opening of doors and the end of intermission with a fanfare.

Tonight we saw what critics commonly label Shakespeare's worst play, *All's Well That Ends Well*. I enjoyed it anyway. The lead actors hit the delicate balance that is essential for making this play acceptable to the audience. Helena, though chasing Bertram from country to country, was always saintly, and Bertram, as he ran away from Helena's love, was yet a forgivable adolescent.

This term Shakespeare has been slowly descending from the clouds of perfection and taking on the shape of a mortal. I suppose that comes partly from reading too many of Shaw's essays on him.

Friday, June 3:

The sound of music is with us. We have Anita's flute, Marie and Mary Beth's recorders, the upstairs pump organ, Jack's impersonation of a trombone; and this evening Carl joined our group, so now we even have a bongo player.

Tonight we saw *Ghosts*, a play by Ibsen that comments on the danger of preserving worn-out institutions. The last scene was tensely dramatic as the mother (Margaret Tyzack) had to decide whether she would let her son (Nicholas Pennell), a young artist suffering from "the sins of the fathers," die in honor, or make him live as a brainless

invalid with no hope of recovery.

Saturday, June 4:

When we went to "Loblaws" to buy some bread and peanut butter for a picnic lunch, whom should we see but the actor William Hutt! He held a lead role in last night's *Ghosts* and was the king in *All's Well*. We had a conversation with him; he seemed eager to learn our reaction to *Ghosts*. It took me by surprise when he said that it was a "very funny play."

While shopping last Tuesday, Kumie and Beth met the man who played *Moonshine* in *Midsummer*. Grocery stores seem to be good places to run into actors. As Kumie says, "Stars must eat, too."

Stringberg's *Miss Julia*, a play which focuses on the struggle between the classes and the war between the sexes, got a little bloody tonight when Jean chopped the head off a live canary. Eleanor said, "Think how many canaries they will kill in a month." Someone chirped in, "... not counting the practices."

Sunday, June 5:

This morning we attended St. James Anglican Church. The congregation was warm and hospitable; one man even gave us a tour through the dusty bell tower.

Tonight we watched a TV special on the history of the Stratford theater. We learned that the theater's first play was staged in a tent.

Monday, June 6:

Alas! We saw our last Stratford play, *Romeo and Juliet*, this afternoon. Since we had seven dollar seats (all of the three dollar balcony tickets were sold out), we could even see the actors' faces. Juliet did a fine job of acting, but Romeo... We all agreed that he was very disappointing. Either he was too old for the part or simply didn't have his heart in what he was saying.

Farewell Stratford, city of clean streets, fudge shops, and

romantic names. I will miss your Shakespearean Gardens and Romeo Street. Tomorrow — onward to Niagara on the Lake.

Tuesday, June 7

We are now living in a church. At least the girls are; the Duecks and Carl are staying at a peach orchard.

Niagara on the Lake is a charming tourist town which has somehow been spared the agony of billboards and neon lights. The town has two theaters — one is new and built entirely from wood, the other is a converted courthouse. Tonight we went to the wooden theater to see *Thark*, a slapstick comedy written by Ben Travers (although Jack declared beforehand that it was written by P. J. Snark). The play was easy to follow, giving my brain a little break. But I had trouble understanding the ending — it was a bit out of the ordinary. Before the curtain closed, a picture fell from the wall and a tree crashed through the window.

Wednesday, June 8

We were supposed to see our last two performances tonight, but *Man and Superman* was canceled due to an illness. So we only saw *Widower's Houses*, a Shaw play accusing the rich of stealing from the poor with pure conscience because it's the "system" that is responsible. The acting was unsatisfying; the director seemed to be making a melodrama out of a serious play — the gestures were artificial and the characterizations shallow. One good aspect — it made us appreciate Stratford!

Thursday, June 9

The sound of music was worn-out as we headed back to Goshen. It did revive, however, during the last few miles. I wish I could say, "And we closed our trip singing our theme song, 'All Is Well That Ends Well.'" But I can't, perhaps for the better. After all, the entire trip went well, not only the ending. We closed on the hopeful note: "When I dream about the moonlight on the Wabash, that's when I'm close to my Indiana home."

Gcers to teach at Seminary

by Ron Metzler

This summer during term IV, Goshen College will launch a pilot program in Teaching English as a Second Language (TESL) at the Elkhart Mennonite Biblical Seminary. The program will begin July 18 and run until August 25. This six-week intensive language seminar will be offered to seventeen foreign students entering Goshen College or the Mennonite Seminary in the fall. Dr. Roy Umbie, professor of speech and communication, will head a term of teaching assistants, some grads and undergrads with experience and study abroad. Eileen Becker, Tim Buckwalter, Carol Ellinger, and Ron Metzler will make up the core of this team. Merlin Hoover will fill in for Eileen while she studies fourth term. All have spent at least six months in a

foreign environment, and many already have extensive teaching experience in English.

In recent years the interest in teaching English as a foreign language has increased rapidly. With this experimental program Goshen College begins a new phase in the field of TESL offered to students interested in English education and/or language. GC has already dipped into its SAW teaching program in Poland this past winter from January to June. Merlin Hoover and Eileen Becker were participants in this group. Carol Ellinger has been certified as a teacher of English and has practiced in Korean schools for two years. The team will pool resources, energy, and ideas for five hours a day and probably will split the students into groups of three so that more individual attention may be given to those who need it.

Prime target areas in the

program will be reading, writing, speaking, and listening with concentration on phonetics, grammar, vocabulary, word order, dictation, drill-conversation, literature, and composition. Each assistant teacher will be responsible for two or more of these concentration subjects. Class sessions will be held in the Elkhart seminary building Monday through Friday from 8:00 to 3:00 p.m.

A structural approach to language will be used since this method has proven the most effective in teaching a foreign language to date. Social events and get-togethers have been planned so that teachers and students can mingle and exchange cultural values, opinions, and ideas on an informal basis. This experience should prove to be the hinge on which the door swings open for future programs of a similar type.



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